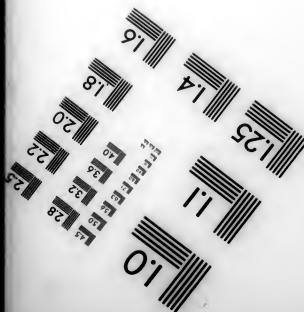
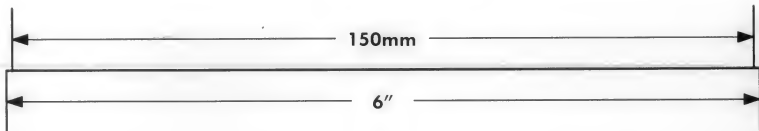
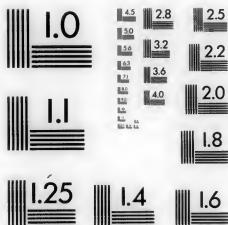
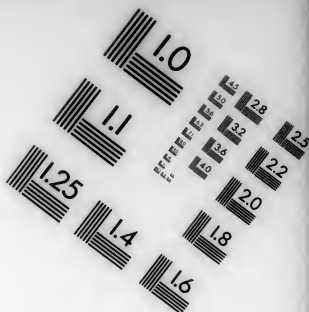
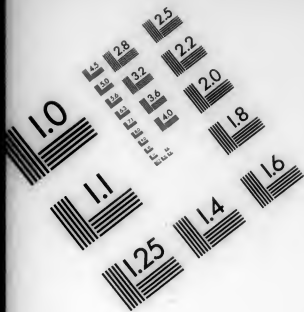


REEL 5 of 12

**Vol. 22, No. 1 -
Vol. 24, No. 24**

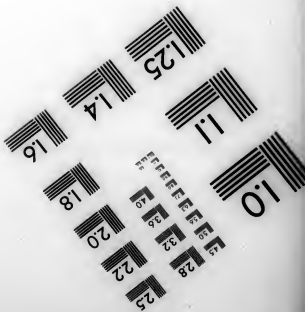
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Vol. 22

**Jan. 1 - Dec. 15,
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THE Herald of Truth.

A Religious Semi-Monthly Paper

DEVOTED TO THE

Exposition of Gospel Truth, and the Promotion of
Practical Piety.

JOHN F. FUNK, Editor. J. S. COFFMAN, Asst. Editor.

VOLUME XXII.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth. Through thy precept I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 103-105.

Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, whether they both shall be alike good. Eccl. 11: 1, 6.

ELKHART, INDIANA.

Mennonite Publishing Company, Publishers and Printers.

1885.

The Lord our Refuge.

Psalm 46.

1. God is our refuge and strength, a very present help in trouble.
2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;
3. Though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof. Selah.
4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.
5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.
6. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted.
7. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.
8. Come, behold the works of the Lord, what desolations he hath made in the earth.
9. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.
11. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22—No. 1.

ELKHART, IND., JANUARY 1, 1885.

Whole No. 289.

A HAPPY NEW YEAR.

BY SUSAN COOLIDGE.

"A happy New Year." Yes, dear child; How many things a year may do; It may bring gifts for every day, It may take all past gifts away, It may bring smiles, it may bring tears, It may rain blessings on each head. We cannot tell till it is dead. And gone to join the other years What this shall do for me or you.

We cannot tell till it is dead; But this one thing we surely know; It will not leave us as it finds, But change our bodies, souls, and minds, Some lives must bloom and some must fade; Some spirits quicken in God's light; Some darken into growing night. Does it not make you feel afraid To think that we must alter so?

So tall and wise you will be, dear, Before this year is bent and gray; Your hair with fresher gold will shine, But silver threads will gleam in mine. The gains of youth are loss to age. Time gives to you and steals from me; Yet I can smile, content to see These travel signs of pilgrimage, So different from your dawn of day.

So here's a New Year wish for both: May we keep growing, you and I, Learning sweet truths in sweetest way, Living in sunshine every day, Having fresh love for God, for good; With child-like hearts which ripen still To moderate wish and tempered will; To conquest over self and mood, So kiss me, dear, and let us try.

—Independent.

For the Herald of Truth. CHARITY.

The great Christian commandment, "Love," is only filled up to the full measure of our duty, when we put our possessions into the Lord's treasury, and hold them always in readiness to assist our needy fellow-beings. It is imperative that every Christian lives in perfect unison and harmony with these, the first and

greatest commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40. Paul also places charity above all other commandments. He wrote to the Corinthian Church that if he had all knowledge, and all faith, and even gave his body to be burned, and had not charity it would profit him nothing. See 1 Cor. 8.

The Christian does not live for himself, but wholly for his Master. He is in the Lord's service, and has charge of the Lord's things; so whatsoever he receives from the Lord should go into the Lord's treasury. With this he must carry on his good works of charity toward his fellow-beings—God's creatures; for what we do to them we do to God. Our Savior taught (Matt. 25:40): "Inasmuch as ye have done it (read the preceding three verses,) unto one of the least of these my brethren, ye have done it unto me."

The Christian is not allowed by any precept laid down or taught in the Holy Scriptures to possess anything that is not lawful to go into the Lord's treasury; this is inadmissible on account, first, that he cannot do any good to his fellow-beings with such things, and secondly, that a curse being on them, they will sooner or later bring him to grief. This is taught by the Scriptures throughout, and particularly by the transactions of the children of Israel in the taking of Jericho. After they had crossed the river Jordan, and were in the land of Canaan, their first work was to destroy this city, which emblematically is the city of sin. Before they did any work toward its destruction, Joshua cursed the city and with the exception of Rahab, everything in it was under the curse only the silver and gold, and the vessels of brass and iron; these when put into the Lord's treasury were not under the curse, but were consecrated unto the Lord. If otherwise used then the curse was on them as much as on the other things. We see this in the case of Achan, who took a wedge of gold, and with other things hid it in the earth, for which act he had to die. The Babylonish

garment which he took was cursed without regard to what was done with it afterward. It could not go into the Lord's treasury; it was an article of sin, and the children of Israel did not dare to make use of it. It was under the curse and had to be destroyed. The wedge of gold would have become consecrated to the Lord if Achan had put it into the Lord's treasury; by hiding it from the Lord the curse fell on it and Achan received the wages of sin which is death.

No true Christian need have fears that he may not be able to know what things are unlawful for him to have in his possession, or that he unknowingly could have things upon which a curse may rest, providing that he always allows himself to be led by the Spirit of God, which all true Christians do. It is needless here to go into detail to prove this. It is sufficient to add that all things which God created and can be used for the good of his creatures are lawful to have when put into the Lord's treasury and rightfully used.

We read in Deut. 10:14, "Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." So all belongs to Him and what we call our own and hold in our possession is still His. Whatever use we make of these things we are doing it for Him. If we hoard up our surplus accumulations for useless purposes, and through it become as Paul wrote to Timothy, "Selfish, worldly-inclined in many things, and lovers of ourselves; covetous, boasters, proud, unthankful; highminded and lovers of pleasure more than lovers of God;" then we hide the things belonging to the Lord from Him as Achan did the wedge of gold and the Babylonish garment; the former representing the riches and the latter the follies of the world. In place of laying up treasures where moth and rust do not corrupt nor thieves break through and steal, we become rich in the accursed things which leave the chances to get into the kingdom of heaven so very poor, as our Lord said in the 19th chapter of Matthew, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven." When we put our possessions into the Lord's treasury we cannot become rich in worldly

things although we have millions in our care; all is the Lord's and consecrated to be used in His service.

HENRY S. RUFF.

Shiremanstown, Pa.

For the Herald of Truth.

HOW WAS CHRISTMAS SPENT?

Reader, how have you been spending your Christmas? Have you been thinking of Jesus who came into this world as the Christ child to atone for your sins? Or have you possibly been spending this sacred time in the pursuit of sinful pleasures? If this latter should be true, what a blessed thing it would be for you if God should make a new creature of you before another Christmas dawns (if he should spare you till that time) so that you would have no love for those idle earthly things. How blessed for me that I could thus enjoy in the love of God this last Christmas instead of spending it in the pursuit of earthly pleasures as I had been doing in the past as those sacred days, one by one, came round.

O how I wish that the Savior might be heard as he is knocking at the door of your hearts continually. Will you not hear and become willing to obey your heavenly Father? If we strive to love, honor, and obey Him with all the grace that he gives us, we need have no fear of death. We can easily hear all the pains of life with contentment when we think of what Jesus has borne for us. This he did that we may, if we will, enter into that heavenly home which God has prepared for all that keep his commandments.

It fills my heart with sadness when I see so many of my friends, with whom I used to associate while enjoying the sinful pleasure of the world, still going on in their journey toward eternity and the judgment without Jesus dwelling in their hearts.

If it should be God's will, dear friends, to cast you down upon a bed of affliction so that you would feel that you are on the borders of eternity, you would certainly think of the manner in which you have spent the days of your past life. What would we not give up in such an hour for the blessed assurance that we are resting safely in the arms of Jesus? In an hour like this it would be no task to lay aside all our ruffles and jewelry, all our pride and sinful pleasure and take Jesus instead. Then we would be willing to part with our dearest earthly friend rather than live or die without Christ. The company of the gay can give us no pleasure when we think that perhaps a few moments longer will end our time here, the soul to appear before God.

Another of my dear young friends with whom I sometimes met, has also ventured to come to God and promise to follow Jesus. Let us remember that it is now

our duty to watch and pray that we may be enabled to live according to the word of God, and by our walk and conversation set an example for others who are yet enjoying the pleasure of sin. May God grant that many may be numbered with those who are saved by his grace before another Christmas dawns upon us. Who knows whether we will be spared so long?

Christ says, "To-day is the day of salvation." To-morrow death may claim us as his own.

For the Herald of Truth.

SOMETIMES ALMOST DISCOURAGED.

A few days ago I received a letter from one of our ministers who travels considerably in the small churches and among the scattered members. I have felt it a duty to make a short extract for the *HERALD* from his letter, and add a few remarks. He wrote as follows:

"I have sometimes felt discouraged about going at all (on these visiting and preaching tours). I have sometimes felt like staying right at home and working to get out of debt, and providing for my family. This discouragement came from what some of my dear brethren said about me behind my back, but which I afterward chanced to hear. There have been expressions made like this. Bro. ——— had better stay at home and take care of his family. I know that my family did not always have the convenience and privileges that most of others have, but I know that my companion was satisfied and happy to have me go and if possible, do some good in the cause of Christ."

In behalf of our ministering brethren who are willing to go and preach the gospel I would say, if they are moved with the love of God, and have the love of souls in their hearts, why should they be discouraged in the good work of preaching the glorious gospel of our blessed Savior? We should remember God's promises to such, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but shall receive a hundred-fold now in this time, and in the world to come, eternal life."

And if our sisters, their companions, are satisfied and happy to stay at home and take care of the family, even when their circumstances are not very comfortable, for the sake of having the gospel preached to others, why should their zeal be evil spoken of? Should not their sacrifices awaken greater earnestness and a willingness in others to lend a helping hand in the cause of Christ? The members in all the churches are glad to have ministers visit them, then why not encourage those who will go, especially those who are willing in their poverty to

search out those who have not the privilege to hear the gospel preached every week or at least every month as the greater portion of us have? We should encourage ministers that preach sound doctrine and show by their example that they are truly the ministers of God. But if any should practice and preach such doctrine as would not build on the true foundation which is Christ Jesus, then we would have Scripture reason to find fault with them. Such we should not encourage. But we should remember that the sincere minister watches over our souls as they that must give account. Their mission is to go and preach the gospel in its purity; and have we not promised to aid in every good work? Why should not those whom God has blessed with plenty and to spare of this world's goods show themselves a pattern of good works in distributing to the necessities of the saints, especially the needs of the preachers' families if so be that they lack?

ONE OF THE SCATTERED ONES.

For the Herald of Truth.

SATURDAY AS THE LAST DAY.

Let us consider Saturday as a special day for praying and thinking, though other days should not be neglected in this particular.

We will compare Saturday to the last day in our lives, as it is taken as the last day of the week. We women especially, clean, wash, and dust our houses more particularly on Saturday than on other days. Men have to prepare for the Sabbath also. Should this not make us think of cleaning our hearts for the great Sabbath day, and cause us to pray that we might be prepared when our last day will come. If we were to leave all the cleaning to be done on Saturday, do you think we would get our work finished? Certainly not; for there is often something left undone when we clean up some every day.

There are persons who seem to leave the cleaning of their hearts until their last day. They expect in this very short time to get ready for the Sabbath of heaven. If you have your house in order, I would say to you, Watch that you may keep it so. Our natural house would soon be out of order if we would not take care of it, and if we do not watch, Satan will defile our hearts.

Reader, if you have not your house in order, take a warning and do not put it off until the last day, for you know not when your last day will be. And could you think of doing such a great work in the last day when may be you are weak and helpless? Jesus is willing to clear your house for you now, but if you will refuse him, he may refuse when you will call for him. Therefore prepare, for you know not your last day.

A FRIEND.

A PRAYER FOR PEACE.

Give us peace in our time, O Lord. From the desolating sword, From the devastating flame, Peace! Peace! in Thy Holy name.

The preachers of Thy word Are false to the trust conferr'd; And defile Thy temple gate With the heresies of hate.

The eyes of the young man glow As the wild war trumpets blow, And the women shout and cry, As they cozen them forth to die.

And they go, the brave and strong. For the right that may be wrong, To feed the ravenous tomb With their beauty and their bloom.

From the mountain to the sea Floats up, O Lord! to Thee, To the footstool of Thy Throne, The long, low, tremulous moan.

Of a childless multitude, Tender, and fair, and good— Of mothers forlorn, forlorn, Bereft of their early born;

And of widows, forlorn as they, Whose hope, whose prop, whose stay, Lie low in the hasty grave Of the unreturning brave.

For the sake of the perishing Realm That our passions overwhelm, For the sake of Thine outraged laws, And of Liberty's holy cause,

Send us, oh, send us Peace! Let the guilty carnage cease, Oh stay the avenging rod, Peace! Peace! O Lord our God.

Selected. CHARLES MACKAY.

For the Herald of Truth.

A WORD TO THE UNGODLY.

"Therefore to him that knoweth to do good and doeth it not to him it is sin." James 4: 17.

If the great multitude who are persistently drifting on in their downward course could clearly comprehend their dangerous position, their hearts would doubtless quake with a shuddering awe. Many are growing up to manhood and old age, living continually as though it were "all of life to live, and all of death to die." Against their godless lives stands the Divine law clearly condemning their course at every step. Destruction and eternal damnation are hovering around them, but they, in their blind zeal for earthly enjoyments, fail to discern their dangerous position. They may yet base a faint hope on death-bed repentance in a distant future hour, but how often such hope is frustrated!

The rebellion against God and our better knowledge is but increasing our load of sin, and may at any moment bear

us into the grave. We can witness almost daily that in the midst of life we are in death, and the rebellious sinner may momentarily expect to hear, "Thou fool, this night thy soul shall be required of thee." Christ has often knocked at your heart's dark door but has ever met with a stern refusal. Beware! lest, like the barren fig tree, you may wither away while you have never borne anything but leaves! The servant who knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. No available excuse can be invented, and those who stand aloof from God and live at ease against their better knowledge, while God commands them to repent, believe and be baptized, live in constant peril of eternal damnation. A. M.

For the Herald of Truth.

"YE ARE THE LIGHT OF THE WORLD."

The Savior says, (Matt. 5: 16), "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." He spoke these words in what is called his "Sermon on the Mount," where his disciples and the multitude were assembled to hear him.* These words of our Savior are just as full of meaning for us to-day as they were then; but it seems as though men to day do not realize or appreciate their force. The light of the Christian religion has grown so dim in many places as to be scarcely discernible. The luxury of the world seems to swallow up the spiritual power of the Church.

This is a very solemn thought, and one upon which every Christian should well reflect. It is a question of vital importance for us to know that we are faithful to our promises. We who are professors of religion have made a covenant with God; we have confessed our past sins and asked God to forgive us; we have made a solemn covenant before God and many witnesses, and promised to forsake sin, Satan, our carnal will, and by the grace of God to be obedient to the doctrine of Jesus Christ until death. Let us reflect for a moment how we have lived up to this covenant. Have we not all come far short of our promise? Have we not all looked back to the world and too much forgotten our duty toward God? Have we not too much neglected to show to the world that we are not seeking after the sinful vanities and pleasures of this present time?

We often see brethren and sisters indulging in the fashions of the world to such an extent that when a minister from

* NOTE. The record of the Gospel is: "And seeing the multitude (that is, where he was before) he went up into the mountain, and when his disciples came unto him, he opened his mouth and taught them. It is questionable whether any one outside of the disciples was present."

a distance comes to visit the Church, the members often, by their appearance, cannot be distinguished as members, and one knows not whether to class them with the brotherhood or with the world.

The teachings of Jesus do not allow us to conform to the world. Jesus says, (John 10: 19), "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And again, "He that loveth me, keepeth my commandments."

Some, however, tell us that it makes no difference, whether we keep all the ordinances and rules of the Church or not; I can dress in the highest style and still be a good Christian. But you have no such promise in the Word of God. We cannot serve two masters; the Spirit of God gives our spirit no such witness.

Ministers sometimes say, when persons are almost persuaded to come under the ordinances of the Church, and are yet conformed to the world, that we ought not to be so strict in the observance of outward forms; we would better accept them, and let them become more fully conformed to the teachings of the Gospel and the rules of the Church afterwards. But I believe that if the heart is truly converted to God and consecrated to his service as it ought to be, they will feel willing at once to leave all for the Lord's sake. So long as the heart is selfish and carnal, the receiving of baptism and coming under the rules and ordinances of the Church will not save us.

Dutton, Mich. T. HERSHBERGER.

For the Herald of Truth.

GOD LOVES THE WORLD.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This text reveals to us the wonderful love God has for the world—the beings that he created in his own image, but who fell under the penalty that God said must follow their transgression. God was not willing to leave the world under the curse of sin into which Adam and Eve and their posterity fell. He promised a Savior, and in due time the Only Begotten of the Father came into the world to pay the penalty for man. By Him all who will come unto him can be saved. Whosoever cometh unto him he will in no wise cast out. Jesus says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Reader, come to Jesus and let him take your sins upon himself. "Now is the accepted time, now is the day of salvation." God is not willing that one soul should be lost, but desires all to come to repentance and live.

ANDREW GOOD.

MAKE YOUR MOTHER HAPPY.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy,
Many griefs she has to bear,
And she wears 'neath her burdens—
Can you not the burden share.

Children, make your mother happy;
Prompt obedience cheers the heart,
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy—
On her brow the lines of care
Deepen daily—don't you see them?—
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid
All too soon her face so saint-like
May forevermore be hid.

Bitter tears and self upbraiding
Cannot bring her back again,
And remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen, when your mother speaks;
Tender, quick and sweet obedience
For your highest good she seeks.

She loves you better than all others,
And for your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
Thou' you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

For the Herald of Truth.

COME UNTO ME.

The Savior said, "Come unto me." I think when a sinner comes to the Savior he will have much the same experience that the woman who met him at Jacob's well had. This woman said, "Come, see a man, which told me all things that ever I did." So the sinner, when he stands before Jesus is likely to be reminded of all the sins of his life. I think Christ will tell him wonderful things, many that he had not thought of for a long time.

The sinner is not able to bear the sinful burden of his life alone; he must have help. I can show him to no other helper than Christ, the Savior of the world, who is ready to take upon himself all the guilt of the sinner's folly that God may pardon it through Him that paid the debt. This God will do as soon as the sinner comes into the way that Jesus taught while he was on earth.

Jesus says we must deny ourselves and take the cross. If you will do this God is ready to help; he will lead you into the life that will keep you from falling into the errors of your past life while you were condemned as you first stood before Jesus. If you were proud he will humble

you; the world can then see by your actions that you are leading a different life. The evil habits you indulged in you will forsake, because you now live in Christ who is pure. Our carnal nature will be subdued, and the spiritual nature of Christ will reign in us. Whatsoever Christ tells us we will obey, and the burden will be light because he will help to bear it.

In the end will come the full reward, the fadeless crown of eternal joy. This is worth working for; it is already peace and blessedness in this life, and will be fullness of joy in heaven forever. May we all attain to it when we give up this earthly tabernacle. J. L.

For the Herald of Truth.

THE LORD OUR KEEPER.

(Psalm 121: 4.)

"Behold, he that keepeth Israel will neither slumber nor sleep." How sweet the thought has been to me to think that we can have so faithful a keeper as the Lord. Though weak as we may be of ourselves, and our temptations many and great, the Lord is still mightier, and is willing and anxious to keep us. He has said through the prophet Jeremiah, "Behold, I am the Lord God of all flesh; is there anything too hard for me?" The Lord shall preserve thee from all evil: he shall preserve thy soul." Psa. 121: 7. Then in Psa. 91: 11 we read, "For he shall give his angels charge over thee, to keep thee in all thy ways."

Kind reader, have you given your heart to that good keeper? That is the only safe place we can have for our hearts. Do not throw aside religion as a thing beneath you, forgetting that it is a thing about and above you. A religious life is the only life worth living.

"Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin cannot harm me there."

ELLEN PLANK.

For the Herald of Truth.

THE BLESSINGS OF GOD.

The blessings of God are manifold, and are not so readily observed by the natural man, as by the enlightened Christian. The true worshiper finds many a solace or comfort by asking in the true Spirit, where the natural man cannot conceive the remotest idea of satisfaction. The Savior says: "Ask, and it shall be given you; seek, and ye shall find."

Blessings from God are spiritual comforts wherein the Christian can find rest under trials and difficulties and troubles of various kinds. If we call to God with all our hearts, through Jesus Christ, the

Holy Spirit, which is our Comforter will come to us and give us rest, as Jesus says, "Come unto me, all ye that labor, and are heavy laden; and I will give you rest." The natural man does not comprehend this rest, because this is spiritually discerned. He finds no rest because he is not weary nor heavy laden. A consciousness of sin is necessary before we seek relief from it. He cannot see the blessings of the righteous because he loves the world and its pleasures; or perhaps because he rests himself on his morality.

He may say: "I can live without these spiritual blessings," so he can as long as God suffers him. But, dear reader, many a one has begged hard on his death-bed for forgiveness and mercy; but in such trying times, persons cannot always obtain the blessing, because of mental and bodily weakness, they may not be able to give themselves up to the will of God, as the Gospel requires. Let us not forget that the Spirit of God will not always strive with man. J. S. E.

For the Herald of Truth.

LET ALL BE HELPERS.

Since reading partly through the HERALD of December 1st, and finding so many encouraging articles, giving food for a hungry soul, I also felt willing to throw in my mite to help forward the good cause of Christ. J. S. C., in his article, "Too much Correction is discouraging" says, "The faithful servant will lay his hands to the plow, and will keep plowing without even looking back." Let us, as lay members, help our ministering brothers, and also lift a voice of warning against such evils as are ready to creep by degrees into our church and also into our family circles. There is pride and fashions with which Satan leads thousands of the young and also older ones away from the simple teaching of Christ. The churches seem to see the great snare wherein they are trapped, but fail to lift their voice against it; and why? Because ministers are themselves caught in the trap. Then comes intemperance, which is also a curse to humanity. Socials and amusements of all kinds are all linked together and makes a chain of disobedience. Let our prayers be to God that he may help us as parents to do our duty at home. Let us not encourage our children to go to a dance as Bro. R. in his article relates of a sister in our church who did. I do not think that we can clear our hands if we do not bring up our children in the way they should go. We must do this and stand on that great and awful day. We must be faithful if we wish to hear that welcome voice from our Savior, "Come in, ye faithful servants, and inherit his kingdom. J. H. M.

LONG, LONG AGO.

When He from His lofty throne
Stooped to do and die,
Everything was fully done,
Hearken to his cry—

"It is finished"—yes indeed!
"Finished every jot!"—
Sinner, this is all you need!
Tell me, is it not?

Weary, working, plodding ones,
Wherefore toil ye so?
Cease your doings, all was done
Long, long ago.

Till on Jesus you rely
By a simple faith,
Doing is a deadly thing,
Doing ends in death.

Cast your deadly doings down,
Down at Jesus' feet;
Stand in Him, and Him alone,
Gloriously complete.

Selected by H. W.

For the Herald of Truth.

SPIRITUALLY MINDED.

Paul writes in his letter to the Romans that "to be spiritually minded is life and peace." All Christians can say Yea and Amen to this, for they have experienced more or less of being spiritually minded. They know what joy it brings to them. We often ask the Lord in prayer to bless us in being spiritually minded. When we are spiritually minded we have hopes that our prayers are answered. We enjoy a spiritual mind so much the more to think that it is from the Lord. To be spiritually minded refreshes our hope of obtaining a place in God's kingdom above.

But how often we are the reverse of being spiritually minded? How soon we fail to see that we are wasting time and that we are spending so many moments in idleness? When we find that our thoughts rest upon things perishable, we come to ask, Can we not overcome this infirmity? We read that Paul gloried in his infirmities. He must have felt nearer to the Lord on such occasions. Therefore he gloried that the power of Christ might rest upon him. It was very encouraging to him, also to us that he could bear his infirmities in such a Christian way. I trust as we grow in years we will grow stronger in being spiritually minded. We can then converse more of spiritual things. KATIE HORST.

BROTHER JOHN.

I heard an account of a man being out in the woods, and losing his pathway. Hearing a sound in the distance he made his way thence, almost afraid to venture near, but when he came in sight, he found a man chopping wood. After a short communication, he found him to be brother John.

A minister from a distance was invited to attend a funeral where I was present. He rode with me to the place of interment. While on the way he made mention of the above. Said he had often heard of the society called Mennonites, and was almost afraid to go to them, but after a short conversation and thorough investigation, he said, I found them to be brother John. All that truly repent of their sins believing in Jesus Christ, and are really born again through the word of God, are children of God, heirs of God and joint heirs with Christ. If so be that they suffer with him, and may be called brother John. Such will harmonize, although they may differ in minor things. In that most holy faith once delivered to the saints, they will not, they can not speak ill of those that are brethren in the Lord. Such will bear and forbear as brethren in the Lord Jesus.—S. G., in *The Patriot*.

THE DIVINE AND THE DOCTOR.

A devout minister was once asked by a skeptical doctor if he preached to save souls, and on replying that he did, the doctor rejoined:

"Did you ever see a soul?"

"No."

"Did you ever hear a soul?"

"No."

"Did you ever taste a soul?"

"No."

"Did you ever smell a soul?"

"No."

"Did you ever feel a soul?"

"Yes, thank God," said the Preacher.

"Well," said the doctor, "there are

four out of five senses against one that there is no soul." So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the tables upon the doctor, on being informed that he was a doctor of medicine, asked:

"Did you ever see a pain?"

"No."

"Did you ever hear a pain?"

"No."

"Did you ever taste a pain?"

"No."

"Did you ever smell a pain?"

"No."

"Did you ever feel a pain?"

"Yes," said the doctor.

"Well, then," rejoined the preacher,

"there are, you see, also four senses

against one to prove that there is no such

thing as pain."—*Frank Leslie's Chat-*

terbox.

A BEAUTIFUL DEATH SCENE.

When Martin Luther's child lay on the death-bed, the great man approached and said to her, "My dear little daughter, my beloved Margaret, you would willingly

remain with your earthly parents; but if God calls you, you will go with your heavenly father." "Yes, dear father, it is as God pleases." "Dear little girl!" he exclaimed, "Oh how I love you! The spirit is willing but the flesh is weak." He then took the Bible and read to her the passage, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs; and the earth shall cast out her dead." He then said, "My daughter, enter thou into thy resting-place in peace." She turned her eyes toward him, and said, with touching simplicity, "Yes, Father."—*Sel.*

THE more we fear God, the less we will fear men.

You must be born twice, if you wish to escape dying twice.

THE best investment of money is in the bank of faith and love.

NATURE designed the heart to be always warm, and the hand to be always open.

HOPE.—Without hope no person can live, but however strong that anchor may be, you are left adrift in the world, if you do not cast it forth so that it takes hold of something solid and firm.—*J. R. Hoffer.*

ALMIGHTY guidance to be looked for in the journey of life—At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched; as long as the cloud abode upon the tabernacle they rested in their tents.

GOD did not take up the three Hebrews out of the furnace of fire; but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not answer the prayer of Paul to remove the thorn in the flesh; but he gave him a sufficiency of grace to sustain him.

STRENGTH FOR TO-DAY.

Strength for to-day is all that we need. As there will never be a to-morrow; For to-morrow will prove but another to-day, With its measure of joy and sorrow.

Then why forecast the trials of life
With such a sad and grave persistence,
And watch and wait for a crown of ills
That as yet have no existence?

Strength for to-day—in house and home,
So practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 1, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 81," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class mail matter.

A HAPPY NEW YEAR.—We wish all our kind readers a Happy New Year, and pray that God may richly bless you all both with temporal and spiritual blessings.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies ".....	.15 "
4 " ".....	.25 "
12 " ".....	.60 "
22 " ".....	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Our Almanac may be obtained at the following places:

John Baer's Sons, Lancaster, Pa.
J. R. Hoffer, Mount Joy, Lancaster Co., Pa.

Benjamin Frick, Fricks, Bucks Co., Pa.
Daniel Shenk, Elida, Allen Co., Ohio.

Franz J. Wiens, Bradshaw, Seward Co., Neb.

Christian Miller, Childstown, Turner Co., Dak.

Noah Hartzler, Port Royal, Pa.

Henry Hildebrand, Andrews, Ind.

E. Hostetler, East Lynne, Mo.

Besides these, they may also be obtained at almost any book store. Ask for Funk's Family Almanac.

THE JOURNEYS OF JESUS, is a very excellent work, describing the Journeys of Jesus, together with rivers, cities, houses &c., giving the events as recorded in the Gospels. In Chronological order, and explaining many circumstances of the life of Jesus which otherwise would be difficult to reconcile. Published by the Mennonite Publishing Co., and sold by subscription.

From *The Brethren's Evangelist*, Ashland, O., Oct. 8th, 1884.—We have received at this office, and perused with pleasure and profit "The Journeys of Jesus," a work published by the Mennonite Publishing Co., Elkhart, Ind. The book is founded on the narrative of the Savior, as related in the New Testament, and historical facts obtained from other well authenticated sources. It is therefore thoroughly reliable as a book of reference, and is extremely interesting reading, inasmuch as it graphically describes the life of our Savior, and portrays to the mind of the reader, the many interesting associations of the scenes of His labors, in His mission among men. The reading of this book will inspire renewed interest in the study of the New Testament, and increased admiration for the Son of God. The book well deserves a place beside the Bible, not to supersede it, but to go with it as an exponent and commentary.

THE HERALD OF TRUTH FOR 1885.—We have little to say as to the course we intend to pursue with reference to the publication of the HERALD during the coming year. What we have done during the past shall be a guarantee for that which we intend to do in the future. We shall labor (if our life is spared) to publish a paper that will promote the glory of God, and be a means for the upbuilding of his kingdom on earth. It is our

purpose to do good; it is our purpose, through the HERALD to preach the word of God in season and out of season, to admonish, exhort, warn and encourage the weary pilgrims on their journey through this world; by a continual interchange of views and thoughts to bring our people nearer together, to lead them more and more to be of one mind; to bind them closer together by cultivating, through the paper, a more intimate acquaintance with one another, and hearing of one another's welfare. We believe that by those things and in this wise our paper will prove a great blessing, and that we may in this manner, accomplish our purpose more fully, and bring the paper to prove such a blessing to the people, we ask all our friends to help us, to pray for us, and thus work together with us to the glory of God and the welfare of his people.

RENEWING SUBSCRIPTIONS.—With the last number many of the subscriptions to the HERALD OF TRUTH expired. Many have already renewed and quite a goodly number of new subscribers' names have already been sent in and entered on our lists. We hope that with the beginning of the year all our old subscribers will renew, and also make an effort to gain new subscribers. By a proper effort we feel sure, our subscription-list could be very largely increased, and this would help us very much in the important publications we are now engaged in, and at the same time largely increase the usefulness of the paper. We can often do much good, and often perhaps be the means of saving souls by distributing a sound religious literature. Let us all use proper means for good in the Lord's vineyard.

AGENTS FOR THE HERALD OF TRUTH.—We sent the subscription list, with list of premiums to all our subscribers. These premiums we offer to all who are willing to work for the paper, and as we sent these to every subscriber, each subscriber may consider himself appointed agent to solicit subscriptions for the paper, and we trust all will act upon this view and with the beginning of the year it shall be our privilege to send the paper to many persons who have not received it before. We offer some excellent books as a reward for your efforts and we would

like to see many avail themselves of this excellent opportunity to get them. It is a profitable thing to have a good book and read it. Our stock of Bibles is very large and the price ranges from 25 cents to \$12.00.

WRITE FOR THE HERALD.—We called attention to this subject in our last number, but feel that it is necessary to do so again, and herewith earnestly appeal to all of our friends who are able and willing to help us in this direction. We are especially short of German copy just now, and if our German friends will kindly assist us in filling the columns of our paper with such reading matter that is interesting and at the same time profitable, we shall be very thankful to them, and they, too, will realize the blessedness of putting forth an effort to spread the Truth.

A CORRESPONDENT, thinks we write too much about tobacco and strong drink, and not enough about pride. We are glad our brother calls attention to this; we are always apt to run into extremes, and it is well sometimes that we are reminded of these things. We know that pride exercises a mighty influence in the world and far too many of plain professors, are gradually lead away in the current of fashion. It is therefore highly necessary that all Christians give a due regard to this evil as well as to some of the other evils that lead man out from the church into the world. Let us labor and pray that the church may stand firmly to the principles of the Gospel of Jesus Christ.

BRO. HEINRICH GOERZ, from Mount Lake, Minnesota, writes us that on the 16th of December, that the thermometer showed 21 degrees (Reaumur) below zero. This is equal to about 10 degrees Fahrenheit. There was snow enough on the ground to make sleighing.

J. M. T. MILLER, Milford, Seward Co. Nebraska, sells Mennonite Publishing Co.'s books, almanacs, &c., Receives new subscribers, and renews old subscriptions for HERALD OF TRUTH, WORDS OF CHEER, CHRISTLICHE JUGENDFREUND, RUNDSCHAU, &c.

JOHN PRICE, who for more than forty years conducted a private school in the

Octagon school-house in Line Lexington, Bucks Co., Pa., died recently, at the age of 85 years. Many of those who in the past years were scholars in this school are now gray-headed men and women. We hope, too, that both teacher and pupils may have learned in the school of Christ the great lessons of eternal life.

BROTHER STOFER of De Kalb Co., Ind., and Bro. H. B. Brenneman of Elkhart Co., Ind., made a visit to Allen County, Ind., on the 13th of December, and held two meetings. Fair congregations assembled, and the interest appeared good. Bro. Stofer left an appointment for some meetings there in six weeks from the time he made this first visit.

The importance of holding meetings and attempting to organize a church at this place was brought before the last Indiana conference, and we are glad that some of the brethren have shown their willingness to labor there.

FROM CUMBERLAND CO., PA.—A correspondent writes us as follows: "I visited our old brother and fellow laborer in the Lord, George Rupp, of Cumberland Co., on the 1st of December. He was well and in the full enjoyment of his mental faculties, and in a tranquil resignation to the will of the Lord. He is now 86 years old and has been over 50 years in the ministry. It is a pleasure to meet such "pillars" of the Church, such old professors, tall as cedars, and bright examples to our young people. May the Lord bless the aged brother in his declining years, and may he still be spared to the glory of God and usefulness in this present life.

ISAAC PRICE, a prominent minister in the Dunkard Church, residing in Schuylkill township, Chester Co., Pa., died recently at the advanced age of 83 years. He was a very able and eloquent speaker, and served in the ministry many years. During the winter of 1854—5, we were teaching school in Montgomery Co. Pa., and boarded near the Green Tree Meeting-house, where Isaac often spoke. On a certain Sunday morning when it was his turn to preach, he took the testament and read the chapter designed for that day (it was the custom in that church to read a chapter of the New Testament each Sunday consecutively, beginning with the first of Matthew and so continue

to the end of the book), but could find nothing in it from which to preach. He then turned over to the book of Revelations and read another chapter. Finding an opening there, he preached a very able and eloquent sermon, and when he was through with the subject, and the audience felt that he was about to close, his mind caught up the subject of temperance, and he spoke one of the most earnest and impressive temperance discourses we ever listened to.

We called on him several years ago at his home, and, though bowed under the burden of declining years, he was still active and vigorous. However, the day of usefulness for all of us will pass away, and the time of gathering home come upon us. So also with our friend. The voice once eloquent with Gospel truth is hushed, and the weary laborer has gone to his long home.

CHURCH NEWS.

BROTHER JOHN SHENK.—By a recent letter from Virginia we are informed that this brother prolonged his visit quite a while in Va., and has preached a great many times. On Sunday Dec. 21st he conducted the principal part of the service at the Bank Church.

IN OHIO.—Our young Brother J. S. Hartzler of the Haw Patch, LaGrange Co., Ind., started on the 19th for a visit of several weeks in Champaign and Logan counties, Ohio. On Christmas day he attended the service at the Salem Church (Huntsville). May the Lord prosper his journey, and make him an instrument to the saving of souls.

FROM VIRGINIA.—Pre. John Shenk and wife, and Bro. Abraham Good, of Allen Co., Ohio., are at this time, Dec. 18th, and have been for several weeks, on a visit to Rockingham Co., Va. Bro. Shenk is holding a number of very interesting meetings while visiting with his relatives and friends. We truly hope his labors may not be in vain, as there are yet many souls to be gathered into the fold of Christ. Truly, "the harvest is great, but the laborers are few." S. B.

FROM MARYLAND.—Bro. Josiah Brewer writes us under date of Dec. 10th, as follows: Pre. C. B. and Bro. Joseph Brenneman, from Allen Co., Ohio, and Pre. Philip Parret, of Franklin county, visited in this neighborhood. C. B. Brenneman preached for us on the afternoon of Dec. 8th. On Tuesday, the 9th, the brethren left us to fill an appointment at Miller's Church. We feel very grateful to the brethren for their kind visit,

and pray God to bless them on their journey and prosper the work in their hand.

FROM LANCASTER CO., PA.—A letter from Hershey's Church, Lancaster Co., Pa., states that the communion this fall was largely attended, and that on Saturday before the communion at the preparatory meeting a little company of converts was added to the Church. Bro. C. B. Brenneman, of Ohio, was expected to preach at that place on the 20th of December. Sister Hershey, widow of Pre. Jacob Hershey, of Paradise, is much afflicted, though she appears very patient. Recently a few of the brethren and sisters with Bro. I. Eby gathered at her house and observed the communion with her.

CORRESPONDENCE.

FROM BLISS, MICHIGAN.—Bro. Noah Metzler, of Elkhart Co., Ind., was with us a few days while on his visit to northern Michigan. His work was both edifying and encouraging to us, and my prayer is that his labors may be blessed with success in winning souls to Christ. Sometimes it seems that we have many trials and afflictions to contend with, but we say, God's will be done. Remember us in your prayers. H. C. GARDNER.

FROM MANCERONA, MICH.—We were again encouraged in our Christian warfare by a visit from the Brethren Noah Metzler of Elkhart, Ind., and Henry Eyman of Kent Co., Mich. Brother M. preached on Saturday evening, Sunday and Sunday evening of the 6th and 7th of December. They left on the train the same night, Bro. M. expecting to stop in Kalamazoo county, where Bro. Harvey Friener of Branch County, Mich. had promised to meet him to visit Bro. Berger and family. E.

FROM KENT CO., MICHIGAN.—Our dear ministering Brother John N. Durr, of Fayette Co., Pa., stopped with us on Friday evening, the 19th. We had made an appointment for the forenoon, but on account of a wreck on the railroad he did not arrive till evening. The next day I took him to Bowne, where he preached three times and had full meetings. On Monday we returned to Caledonia where we had two appointments. Bro. Durr and Bro. Speicher were called to preach, on Tuesday, the funeral of Clara Overholt. From here Bro. Durr went to Elkhart, where he intends to stop a while, and visit other places also before he returns to his home. H. E.

FROM LA GRANGE CO., IND.—Recently I made a visit to Ohio and to Allen Co., Ind. At the latter place I found all enjoying good health except Hezekiah Roadcap and Margaret Bixler who were not in usual health. I enjoyed myself

well, especially because of the spiritual interest manifested by the young people who have families. They know it to be their duty to set an example for their children. My prayer is that the good Lord may strive with them till they become shining lights by which others may see their good works and be led to glorify their Father in heaven. J. J. WEAVER.

EXTRACT FROM A LETTER.—In the last number of the HERALD I read that the editor hoped we would make good use of the prospectus that was sent with that paper. That we should not hesitate to ask our neighbors and friends to subscribe and in this manner work for the kingdom of Christ. The HERALD is a great source of comfort, and a joy to me; and, by the grace of God was the means of showing me many a secret fault that I tried to cleanse myself in my own strength. It taught me to rely on God's strength alone to be saved.

I think the paper is edifying both to the mind and the soul, and will lead all nearer to God, who wish to learn the truth as it is in Christ Jesus. Not to say that it should take the place of the Bible, yet it revealed many a dark scripture to me. I will direct all that are willing to learn to lead purer lives, to be more generous, more humble more meek in their hearts, which things alone are found through Christ in God.

I think the HERALD should be in every family, and know some Christians who think to read the Bible is enough, that would be greatly benefited by reading it if they would be willing to let Christ rule and reign in their hearts. Some might think I place more confidence in the paper than in the Bible. I hope not. There are many who do not look at it in the light that we do, and cannot see much use in it. But there are many who have the love of God in their hearts who are really benefited and encouraged by reading it. With love to all I wish grace and peace from God to all that labor for the cause of Christ. May you win many souls to Jesus. *

VISIT TO NORTHERN MICHIGAN.

On Saturday, the 29th of November, I met Bro. Noah Metzler of Elkhart, Ind. in the city of Grand Rapids. He accompanied me home and remained with us in Caledonia township over Sunday. We had interesting meetings on Sunday forenoon, and evening. On Monday morning we left here for the north, and arrived at Mancelona in the evening. We spent part of the night with my son-in-law, John Grady. At two o'clock we took the train north, and arrived at Leoring at day light, where Bro. Henry Garber met us. He had Bro. and sister John Leatherman

to the depot for the train south and was just a little too late. From Brother Garber's we went into the Overholt settlement to spend the afternoon visiting. There was an appointment at their school house, but on account of the short notice it was not largely attended. The next day we visited Abraham and Jacob Garber and others, and had an interesting meeting at the school house in the evening.

The next day we went south to Brutus and stopped two days visiting among the friends and acquaintances. Here we had two meetings. We would have been glad to stay longer but as we had left an appointment for Bro. Metzler at Mancelona for Saturday evening we were hurried away to meet it. The meeting was held at the house of Bro. Lichty, which was well filled with attentive hearers. On Sunday afternoon there was meeting at the house of Bro. Adam Schrock, son-in-law of Preacher J. J. Weaver. Another meeting was held at the house of John Grady in the evening when a full congregation was present. These people appeared very eager to have the gospel preached to them, and to learn the truth of God. I was made to think that the people in a new country do not let stormy and unpleasant weather hinder them from attending the worship of God as those in the older settlements do. We had had very pleasant weather till Sunday.

There is a large field of labor open for gospel work both in Antrim and Emmett counties. In our travels we found some that are almost persuaded to accept Jesus. I hope the good seed which was sown may not remain fruitless, but yield abundantly for the Lord of harvest.

Let us remember our ministering brethren who sacrifice time and money to go from place to place to proclaim the glad tidings of salvation. Before this reaches the readers we will have left another year behind us. Many a one that entered the last new year with us has gone the way of all flesh. Let us make our calling and election sure, should this be our last year. That we might enter in the glad New Year of eternal happiness with the redeemed in heaven. HENRY EYMAN.
Caledonia, Mich.

MORE ABOUT THE BUTLER CO. KANSAS, SETTLEMENT.

The prospect of a settlement of Menonites in Butler Co., Kan., is leisurely starting up.

I have a letter from Pa. from a Friend (Quaker of the old order) desiring to be in this settlement with our people, and that we select him forty or eighty acres, and he will send the money for it to save expenses of his travel back and forth. If some of our people would be satisfied with eighty acres this arrangement could

be made, only I would feel reluctant to select for another.

I have various letters from our brethren in Pa., and one from Va., making inquiries and stating their intentions to see Butler Co., ere long. Three persons from Ontario and the state of New York came in November last, and bought three quarter-sections with the intention of moving on them in the spring if the settlement starts up all right. Some of the party belong to the brotherhood under the watch care of Jacob Krehbiel, of New York. They also reserved three hundred and twenty acres for their friends until they returned home to them to counsel over the matter. They think there is a prospect of six families from there in the meantime. Bro. Kauffman, of Ill., still writes that his intention is to join the brethren in Butler in the spring. He is preparing to move out with his family in the month of February. As soon as I hear from him again there will, in all probability, be a time set for all who can and wish to do so to come together in Butler Co., and make out there and then what they are willing to do about joining the colony, and what really might seem best to do. I think this might prove quite satisfactory if our brethren would meet each other there and talk face to face about the matter. Bro. Emanuel Hartman, a bishop in the Church, from Washington, Tazewell Co., Ill., went to Butler with me last week, and selected a quarter with running water and a little timber, which he feels inclined to purchase for his future home if he concludes that circumstances will admit of it when he returns to his family. This land is within one half mile of the store, post office, and blacksmith shop at Sycamore Springs, and about three quarters of a mile from the school-house. There are several sections adjoining this that are good farming lands as far as we can judge from the crops near by, and can be bought at seven or eight dollars per acre. I can get no reserve of any consequence for our people as the land is owned by too many different parties.

I was somewhat amused last week as Bro. Hartman and I were going down there; we called on an individual who had fully intended to see the land and in all probability buy a portion of it, but having met a man who told him it was not worth having, he at once gave up seeing it. We went a little farther to Florence and found an individual from the state of Connecticut who was bound to see it because some person that had seen it told him there was such a nice country about Burns' he should be sure and go there. Thus we see among those who view it, one says it is good for nothing, and another says it is a nice, good country. Hence the necessity of those intending to buy there to see it for themselves if possible. Our brethren who are

able, and have determined to buy improved farms elsewhere can find them and receive a hearty welcome too by the brotherhood in the vicinity of Newton, Harvey Co., Peabody, Marion Co., Marion, Marion Co., Canton, McPherson Co., and West Liberty, McPherson Co., Kan. Pretty well improved farms can be had at any of these points from \$3,000 to \$7,000 per quarter (160 acres). Regular preaching services are held by our people at any of these places, but the West Liberty, Newton, and Peabody congregations have no ministers living among them, and are anxious that one might settle with them.

Those who contemplate going to Butler Co., ought to guard against buying much land if their means are very limited, because in a new country like that you will be living mostly out of your pocket the first year or two, with comparatively little coming in. If you are without any means at all, then of course you can not get along unless some brethren move in who can give you employment or assist a little otherwise those in needy circumstances.

Any of our brethren who may read this, that have money to loan, could do a good work in assisting some to get homes here while the land is cheap, and would not necessarily have any loss themselves. If any would feel moved to loan Bro. Hartman six or eight hundred dollars for several years, he says he would be very glad for the favor, and would then be decided at once to buy this land for cash, and get deed at a reduced price, and with a lighter heart go about his ministerial duties, feeling that he was accountable to a brother for back payments instead of a stranger. REUBEN J. HEATWOLE.

Miscellany.

TRIBUTE TO A MOTHER.—Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while yet you have that most precious of all gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in my struggles with the dark, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale, suitable to my age, read in her tender and untiring voice. Never can I forget the sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father

in the old church-yard, and still her voice whispers from the grave; and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—Lord Macaulay.

NOT ABLE TO STAND BY HIS CONVICTIONS.—Father Curi, a priest in the Roman Catholic Church lately became convinced that the Church was spiritual in its character, and wrote two books on the subject in which he denied that the temporal power was necessary or desirable. This was looked upon by the Pope as being heresy, and the discipline of the Church was brought to hear upon the conscientious priest. He was at first abused and denounced, then he was ostracized and reduced to penury. Finding that he still insisted on opposing the Church he was pronounced obstinate, and was written to by the Pope and threatened. This had the desired effect on the poor priest and caused him to recant and beg for mercy from the Pope. It is reported that there was great joy in Rome over the recantation and that the "Holy Father" is particularly delighted.

What a spectacle for the Christianity of the nineteenth century for a man to thus lay his conscience at the foot of the Papal throne. Away with Pope, council or creed, that would thus debase the manhood of any of God's children.

WHAT DR. HOLLAND SAID.—The appetite for strong drink in man has spoiled the life of more women—ruined more hopes for them, scattered more fortunes for them, brought to them more sorrow, shame and hardship—than any other evil that lives. The country numbers ten—nay hundreds—of thousands of women who are widows to-day, and sit in hopeless weeds, because their husbands have been slain by strong drink. There are thousands of homes scattered over the land in which wives live lives of torture, going through all the changes of suffering that lie between the extremes of fear and despair, because those whom they love, love wine better than they do the women they have sworn to love. There are women by thousands who dread to hear at the door the step that once thrilled them with pleasure, because that step has learned to reel under the influence of the seductive poison. There are women groaning with pain, while we write these words, from bruises and brutalities inflicted by husbands made mad by drink. There can be no exaggeration in any statement in regard to this matter, because no human imagination can create anything worse than the truth, and no pen is capable of portraying the truth. The sorrows and horrors of a wife with a drunken husband, or a mother with a drunken son, are about as near the realization of hell as can be reached in this world at least. The shame, the indignation, the sorrow, and the sense of disgrace for herself and her children, the poverty,

ember, in LaGrange county, Ind., at the house of the bride's mother, by John L. Meyer. Samuel Miller and Elizabeth Lembrich

dear parents become willing to obey Christ
this life, so that when their time is expired
earth they may meet their little one in heaven

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ten in the Lamb's Book of Life, oh! where shall we appear! In that lake burning with fire and brimstone, which is the second death.

I would say to my co-laborers in God's holy vineyard, Let us blow loud our trumpets, and sound the gospel truths with more energy, more love unto God, and pray earnestly to God that he will use us to put down sectarianism, and build up God's kingdom. I would to God that we could be more prayerful, have more love and harmony among the professed followers of Jesus. If we are all true followers of Christ, and have the love of our Savior shed abroad in our hearts, then his precious blood will cleanse us from all sin, and we will all belong to his church. Then those partition walls will come down, if it is God's holy will. As it was in the days of Noah, so it will be at Christ's coming. The time is fast approaching; everything is fast fulfilling. "Prepare to meet thy God, O Israel!" But "fear not, for behold I bring you good tidings of great joy which shall be to all people."

JOSEPH YODER.

Bristol, Ind.

For the Herald of Truth.

THE WAY TO HEAVEN.

How poor you are if you have no heaven but this world! You have nothing but a little part of the earth, and what is it worth? If you have a little more land than some of your neighbors, if you are in circumstances to make more money than others, if your accommodations are better, and you have more worldly conveniences and pleasures than others; or if you are promoted a little higher among men than others are, what a poor portion is this, and how miserable you are who have no better happiness than you can call your own! How much happiness do these things give you? What great satisfaction do they yield you? Are such things as these the "rivers of pleasure" that you choose for your portion? O how miserable! When a few days are past you must go to the grave and into eternity, and then your glory shall not follow after you. Then how wretched are you when you have done with worldly enjoyments! It may be said that you have "received your consolation." Luke 6:24.

But you have yet an opportunity to be made happy forever. The opportunity you now have to obtain the happiness of another world is worth ten thousand of this world. Do you ask, What must I do in order to go to heaven?

1st. You must entirely renounce all hope of obtaining heaven by anything you can do in your own strength—either directly or indirectly. Many are sensible that they can not get to heaven by their

own strength directly, yet they hope to do it indirectly; they hope by their own strength to bring themselves to a disposition to close with Christ and accept him for a Savior; they are hoping to bring themselves to a compliance with the terms of salvation. You must be brought off from all confiding in your own strength; and you must also be brought to renounce your own righteousness as the price of heaven.

2d. Your heart must close with Him who has purchased heaven. Renouncing all other ways, you must receive Him, rely upon Him, and adhere to Him as "the way, the truth, and the life." Your heart must be drawn to Him and it must be pleasing and sweet to you to have heaven as a free gift, as the fruit of mercy and saving grace. You must assuredly believe that Christ is a sufficient Savior, and your soul must acquiesce in the way of salvation by Him, by his blood and his righteousness as a wise, holy, sufficient, and excellent way. Your heart must incline to Jesus Christ as a Savior above your own righteousness and all other ways. Your delight must be in this holy way of salvation.

3d. You must choose the God of heaven for your portion. You must be of the same temper and disposition with the Psalmist, who says, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee." Ps. 73:25. You must esteem and relish the enjoyment of Him far above all other things. You must be brought to see that there is in the enjoyment of God, and communion with him, what is far better than all the profits and pleasures of the world. It must be so with you that if you could have your choice of all kinds of happiness you could desire, and have that which you would, and in what degree you would, to all eternity, this would be what you would far prefer.

4th. Your heart must sincerely choose the employments of heaven. In heaven they are not idle, but they are continually employed, and their employments are holy employments; they live wholly in holy exercises: in contemplating God, in praising and serving him. "And there shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve him," Rev. 22:3. To go to heaven your heart must be brought beforehand to such a temper as freely to choose such employments; you must have a relish for them, and must account them excellent and delightful.

5th. You must be pure in heart and clean in hands. "The pure in heart shall see God." Matt. 5:8. They that shall ascend into God's holy hill are those with pure hearts and clean hands. Ps. 24:4. You must hate and abhor all sin, and allow none in your life. Sin must become a great burden; you must loathe yourself for it and fight and strive against it to

purge yourself more and more from it, striving more and more to mortify sin, earnestly desiring and seeking to be more holy, more conformed to the will of God, and to walk more becoming a Christian.

6th. You must sell all for heaven. Matt. 13:44-46. Heaven must be to you like the treasure hid in a field, or like the pearl of great price. If you would have heaven, you must take it as your whole portion; you must, in your heart, part with all other things for it; and it must be your manner actually to part with them forever when they stand in the way of your getting forward towards heaven. If you would have heaven, you must sell your worldly profit, and your credit, and the good will of your neighbors, and your worldly pleasure and conveniences, and whatever stands in your way. Many flatter themselves that they shall obtain heaven without this, and think they have a right to heaven though they were never brought to this; but they are sure to find themselves disappointed.

7th. You must never expect to go to heaven in any other than that strait and narrow way. Some expect to get to heaven who are not walking in the narrow way. The way they are walking in is a way of indulging their ease and of shifting off the hard and difficult parts of religion. It is not the way of self-denial, and toil and laboriousness; but they walk in a broad way, a way wherein they are not prepared, but can go on without labor, or watchfulness, or bearing the cross. But such as these, let their hopes be what they may, and their profession what it may, and their pretenses to experience what they may, are not likely to get to heaven. To some the way the Scriptures have laid out is too narrow and strait, therefore they are endeavoring to get to heaven in a broad way; but in vain it is for them to contrive this. There is no other way but Jesus; you must follow his footsteps if you would go thither, you must go in the way of the footsteps of the flock; you must be content to go, then, in the way of self-denial. You must be willing to take up the cross daily and follow your Savior, and through trials and much tribulation enter into the kingdom of heaven. E. R. HONST.

For the Herald of Truth.

BIRTH OF CHRIST.

By the Spirit of God did Isaiah truly prophesy long beforehand of the coming of the child Jesus. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Isa. 9:6. When Christ came in fulfillment of this prophecy, the angels and the heavenly host made known the happy event to the shepherds on the plains of

For the Herald of Truth.

INFLUENCE.

Influence embraces two principles—good and evil—the first imbued at the creation, the second at the fall of man, when he came to know good and evil, in his desire to become wise, as Satan had told him.

Man degenerated in that pure and holy state in which he was created, by allowing himself to come under the influence of Satan, thus becoming imbued with that evil principle by which Satan so effectually destroys, rather secures, the human soul.

But these are distinct principles, entirely different in nature, consequently they cannot predominate in the same mind at the same time; the first was subdued before the latter could predominate. It follows from this then that man has an inherent defect which must be suppressed or removed before his works will be in accordance with God's will. It naturally follows that if we but let our minds or hearts go without restricting them from seizing every opportunity of qualifying themselves, we are undoubtedly pursuing a course not altogether pleasing to God, for what is it but allowing evil or in other words "Satan" predominate?

It matters not to Satan how he may destroy the soul; he is always on the alert to seize every opportunity of doing so, be it directly or indirectly by the aid of some one else.

It is altogether as displeasing to God to aid Satan in his destruction as if we should commit acts ourselves contrary to God's teachings; accomplices are as guilty as the criminal himself.

One of the many means by which Satan so effectually secures his prey, is influence. It appears as though some churches and many professors of religion entirely overlook the kind of influence they exert. This has been so much overlooked that Satan has almost complete control of this means of securing and destroying man. That this evil influence is stalking through the church scarcely molested cannot be denied. It is a fact greatly to be deplored.

Among the evil influences that seem to be eating the heart out of man are the folly of fashion and intoxicating drinks. As to the first, no heathen god or goddess has ever had more zealous devotees. Fashion rules the world, and it is becoming a ruling power in the church. Fashion is adapting religion to herself, instead of adapting herself to religion. Beauty in dress is a lower beauty for which a higher beauty must not be sacrificed. Dress becomes an abomination to God when the fashion-plate is studied as much as the Bible. How far fashionable clothes may affect the one who wears them I do not pretend to know, but I have a very decided opinion in regard to their effect

upon the religion of others. That your manner of dress has an influence corresponding with your restriction of evil inclinations cannot be denied. But, says one, how are we to know when we are dressing displeasing to God, for if the heart is right, all is right? This I do not deny, for if the heart is centered upon God, our thoughts and attention directed upon him with a desire to do his bidding, and we are sincerely praying for wisdom that we may act according to his truth, we will be right; but the heart will then be enlightened so that we will be enabled to see our condition or what the influence is that we are exerting—whether it is good or evil.

As regards strong drink it is one of the most dreadful foes with which the church has to contend. It stands out boldly and defies the church to subdue it. What a sad sight to see a person stricken down to the earth in beastly intoxication brought about by an invitation of a company to drink, and then hear the one that enticed him to take the poison exclaim, "If a person cannot take a drink without getting drunk, it ought to serve him so." Would to God that the person who makes such an expression was wise enough to comprehend the following words in 1st Cor. 8:13. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth."

The distiller and seller are equally responsible for that man's folly and perhaps destruction. A great many may not think so, but if a person loves his neighbor as himself, he will use every precaution to divert any calamity or mischief that might befall him. The one who occasions this mischief is one of the most faithful servants of the wicked one, and when seen in his true light excites pity and disgust. The non-professor is ready to say of such proceedings. If this is religion, we are better without it.

If one professes religion and neglects holiness he may be a source of mischief and misery of generations to come. It is impossible to tell when the evil of a sinful example, or even one sinful action, may terminate. Then "woe unto that man by whom the offense cometh."

If you would improve life's little span, and be a source of happiness to this world, if you would glorify God, and honor Christ, and hence secure eternal life; if you would recommend religion to mankind and lead them to the abodes of bliss, you must follow after true holiness.

LOWRY JOHNSON.

Masontown, Fayette Co., Pa.

In contest among men, the party doing the most wrong, is commonly harder to be reconciled than the party who has suffered most wrong. The reason is, he hath a quarrel with himself, which makes him doubly irritable.

Bethlehem. Luke records it (2:8) in these words: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid." But this fear was only momentary; they were soon assured by the glorious appearing of a heavenly being which said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

The angel then points out to them a positive sign, so that evidence shall be certain and pointed to the real Christ-child, that they may not be mistaken. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

So lowly did he come, though he was King of kings. A multitude of the heavenly host gave witness to the blessed news by praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." O what wonderful love that God sent his only begotten Son into the world to be a Savior of those who were condemned under sin and were worthy of death. What love to humble himself so low as to be laid in a manger, a little helpless child! O may we be able to take up this spirit of humility, and have our hearts made free from sin, so that this loving Jesus, who came to save us from our sins, may find an abode in our hearts, seeing they are in the humility which he brought to the world.

We claim to be Christians, but what will this claim benefit us if we are not born again? If we have a living faith, observe Christian works, and dwell in Christ, his kingdom is established in us, and he will manifest himself in us. If we say we are Christians, let us prove it by our works, and shine as lights that are known to shine for Jesus. Our godly walk is the evidence that we abide in the Father, that Christ dwelleth in us, and that the kingdom of Satan and sin is destroyed.

Let us verily show that we do believe in the Prince and Savior that was born in Bethlehem, and that our hearts have been purified in him. If we have become reconciled to God through Jesus, we will know the indwelling of his love and the power of the Spirit in the inner man. We walk in newness of life and true holiness.

The Savior Christ is born to-day

In David's city, Bethlehem;

The shepherds see him helpless lay.

Though sent from God to ransom them.

The angel and the heavenly host

Declare the glorious news to earth;

The Father, Son, and Holy Ghost

They praise with joy at Jesus' birth.

SAMUEL GODSHALK.

By the Law, is the knowledge of sin :
by the Gospel, is the knowledge of Christ.

JOYS OF HOME.

"Sweet are the joys of home,
And pure as sweet, for they
Like dews of morn and evening come,
To make and close the day.

"The world hath its delights,
And its delusions, too;
But home to calmer bliss invites,
More tranquil and more true.

"The mountain flood is strong,
But fearful in its pride;
While gently rolls the stream along
The peaceful valley's side

"Life's charities like light,
Spread smilingly afar;
But stars approached, become more bright,
And home is life's own star.

"The pilgrim's step in vain
Seeks Eden's sacred ground!
But in home's holy joys again
An Eden may be found.

"A glance of heaven to see,
To none on earth is given;
And yet a happy family
Is but an earlier heaven."

Selected by CLARA MILLEN.
Landisville, Pa.

For the Herald of Truth.

THOUGHTS BY THE WAY.

To-day, December 31st, it is rainy, and icy under foot, which hinders me from traveling in private conveyance; so I feel to improve the time by writing something for the readers of the HERALD OF TRUTH.

From Newton, Kansas, to East Lynne, Mo., every car was fully occupied with travelers passing one to this point and another to that, over different roads. So are we occupied in some way all the time in a way that results in good or evil, passing along the way of this life as travelers to an eternal destiny, taking also different roads—either the one that leads down to death or the strait and narrow way to life eternal.

Tickets were obtained from the various agents along the line and at every office little maps were found in abundance, directing the passengers over the different routes. So there are many agents that will help us travel on either the broad or the narrow way—we are at liberty to take any route we choose. There are also many maps along the lines that we may pick up and read as the car of time rolls on. Some of them are in the form of novels, obscene literature, &c., so destructive to all good. Some again are beautiful tracts and sermons that fill the heart with joy and peace, unrealized by the worldly mind—we can read which we will.

Rail Road Companies have their traveling agents. Secret societies and other works of darkness have theirs likewise. I saw a man, by the way, who was organizing Freemason Lodges where opportunities were most favorable. I saw another one who is making an effort to spread the

light of the Gospel which calls for organizations that will proclaim aloud to every creature all things openly which pertain to the way of life. Men can hear and accept which they will.

Every company has special agents and a general manager, and men who have special business in which they promise the best success to those who communicate directly with them. So those two roads that run from time to eternity—have also their special agents and a general Head. Fellow believer, if we are concerned about the Father's business, especially then let us too petition direct to Christ the king, the great fountain head of the route toward heaven.

In Kansas City there was a great crowd about the depot and inside of it. Above all the noise and bustle were heard many voices calling for tickets, the right train, &c. I had to think how blessed it would be if men were so anxious about passage on the heavenly train. Then the great car of salvation might be filled and speed gloriously along the highway of life, bearing many precious souls away triumphantly over the hills and mountains of distress and grief, as well as through the plains and valleys of bliss and peace to that great union depot—the happy destination where saints and angels meet to dwell for ever and ever.

REUBEN J. HEATWOLE.

For the Herald of Truth.

SEARCH THE SCRIPTURES.

How many professors of Christianity there are who are as ignorant of the holy Bible as if it were a rare book. I have conversed with persons—church members—who were so ignorant that they could not tell whether certain books were in the Old or New Testament. Many are so ignorant that when asked the most simple questions from God's word they are not able to answer one in a dozen. Once, when in conversation with a brother on the subject of religion, I made the remark that, generally, our people did not talk enough on the Scriptures, when he made answer, "Yes, when people know as much of the Bible as you do, they can talk, but I don't know enough about it to say anything."

"Brethren, these things ought not so to be." Whose fault is it that you know so little of the Word of eternal life? Is it that you cannot read? Is it that you have not the Bible in your house? Is it that you have not time to read it? No, these all are no excuses. Is it not because your "delight is (not) in the law of the Lord"? It seems to me, yea, I feel sure, that one who is "a new creature in Christ," one who has "passed from death unto life," one who knows that his sins are pardoned, and has "tasted that the Lord is gracious," cannot, and will not be

so ignorant of the Book in which lie all his interests both for this world and the world to come.

I am afraid such ignorance in professors is a mark that they are dead while they profess to live; that if they were once alive in Christ and zealous for his cause, they have lost that life and zeal. Or, it is a mark that they have united with the church without having been properly instructed, or without understanding the true principles of the religion of Jesus, or having a correct knowledge of what constitutes a Christian.

A true child of God and follower of Christ will be zealous for the cause of his Savior, and will search the Scriptures with an anxious heart to inform himself that he may impart unto others of the wisdom of God that he may win souls to Christ. Yea, he will love to read those precious truths which are "able to make him wise unto salvation." "His delight is in the law of the Lord, and in his law doth he meditate day and night." The word of God will be "a lamp unto his feet, and a light unto his path." His heart will be filled with thoughts like these: "Oh how I love thy law! it is my meditation all the day." "I hate vain thoughts: but thy law do I love." "I have longed for thy salvation, O Lord; and thy law is my delight."

Dear friends, it is the duty of every child of God, of every follower of Jesus, to "search the Scriptures daily," and to ask God for an understanding heart, that we may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Many who are ignorant of the Scriptures are so because of the unwillingness to study them. They have plenty of time to read secular books and papers, and are able to talk on almost any worldly subject, but in God's word they are ignorant. Why? Because they have no delight in it, and very seldom read it; or if they do sometimes read a chapter, they give it no thought, and if they find a passage that they do not understand, they do not ask their minister or some brother what it means—they do not try to understand it.

Many who profess Christ are laying up for themselves "treasures on earth," and therefore are more eager to inform themselves in worldly matters—how they may make money. They have too much business to attend to, and have not time each day to sit down to read a chapter in the Bible and talk about it with their families.

Brethren, if our salvation is in Christ and in the teachings of his word; if all our future happiness lies in the obedience of that precious word, let us delight ourselves in it, be anxious to know its precepts, that we may "know what is that good, and acceptable, and perfect will of God." A BROTHER.

TREE OF LIFE.

Above the din of human strife,
Is thought more pure divine,
We rest beside the tree of life,
That grew in Palestine.
Its hallowed beauties never fade,
Its glory ever glows;
While beneath its holy shade
The sinner seeks repose.

The Well-Springs of eternal life
Are flowing as a tide;
Come, sinner, taste those waters bright,
Grace will not be denied.
Its branches spread as angel wings
In far off lands and near,
Their holy shadow ever brings
Joy and comfort to us here.

And mercy falling from its leaves,
As silent as the dew,
Around the heart a garland weaves
For ever good and true
A happy feeling—better thought
To mortal heart is given,
And all the vain world come to nought
In one sweet dream of heaven.

Sent by I. S. FISTER.

For the Herald of Truth.

GOD'S LOVE IS FIRST.

"Beloved, let us love one another:
for love is of God; and every one
that loveth is born of God, and
knoweth God." 1 Jn. 4:7.

These words were spoken by the Apostle John, who is styled in the Scriptures as that disciple whom Jesus loved. Some might ask, Did Jesus not love the other disciples? Truly he did, and loves every one; for we never would love him first. Jesus said, "No man can come to me, except the Father which hath sent me draw him." But he also said, "He that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Then why was John the most beloved of all the disciples? Between Jesus and John there was a kinship of spirit. The mind which was in Christ was in John also, and heart beat in answering sympathy with heart. He showed from the first a personal attachment to Jesus, followed him for three years, and then stood with the weeping women at the cross. Thus he rose from the earthly to the spiritual until in the fullness of years, and the ripeness of experience, he felt in his soul that God is light, and God is love, and said, "He that loveth not, knoweth not God; for God is love." In this was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And this is the promise that he hath promised us, even eternal life.

Love was the ruling power in Jesus to do his Father's will, and by which he was actuated in the great cause he undertook for the lost children of Adam, and which stimulated him to accomplish their perfect salvation in spite of the ignominy with which he was insulted, and the excruciating pains which attended his lingering death. Though he was the Son of God, for whom and by whom all things were created, he condescended to associate with mortals and display the amazing riches of his grace by shedding his own precious blood.

Oh, what love! Even with his expiring breath, and at the climax of his own woe and of human ingratitude, man-forsaken and God-deserted, he prayed, "Father, forgive them, for they know not what they do." The tender sensibilities of his holy nature rendered him keenly sensitive to ingratitude and injury. Even his own disciples had forsaken him, and fled in the hour he most needed their sympathy, which is the most deeply wounding. But no sooner was Jesus risen from the dead than he disarmed their tears, and assures them of an unalterable affection. How much more long-suffering than man is our Lord and master. How he bears with our unfaithfulness. Many are inclined to forgive an open and unmasked antagonist who are not so willing to forget or forgive heartless faithlessness or unrequited love.

O, let us follow the spirit of our Lord, and not be disposed at any time to cherish an unforgiving spirit, or indulge in the look of cold estrangement. If we wish to approach God it must be in a purely spiritual way.

The worldly or the formal Christian cannot appreciate the privilege of communion with God. It is so unworldly, so spiritual in its nature that only they who are spiritually minded can estimate its value. But, trusting in God, the humblest child of God may enjoy this privilege. If the heart is burdened with sorrow, this divine communion lightens the load. As the child with saddened heart finds relief in making known its childish grief to the parental ear, so may our troubles be cast upon the Lord. There is no sorrow so heavy that he will refuse to notice it. Retiring for awhile from the busy confusion of life to commune with God, we obtain strength for our weary hearts, our courage is renewed, our hope becomes bright, our faith increases, our love glows with intense heat, and we return to our active duties better prepared to meet our responsibilities, and to bear our burdens. Without this our piety degenerates to formalism, and we find ourselves unsustained in the time of adversity. Let us seek to have the spirit that actuated Paul and others into a love for humanity and our blessed Master. This only will bind us to the throne of God, and enable us to abide in the vine. What are earth's riches

est treasures and fairest gifts in the sight of God compared with the weakest and poorest child of God, who feels in his soul that God is love, and in return desires to love and serve him, and can say with confidence, "Lord, thou knowest all things, thou knowest that I love thee."

"God is love, his mercy brightens
All the paths in which we move:
Bliss he forms and woe he lightens:
God is light, and God is love."

SISTER C.

For the Herald of Truth.

"EVERY ONE."

In the HERALD of Dec. 15th an explanation is desired on the words "every one," as used in Matt. 7:8. This question is, no doubt, asked with the inference that many favors asked of God by man are never granted, as we also read in the same chapter, verse 21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, &c." In James 4:3 we read, "Ye ask and receive not, because ye ask amiss." The above passages can all be made to harmonize, if we properly understand that whatsoever we ask of God we must do it with the right spirit and have a right end in view, and not merely for the gratification of worldly lusts. God's word should never be doubted, yet how often is he approached with cold, timid prayers, and the greatest doubt of their fulfillment exists in the heart. Or, like the ancient Pharisees, we perhaps honor God with our lips, while our hearts are far from him.

No one need suppose that Jesus, when he said that every one that asketh shall receive, had in view the cold, pharisaical, hypocritical petitions uttered in doubt or self-interest, but much more those who approach him with a spirit of meekness and ask him *aright*, with a true humble heart and a full trust in his power, and faith in his promises. *Every one* that asketh him in a spirit of humility and puts his whole trust in him, shall receive such things as are needful unto him. Consider well how and why ye ask, lest ye also ask amiss and do not receive. His ways are not our ways, and our prayers may not always be answered exactly in the form and manner that we would desire. A. METZLER.

No Christian is a happy Christian, unless he is a holy Christian.

It is more necessary to seek to live right, than to seek to die right.

There is grace in the desire of grace, just as there is sin in the desire of sin.

He who loves little, prays little; he who loves much, prays much.—Austin.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

January 15, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Entered at the Post Office at Elkhart, as second class mail matter.

NOTICE.—The parties interested in the new settlement, near Burns, Butler Co., Kansas, have appointed Thursday, February 12th, to meet on the ground and consult about their project. All who wish to be there, will please be in Florence, on Wednesday evening previous, and inquire for particulars of Thomas Nevison. They can then go to Burns on together on the Thursday morning train.
R. J. HEATWOLE.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Bach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies .....	.15 "
4 " .....	.25 "
12 " .....	.60 "
22 "	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Our Almanac may be obtained at the following places:

John Baer's Sons, Lancaster, Pa.
J. R. Hoffer, Mount Joy, Lancaster Co., Pa.
Benjamin Frick, Fricks, Bucks Co., Pa.
Daniel Shenk, Elida, Allen Co., Ohio.
Fr'z J. Wiens, Bradshaw, Seward Co., Neb.
Chr. Miller, Childstown, Turner Co., Dak.
Noah Hartzler, Port Royal, Pa.
Henry Hildebrand, Andrews, Ind.
E. Hostetler, East Lynne, Mo.

Besides these, they may also be obtained at almost any book store. Ask for Funk's Family Almanac.

DIE KIRCHE UNTEREM KREUZ, is the title of a new paper published by J. G. Stauffer, Quakertown, Bucks Co., Pa. It is to be devoted to the history of the non-resistant churches, as Mennonites, Dunkers, Schwenkfelds, &c., and may indeed be a valuable accession to the literature of the non-resistant churches. The paper is to be published monthly after April 1st. The subscription price is 50 cents a year. We wish this enterprise success, and hope it may be the means of doing much good.

INDIANA SCHOOL JOURNAL, devoted to liberal education, and publishes the official decisions of the superintendent of public instruction; a journal for teachers and those preparing themselves for teaching. It is an ably conducted monthly, edited and published by W. A. Bell, Indianapolis, Indiana, at \$1.50 per annum. Those desiring a journal of this kind will do well to subscribe for it.

SUBSCRIPTIONS for the Herald of Truth, Words of Cheer and Jugendfreund are coming in quite freely now, and we hope our kind friends will all renew as early as they can, and especially would we ask those who are in arrears, to remit the amount they are still owing soon. This is the time of year when we have many bills to meet and every dollar that we receive on outstanding debts will help us.

NEW SUBSCRIBERS.—We thank our friends for the efforts they have already made in securing new names to our subscription list, and we trust they will continue until the paper will be found in every family in their neighborhood.

LETTERS WITHOUT ADDRESS.—The following letters have been received recently without the proper name or address:

Ferdinand Roth sends \$1.00 and orders printed in German, but does not give his address.

C. L. H. writes the second time to have his label changed but gives no address and not even his name.

Johannes Sommer, sends \$1.00 for Herald and asks us to send an almanac, but gives no address.

Christian Kauffman sends \$2.00 for Herald but gives no address.

H. H. Hershey wants his paper discontinued, gives no address.

E. E. Riest sends \$1.00 on his paper

and asks us to discontinue. Writes from Fair Hill, but gives no county or state, and we can find no Post Office by that name on our list. Please let us know at what P. O. you have been getting your paper and give county and state.

Barbara Stauffer sends us \$1.00 to pay for Herald and wants an almanac, but gives no address.

Michael Engle wishes his paper discontinued, gives no Postoffice, county or state.

We kindly ask all the above named persons to send us their proper addresses and we will attend to their requests promptly.

NEW YEAR GREETINGS.—We have received so many expressions of good wishes and prosperity both in spiritual and temporal life, from our readers and correspondents that we cannot pass them by without some acknowledgment on our part, and as it would be impossible to make notice of each one separately, we herewith thank our friends altogether most sincerely for all their expressions of love and kindness towards us. May the Lord reward you all for these expressions of good toward your unworthy servant in the Lord's vineyard.

We have also received many articles, both in prose and poetry on the New Year, but as nearly all of these came too late for the January No., and so many wrote upon the same subject, only a few of these could appear in print. We trust, however, that our kind friends will not be discouraged from this fact, but continue through the year to write often and so help us to make our paper more interesting and more efficient in building up the kingdom of Christ.

WORDS OF ENCOURAGEMENT.—We have many letters again during the beginning of the year, giving expression to words of encouragement, as to the usefulness of our paper, which show us that our work is appreciated and that many find in it a great help in their Christian life. One says, "We like to read it very much, and think it would be a blessing to thousands if they would read and obey the teachings contained in the paper."

Another writes, "Dear Brother, the time is here again to renew our HERALD. Last year I thought, perhaps it might be the last time, but I am spared to renew it again. I have great reason to be thankful to our heavenly Father for his many

blessings and comforts. I am not tired of my HERALD; I cannot part with it as long as I can see to read. I hope the good Lord will bless me with my sight as long as I have to live. The Lord is my Shepherd; in him will I put my trust."

REMOVED.—I wish to state through the columns of the HERALD that I have removed from Clarence Center, Erie Co., N. Y., my former home, to Kent county, Michigan, near Caledonia Station, which is my post office. I am well pleased with our new home. We will be pleased to have our friends, or brethren when traveling, to visit us.
PETER LEHMAN.

C. C. BERRY's address is Poe, Medina Co., Ohio, instead of Wadsworth, as stated in our last number.

THE SEXTON of the New Providence Mennonite Burying-ground, in Lancaster Co., Pa., reports that during the year 1884 he has buried twenty-one bodies.

FROM FRANCONIA, MONTGOMERY Co., PA.—The brethren in Franconia Church, had services on Christmas day, where also Pre. John Walter, from the Line Lexington Church, was present. On the 26th, Pre. Christian Bomberger of Lancaster Co., Pa., and Brothers Shenk and Hostetler of Adams Co., Pa., were also present.

THE NEW MEETING-HOUSE in Mellinger's district in Lancaster Co., Pa., is perhaps the largest Mennonite meeting-house in the country. It is 45 by 75 feet with ceiling 13 feet high. The audience room is 45 by 60, with basement containing heaters, by which the house is warmed. We trust the Lord may bless the work of the church in this place and make her a means of much good to many souls.

THE MENNONITES STILL COMING.—The *Missionary Review* says, "The Mennonites suffering disabilities and persecutions in Prussia and Russia, and those who sought rest and religious liberty in central Asia, encountering severe hardships and disappointment, they seem to be turning to America as a last hope. A band of 80 are reported en route, having left Berlin July 29th."

THE COMING OF CHRIST.—We should think that the Adventists would soon despair in their efforts to settle the exact time of the second coming of Christ. Their last calculation made it on the 5th of January 1885, but like all their former appointments it failed. So much as these people study the Scriptures we wonder that they have never found what Jesus says about the subject in the 24th chapter of Matthew especially in the 36th verse. But so it is when persons come to advance their own theories instead of the true doctrines of Christ they will be led into error. Let us only watch and pray that we may be also ready when the Lord shall come rather than speculate about the exact day which he has wisely chosen not to reveal.

CHURCH NEWS.

BRO. FRANK AUER writes under date of Jan. 5th, that he intends to leave his present home, Woodford Co., Illinois and move to Adams Co., Neb. He resided twelve years in Pennsylvania and sixteen years in Illinois, and now has bought himself a farm in Adams county, Nebraska, in the Mennonite settlement there. His future address will be Juniata, Adams Co., Neb.

FROM BUCKS Co., PA.—We are glad to hear that the church in different parts of the country shows signs of prosperity, and that the Spirit of God is still moving the hearts of men to turn to God in the accepted time. From a private letter we learn that there were, at the Deep Run church, in Bucks Co., Pa., before the Holidays, twenty applicants for baptism, and that they were to be received into the church on New Year's day. One however was previously baptized, having been prostrated by sickness. May all these be fully consecrated to walk with the saints in newness of life, and not conformed to the world, but rather transformed to the renewing of their minds that they may prove what is that good and acceptable and perfect will of God. Rom. 12:1.

FROM THE EAST.

Our old correspondent and friend, Bro. Samuel Godshall, of the Deep Run church, in Bucks county, Pa., writes us an interesting letter in which he informs us that for some time they have been richly blessed with visits by ministers from other churches. On the 24th of December Pre. Isaac Good from Medina county, Ohio, was with them. On the 28th of the same month two brethren from Adams Co., Pa., named Shank and Hostetter, visited them, and during the Fall, Bish. John Geil and his son, Pre. John and wife, and Dea. Fred. Rodas from Virginia made a

trip among the churches there, and more recently, Christian Allebach of Montgomery Co., Pa., Samuel Detwiler of Bucks Co., and Henry Godshall and — Rosenberger have visited this church. We are glad to see that our eastern brethren are active in visiting the churches in their respective vicinities, and endeavoring to encourage one another in the faith, and we sincerely wish that they might also more frequently visit the churches in the west, where we think it is more needful, as in many places in the west the churches are not so fully supplied with ministers as in the east.

CORRESPONDENCE.

EDS. HERALD OF TRUTH. In looking over your last issue just received, I see it suggested by one of your correspondents that it might be profitable to write more against pride and less about tobacco and strong drink. Taking then up another religious journal, the following paragraph greeted my eyes:

"Let me give you the history of pride in three small chapters: I. The beginning of pride was in heaven. II. The continuance of pride is on earth. III. The end of pride is in hell. This history shows how unprofitable it is."—*Dr. Newton*.

The truth would perhaps be more correctly stated by saying that it was carried into heaven, but no room was found there for it. The above "history" shows however its downward tendency, as was the author's purpose to do.

In the religious paper referred to, immediately above the paragraph just quoted, stands the following:

"When Cardinal Dubois, the Prime Minister of France, summoned the most famous surgeon of his day to his palace, to perform on that prelate's person a serious surgical operation, he said: 'You must not expect to treat me in the same rough manner you do the miserable wretches in the hospital.' 'My lord, every one of those miserable wretches, as your eminence is pleased to term them, is a prime minister in my eyes.' His mission was to heal, and the suffering of his humblest patient made the person of the sufferer sacred in his sight. Humanity, in his eyes, was exalted above the accidents of poverty or rank, and when its voice appealed to him for help he answered as promptly the prayer of the pauper as the command of the king."

Above we have a history of pride that shows its evil tendency; and here seems to be a clear definition of it, showing its selfish, uncharitable, unneighborly and ungodly qualities. Is not any exaltation, or claiming of favors or privileges over the humblest fellow-mortals, of pride? Or even all selfishness that cares more for one's self than for others in any matter?

Pride is at the root of all evil. It is the sin of the world, and Jesus, the "God with us," can alone subdue it in our selfish hearts, so that it becomes thoroughly loathsome to us.

The above sketch concerning the Prime Minister of France may be regarded as an instance of pride on the earth. We try to carry pride into heaven, and to rob God, by claiming God's blessings as our own. And it is perhaps the fury of pride in hell, when a person tries to pull down those who have attained to the heights which he cannot reach, and to trample them under his carnal feet. Even the love of tobacco and strong drink is intimately related to pride; for it is a selfish love, that seeks indulgence in spite of the entreaties of friends, and regardless of their sorrows, discomfort and distress.

J. R. HOFFER.

Mount Joy, Pa.

MY OLD HOME AGAIN.

After an absence of over sixteen years, I made up my mind to visit my native state and home in Virginia, where I have two brothers and two sisters now living, namely Samuel and Abraham Shank, Rebecca, widow of Martin Burkholder deceased, and Elizabeth Sholwater.

I left Jasper county, Missouri, on Monday, September 29th, and arrived safely at Broadway, Va., where I was met by my brother Abraham Shank. I went home with him and was much delighted to meet my dear friends again. The next Friday, the 3rd of October, Conference being held at Trissel's Church, Sister Sallie Shank and I went to the Conference, where I met many acquaintances. It afforded me much pleasure to meet them once more, but many have since been called from time to eternity; their chairs were vacant at their homes, and their places at church are occupied by others. How long it will be until we will also pass over the stream is only known to God, who knows all things, and does all things well. Therefore we should bless his holy name, and be resigned to his will.

I remained in Rockingham county about two months, visiting numerous families—I think over four score. I also had the pleasure to attend twelve meetings—three of them communion meetings. It afforded me much pleasure to worship with those with whom I used to worship in years that are past. Perhaps this may be the last time that I will be permitted to meet all these friends again in this world of sin and sorrow; but we have the glorious consolation that we have One that will bear our burden for us if we trust in Him.

On the 3rd of December I started home, and was accompanied by brother Abraham Shank and wife. I stopped off at

Winchester, Va., where I was met by cousin Christian Brunk, the minister of the church there. I enjoyed myself very much with them the twenty-four hours that I stopped, and then started for Tipton, Missouri. I got there on Saturday morning. As there was no one there to meet me, I took the train to Versailles, and visited in Morgan county ten days among my relatives and friends. I have an aged aunt there seventy-four years old. Her health appeared to be quite good. I also visited cousin Driver's family and many others, where I was kindly entertained. I feel to express many thanks for the kindness shown me. I took my leave from there on Monday, December 15th, and arrived at home on Tuesday. I am thankful to God that I found my family well.

CATHARINE BRENNEMAN.

THOUGHTS BY THE WAY.

Hannibal, Mo., Jan. 6th, 1885.

I am on my way eastward to Cambridge, Illinois, and the train is three hours late; so I will have to wait here seven hours.

I have been led to think more than ever before of the evils of intoxicating drinks since passing through the state of Missouri. In every city and village saloons may be seen open night and day where men are engaged in selling, and others in drinking the poison that crazes the brain, and steepes the soul deeper into sin and crime.

A young man came aboard the train at Holden, so drunk that after the train was in full speed he wandered out upon the platform and fell across the coupling, and would soon have fallen under the wheels, had not some of the passengers missed him, and looked after him, and brought him back into the car. "No drunkard shall enter the kingdom of heaven."

A man from Nevada, a little town along this line of railroad, says they recently released fifteen from the calaboose who got there through the influence of the liquors that are there sold unprohibited.

Last night at Boonville, I heard the policeman telling of the evil that is done by drunkenness there till I shuddered to hear it. He said that on show days and times of gatherings, the people drink and become so boisterous that it is impossible to keep the peace. Innocent persons are knocked down, and some scarcely escape with their lives. One of the party talking of these things had been a policeman at Sedalia, a town farther west. He said he has seen seventeen in the calaboose at one time, and that during the hours of night he heard some cursing with all the vengeance they could summon, while others were weeping and raising their mournful cries till he felt so affected that he would hasten out of hearing of this sad medley of voices. "Woe unto him that giveth his neighbor strong drink."

In Hannibal, Mo., the policeman informed us that the town has forty saloons—one to every 300 inhabitants. He says the laboring men get from \$18 to \$20. per month during the summer months, and spend all they earn the year round for whiskey outside of a bare living.

So much I chanced to learn in traveling a short distance through a country where saloons are unprohibited, and even upheld. What a sad chapter it would make if only half the sorrow could be told that is occasioned by strong drink in this single state! What of all the tears and heart-breakings that intoxicants cost the world!

Kansas is a prohibition state, and generally enforces the law. Since my observations in Missouri my mind has been reverting to Kansas. Such scenes as I beheld and learned of here are strange to us there. Consequently I am led to appreciate it more as a blessing to live in a state that enforces a prohibitory law. Still I do not consider it in the place of a Christian to enact and enforce this or any other law of a worldly government. The apostle says, "We persuade men," not compel them. Many things in the civil laws are good—some better than others, and the Christian gladly enjoys his submission to the higher powers when good worldly laws are enforced.

REUBEN J. HEATWOLE.

A VISIT TO ROCKINGHAM CO., VIRGINIA.

On the morning of Nov. 27th, I started from Lima, O., in company with my wife and two children and my father-in-law, A. P. Good, for Harrisonburg, Va., traveling most of the way on the Baltimore & Ohio R. R. We reached Harrisonburg on the evening of the 28th, where we were met by Bro. David Burkholder, who conveyed us to his home. Meanwhile my uncle, Michael Shenk of Va., who had been on a visit to Allen Co., also took train at Lima on the 27th, traveling on the Chesapeake & O. R. R., and to our joy on the eve of the 28th, as we were eating supper, in answer to a knock at the door, our dear uncle entered and again joined our company.

It was our privilege to meet eight times for public worship with the dear brethren and sisters; and enjoyed besides many seasons of refreshing. On Sunday Dec. 14th, at St. John's, one person was received into the church by water baptism; and though already in the eleventh hour, it is sincerely to be wished that he has entered the vineyard with a heart filled with love and Christian zeal, and that he will prove to be a faithful laborer till the evening of life.

On Saturday Dec. 27th, we were privileged to attend a singing school at Trissel's church conducted by Bro. C. H. Brunk. I was truly glad to learn that in their

singing exercises they practiced mostly the old standard church tunes which, after all, contain the sweetest, most solid and soul-cheering music. After an hour was spent in singing, the time having now come for public worship, the important fact was noticed that "the sinner must be born again, or sink to endless woe." The following evening we went to Bish. A. Shank's, where quite a number of brethren, sisters and friends gathered, among whom were preachers Samuel Shank, George Brunk, and Joseph N. Driver. The evening was one of special enjoyment and spiritual refreshing. On the following day we took train for home, where we arrived Dec. 31st, and to our joy found our family and friends all well. We feel that we owe many thanks to the dear friends with whom we met, for the love and kindness shown us. With gratitude, your wellwishers.

J. F. SHENK.

Elida, O.

A TRIP TO THE EAST.

Editor HERALD OF TRUTH: Since my return from the East, I thought it might be interesting to my friends to read in the HERALD OF TRUTH an account of our travels; for I believe it would be safe to say that your paper finds its way to almost every household where we called.

On the 22nd of September my family and I left Sterling Ill., and reached Philadelphia on the morning of the 25th. From thence we took the train for Norristown, from whence we proceeded to the residence of Christian Ebersole. After resting and attending to some business, we took the cars for Chalfant, and upon reaching there we were met by Bro. Samuel Moyer, who conveyed us to his house in Hillstown township, Bucks Co.

Owing to my ill health we were unable to hold services more than once a week, consequently we could not visit as many churches as we should have liked, yet, notwithstanding my sickness, I was enabled to hold services at the following named places: Deep Run, Perkasee, Lexington, Doylestown and Franconia. While here I had the pleasure of meeting Bros. John Geil and father, and Joseph Heatwole and Dea. F. A. Rhodes, of Virginia. The time through the week we used in visiting the brethren and sisters of the above named churches, and I am pleased to state that they are doing a good work, which is seen by the large numbers which attend divine services. It fills our heart with joy to see such great interest taken in the cause of Christ our Lord. May God bless and assist them in their good work. While there we had an invitation to visit a sick brother, Edward Shadinger, which we accepted. Upon arriving we found friends and brethren waiting for us. We passed the time in exhortation and

prayer. We made two calls after that. I left fully impressed that the young brother had placed his faith in Christ and was ready to be called home any moment, which happened soon after. May his soul rest in peace forever, and may God strengthen and bless the bereaved sister.

After leaving Bucks and Montgomery Cos. we took the cars for Lancaster Co., where we visited a short time. We held services in Good's, Landis Valley, and Donegal meeting houses. We found quite an interest manifested among the brethren, and hope they will hold out faithful unto the end. From there we took the cars for Franklin Co. Upon arriving at our destination we found quite a number of friends and relatives waiting to receive us. Oh how my heart was filled with joy upon arriving at home, as we had not seen home or mother for ten long years. Mother had changed some, but home more. Father, who no more is seen there, has departed from this worldly home to enjoy the home of the blest. Although he could not come to us, we can, by living in the faith of Christ, go to him, and that will be the most joyful meeting of all. We had services in Chambersburg meeting house, Dec. 21st, and on the following day we left for Sterling. After a three months' visit, we arrived safe at home and found the brethren and sisters enjoying usual health. God be praised for all good.

J. L. REISNER.

TRIP TO PENNSYLVANIA.

In company with my wife and the wife of one of my neighbors, I left home for an extended trip to visit once more our native home in Pennsylvania. We arrived in Johnstown on the 26th of September. The brethren Joseph and Samuel Gindelsperger were there, and we went home with them, a distance of ten miles. Bro. Jacob Snyder of Blair county went with us. The next morning, Saturday the 27th, we went to meeting at the Blough meeting house. I was much surprised to see so many young brothers and sisters there whose faces were unknown to me; and I praise God that I was permitted to see seven precious souls received into the church by baptism.

In the evening there was meeting again in the same house. The communion was held on the 28th, and I was glad to see that so many partook of the emblems of the broken body of Jesus. On Friday evening, the 3d of October, there was meeting in the house of A. Blough. He had one of his legs broken and had to stay in his bed. On Saturday evening the meeting was held in the Thomas meeting house. Also on Sunday at ten o'clock. A goodly number were gathered together. On Friday the 10th there was meeting at Stahl's meeting-house in the afternoon. From here uncle Daniel Yoder took us

home with him, where we spent the night. From here we went to Bro. John Stahl's, and he took us to Cambria to my sister and brother-in-law. On Saturday evening there was meeting in Weaver's meeting-house, and on Sunday at 10 o'clock at the same place.

On the 16th five brethren and one sister and myself started for West Salsbury in the west end of Somerset county. Here we met the brethren Durr and Johnson of Fayette county. Henry Blough and John Folk met us with teams to convey us to their homes. In the evening there was meeting in Folk's meeting-house, and on the 17th Conference, and in the evening we had a meeting in a school-house near Bro. Henry Blough's, and on the 18th in the forenoon and evening there were public services held. Conference convened in the afternoon. The communion was held on the 19th at the same place. In the afternoon we went home with the aged brother John Keim. He is in his 94th year. In the evening we had meeting in Keim's meeting-house, and on Monday in the forenoon at the same place. We went home with Christian Livengood, and in the afternoon took the train at Myersdale for Bethel. On Sunday morning and evening the 26th there was meeting at the Blough meeting-house, and on Sunday the 3d of November there was meeting in the Thomas Meeting-house, and in the evening at the Stahl Meeting-house. On Sunday the 9th was the regular time for meeting at Weaver's Meeting-house. We rejoiced to visit with a good many warm hearted Christians. May God bless us with an everlasting blessing from on high, that we may not forget one another in our prayers.

On the 10th of November we were permitted to attend the Amish Mennonite meeting at Bro. Moses Miller's Meeting-house, the first time for 16 years. On the 17th my wife, Sister widow Lehman and I took the train for Canton, Ohio, and stopped three days with some of our friends. And on the 20th we took the train for home.

In conclusion we would wish to thank sincerely one and all for their kindness and love to us while among them. May we all meet in heaven above where all is love. Amen.

PETER KEIM.

For the Herald of Truth.

REFLECTIONS UPON THE FRUITS OF DISOBEDIENCE.

In the beginning God created the heavens and the earth. Darkness was upon the face of the deep; and God said, Let there be light, and there was light. It was for man that God made this world, the decorations of which are beautiful. After he had it finished on the sixth day, he breathed into man the breath of life, and man became a living

soul. God gave man a law to keep, but he broke that law, and the penalty was death. We read that Adam and Eve heard the voice of God and hid themselves among the trees of the garden. The Lord God called Adam and said, "Where art thou?" Adam said, "I heard thy voice, and was afraid."

We see that the first fruits of disobedience was fear. God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return to the ground: for dust thou art, and unto dust shalt thou return." God passes the sentence of death upon Adam, and tells him that he must pass again to his original element.

How long our first parents were permitted to stay in the garden we know not, but we know they were cast out on account of transgression. It appears from Genesis 3:24 that our first parents were not pleased to leave that happy place; but God drove them out. Now commences the toils of life; now begins the sweat of the face, in which he must eat bread till he returns to dust.

Adam had two sons. The one rose up against the other and took his life. How soon man became corrupt; even the first family that lived upon this earth stained the ground with human blood. Father Adam and mother Eve were called to gaze upon the dead form of their beloved son. Here likely the first tears were shed for the loved dead.

Death reigns now. Adam by transgression has made this earth the great tomb of man. Millions since that time have passed the portals of death. Tears ever since that time have rolled down over the cheeks of the old and young for the loved dead. Could we have followed the wanderings of the millions that have lived on earth since the fall of man, and have seen all the tears that have rolled down their cheeks, would they not make rivers of waters? After nine hundred and thirty years of labor and toil Adam lies down upon his death couch to obey God's sentence upon the body, "Dust thou art, and unto dust shalt thou return."

Thus we see the fruits of disobedience. These many years have the sun, moon, and stars shone down upon Adam's silent resting place in the earth. Let us remember that we are not exempt from that penalty which Adam suffered. Our day is also coming when we must lie down in the dust to sleep with our fathers.

We are sowing seed every day. That seed is growing to bring us a harvest to reap some day. Let us sow to the Spirit, that we may of the Spirit reap life everlasting. JOHN A. BLOSSER.

HOW SHALL I HONOR JESUS TODAY?

Awaking from a comfortable night's rest, strengthened and refreshed in body,

before rushing into the business of the world, a few moments may be spared to ask a very necessary question—*How shall I honor Jesus to-day?* That we should aim to honor the Savior I suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite and our gratitude to Jesus should be deep, constant, and operative. I can honor him to-day. If I do not, I shall dishonor him; and if I dishonor him, I shall grieve the Spirit, bring guilt on my conscience, and injure his sacred cause. Let us, then, sincerely inquire, *How shall I honor Jesus to-day?*

1. *I must anew dedicate myself unto him.* I must surrender myself, body, soul, and spirit, into his hands. I must present my time, talents, and property at his throne, beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for his glory. The Savior not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore we do not feel as David did, when he gave to the building of the temple such stores of wealth, "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to him, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit! give me grace that, morning by morning, I may afresh dedicate my person, property, and all I value to my Savior's service, and day by day use all to his praise.

2. *I must look to him for all I need through the day.* Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has, but he is prepared to give it to us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father;" and again, "If ye shall ask any thing in my name, I will do it." It is therefore both my privilege and duty to go to Jesus for every thing I need. And if I go to him first—if I go to him in faith, if I ask of him with confidence—I honor him. But when I look to creatures instead of Him, when I depend upon means, instead of expecting from him through the means, I dishonor him. If I would honor Jesus, I must look to him for all I need, both temporally and spiritually. I must carry every thing to him, whether great or small. I must make every thing a means of communion with him: so shall I pray without ceasing, and in every thing give thanks.

3. *I must imitate Jesus in all I do.* He is proposed to us in his word as our great example; we should therefore strive to imitate him. My object should be to think as he thought, to speak as he spoke, to feel as he felt, and to act as he acted. Often, very often, should we pause to ask, "Is this like Jesus? Would he indulge such a temper? Would he employ such language? Would he encourage such thoughts? Would he do as I am doing?" Or if at a loss what to do at any time, we should ask, "What would Jesus do? How would he act in this case? What would he do under these circumstances? What would he say? What temper would he display?" This would often send us to his word. We should become familiar with his character. And what a preservative it would be! What humility it would produce! Jesus wishes us to be like himself. He has left us an example that we should follow his steps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must make it my study, and I must daily seek grace that I may imitate him in all I do, at all times and in all places. Oh, to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like him in heaven? Are we not here made meet to be partakers of the saints in life?

4. *I must speak of Jesus to all I can.* Jesus loves us to think of him and speak to him; but he loves also to have us speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders, that they may return to his fold. We should speak of him to believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about, if we only set our hearts upon telling of Jesus! What fine opportunities often offer if we were only prepared to take advantage of and improve them! We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and ascension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may talk of his invitations to sinners, and how he wept over them; of his promises to believers, and the delight he takes in them. Oh for grace to speak of Jesus, to speak for Jesus, to speak like Jesus.

5. *If I would honor Jesus I must walk with him.* I must have him for my companion, I must make him my friend. I must go nowhere if I have not reason to believe that Jesus will go with me. I must engage in nothing, if I cannot expect him to look on and sanction it. I must prefer the company, the smile, and the approbation of Jesus above every thing besides. This would be making him my all. This would be treating him as he deserves. This would be like an endeavor to render again to him according to what he has done for me. O Spirit of Jesus, come down into my heart, fill me with thy grace, and teach me to make thy honor the great end of my life—the great end of every action.

My soul mourns before God that I have honored Jesus so little. Let us pray—pray right heartily—that God would give us grace to dedicate ourselves to him every morning, to look to him for all we need day by day, to imitate his beautiful example in all we do, to speak of him to all who will listen to our conversation, and to walk with him in peace and holiness. Oh, what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; but they that despise me shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but he. There is no hope for you but in him. If you despise him in time, he will justly punish you in eternity.—*Sel.*

THE FATAL CHOICE.

REV. G. M. HOWE.

On a certain occasion, as our Lord was addressing the multitude, a young man came running to him and kneeling at his feet asked, "What shall I do to inherit eternal life?" As Christ looked into his heart he saw that earthly riches held the first place in his affections; and in order to test his sincerity commanded him to go and sell all his possessions, distribute the proceeds to the poor, then come and follow him. The trial was greater than he could bear, and we read that he turned away sorrowful. The choice of life and death was placed before him and he deliberately chose death. Whenever we read this sad story we always feel that the young ruler made a fatal choice when by his conduct he showed that he preferred earthly riches to heavenly treasures. How many there are in the world about us at the present time who are making the same fatal choice! The thing they choose may not be wealth, but some other object which they desire for the time being more than the favor and blessing of God.

Two years ago, a young lady in Edinburgh, Scotland, was somewhat interested in religion. Several of her intimate

friends had become Christians and were deeply concerned for her salvation. One evening they called upon her, hoping to persuade her to accompany them to a revival meeting which was being held in the city. She expressed a desire to go, but said her mother wished her to attend a brilliant party which was to be attended by the nobility, and as her ball dress had been purchased she thought she would go with her mother. She went, and being over-heated by dancing, contracted a sudden cold and became the victim of consuming fever. A few days before her death she called the nurse and requested her to bring her beautiful party dress and hang it up before her. She did so. "Now ring for mother." As soon as her mother entered the room she pointed to the costly garment and cried, "Mother, that dress is the price of my soul." The sorrow stricken parent tried to quiet her and allay her fears, but in vain. Nothing which her friends could do availed anything, and she passed into eternity with the cry of despair upon her lips. How different would her end have been had she listened to the pleadings of the Holy Spirit and gone with her companions to the house of prayer! Her heart prompted her to do that which was pleasing in the sight of God, but her ambition to shine in the brilliant circle to which she was invited led her to resist and thus grieve the blessed spirit.

Every day, yea, every hour of our lives God calls upon us to choose life; to give to him the willing service of our hearts; but if we choose the world and its empty pleasures we bring sorrow to our souls. Better, far better, would it be for us to act as Moses did when he "refused to be called the son of Pharaoh's daughter," choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season, accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of reward! May God in his love and mercy help all who may read this incident to choose Christ and his salvation.—*Selected.*

PREPARATION FOR DEATH.

It was a sad speech of a dying king, "I must now die before I begin to live." It is the condition of many dying men that their works are to do when their hour of death is come: when the angels open the gate, their weapons are to look for; when death is at the door, their graces are to look for; when the bridegroom is come, their oil is to buy: the pressure of blood is upon them, and the city of refuge is not so much as thought of by them. In a word, the seven years of plenty are wasted, and no provision is made for the years of famine. Time is spent, and nothing is laid up for eternity. We tough, therefore, now finish every work

we have to do, that to die may be our last we have to finish.

Selected by E. MUSSELMAN.

For the Herald of Truth.

THE SISTER'S COVERING.

For some time I have felt pressed to write a few thoughts for our paper in regard to the wearing of the sister's covering. Why is it that after we have become willing, and have felt the necessity of wearing the covering that so many sisters seem to forget that this practice is clearly set forth in the teachings of the Scriptures?

Let us study prayerfully to show ourselves approved unto God. Read 1 Cor. 11:1-6. Let our lives be in the order of God's word, that we may be pleasing to him in all things. God will not be mocked. Let us search the Scriptures, and we will find it our duty to wear the covering at all times. God is with us not only in the church service, and we shall pray not only there; but we should "pray without ceasing." Therefore let us try to live that we may be a light to the world and a salt to the earth. The Lord knoweth them that are his.

A SISTER.

Does any man ask, What occasions depravity in military life? I answer in the words of Robert Hall, "War reverses, with respect to its objects, all the rules of morality. It is nothing else than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated." And it requires no sagacity to discover that those who are engaged in a practice which reverses all the rules of morality—which repeals all the principles of virtue, and in which nearly all the vices are incorporated, cannot, without the intervention of a miracle, retain their minds and morals undepraved.—*Dymond's Essays.*

Miscellany.

AULTMAN, the great manufacturer of agricultural implements, died in Canton, Ohio, on the 26th of December. He was sick only one hour. His great wealth, and high position in the world could not ward off the hand of death. So we see that for all alike "awaits the inevitable hour."

SUNDAY SCHOOL WORK.—Plenty of work remains for the Sunday School to accomplish among the boys, when of fifteen hundred persons sentenced last year to a large State reformatory institution, sixty per cent. were between sixteen and twenty years. Plenty of work remains for the mission schools to accomplish, when it is known, as the report indicates, that eighty-nine per cent. of these young

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	8.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P. M.
No. 23, Special Michigan Express.....	12.36 "
No. 3, Special Chicago Express.....	8.50 "

GOING EAST—MAIN LINE, LEAVES.

No. 12, Night Express.....	2.35 A. M.
Grand Rapids Express.....	4.30 "
No. 98 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.06 P. M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, LEAVES.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A. M.
Train G leave Elkhart for Goshen 7.10 "	
" F. ar. J. hart from " 11.20 A. M.	
" E. lv. Elkhart for " 3.50 P. M.	
" H " Goshen for Elkhart 6.00 "	

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.05 P. M.
No. 25, Michigan Accommodation.....	8.45 "

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Elkhart, Ind.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 3.

ELKHART, IND., FEBRUARY 1, 1885.

Whole No. 291.

For the Herald of Truth.

OUR NEW YEAR'S PRAYER.

O blessed Lord, our prayer hear,
As we enter now another year:
Thou knowest Lord, what we have done
During the year that just hath flown.

Forgive wherein we've sinful been;
Grant that our hearts from sin be clean;
And fill our souls with love divine,
That we be thine and wholly thine.

Give us, O Lord, Thou living vine,
A portion of thy grace divine,
That we may meek and humble be,
And ever faithful unto Thee.

Help us thy Word to know and love
Thy blessed truths sent from above;
Help that we now and ever may
Feast on thy love both night and day.

The harvest, Lord, is truly great,
Help us to work both early and late;
That we may instrumental be
In bringing, Lord, some soul to Thee

Teach us, O Lord, thy love to know,
That we thy love to sinners show;
That we a shining light may be,
To lead them on to victory.

Help us to lead some wanderer in
From off the paths of vice and sin.
O Lord, into thy heavenly fold
To walk the streets all paved with gold.

Help us some precious seed to sow,
That may take root and upward grow,
And bring forth fruit a hundred fold
Like that thy servants sowed of old.

Grant this, O Lord, that many may
From sin this year be turned away;
And give to Thee their hearts alone,
And say, O Lord, Thy will be done.

Help that the coming year may be
A year of peace and praise to Thee;
That we exert our every power
To love and serve thee every hour.

We pray, O Lord, the coming year,
That thou wilt be to us most near;
That we be able to withstand
All sin by thy almighty hand.

The harvest, Lord, may soon be past,
This year to us may be the last;
Then help us, Lord, that we may be
Ready for eternity.

J. S. SHORMAKER.

For the Herald of Truth.

PURE RELIGION.

A true believer puts his whole trust in God and has an earnest desire for that which is conducive to his spiritual welfare. He trusts in the guidance of the Holy Spirit and sincerely gives his will into the hands of an all wise God. He is willing to say, "Lord, thy will be done," and directs his labors towards the promotion of piety, and not only in his individual case, but among his associates. He abhors the thousands of evils daily practiced around him, and looks with sadness and contempt upon the increasing vanities of the world as he observes them continually creeping into the various churches. He is a true believer who would be willing, if need be, to sacrifice all, not even excepting his own life, for Christ's sake. This latter would perhaps be a fair test of the strength of modern Christianity. It has been permitted time and again through ages past, and as then so now would it draw the line of distinction between pure, undefiled, and spurious religion.

It is not for man to judge his fellow-beings, but apply the plain teachings of the gospel and we find that "by their fruits ye shall know them."

It is evident that in many parts of this land, the world and the church are constantly nearing a compromise; and it is a sad truth that they are now too much linked together. Sincere Christians are a separate people from the world, and have marks of piety to distinguish them as God's peculiar people. But the world presenting so many grand attractions and alluring temptations seems to draw the church, step by step, into its meshes. The mingling of religion with the vanities of the world will work confusion to the latter; they are separate in principles and must remain separate.

But the world boldly approaches with proffered hand in the form of amusements disguised in innocence, and before the church is aware it has embraced its hand, and has accepted. At first it was only a morsel of the departure from Christian principles. "We see no harm in this" is the first step. Perhaps we have only allowed a little more attractive style of dress, so that we need not be

ashamed to mingle with worldly society; or perhaps have sanctioned the attendance of some gathering in which some so-called Christian people are always taking a part, and fortify ourselves with the belief that there can certainly be no harm in this if we go no farther. Thus gradually the invasions of Satan are made to rank with God's house, at first with mild deceptions until men's eyes are blinded, and then by degrees they are drawn away from the Savior.

If any one can show that Christ made a little bread out of the stone which the devil commanded him to transform; or that He accepted a little of this world's glories which Satan offered to Him; or that He cast himself from the pinnacle of the temple while under the assurance that His Father will protect Him, and the probability that there could be "no harm" in all this if He then tells Satan "get thee behind me," and does not follow a step farther, then can I believe that it is not dangerous to allow a moderation of the direction that prohibits from accepting a portion of the delusive vanities indulged in by the children of this world. The Word of God abounds with warnings to be watchful, and entreaties to withstand the wiles of the devil, who is transformed to-day into so many different forms that the greatest vigilance is required in our pilgrimage through this sin-polluted world. A religion that will not bear the test of the gospel of Christ, applied in all its purity, is as dangerous as it is false; and a religion that is set up to draw a multitude simply, and at the sacrifice of its pure Christian principles, is but a mockery of the true religion that suffers no conformity to this world. A religion that does not govern a person's tongue and make him free and unspotted from the world will not secure salvation.

It is an unmistakable sign of danger too, when the worshipers of God allow themselves to drift into the channels of morality and accept it as of great prominence in the enhancement of their spiritual welfare. The aptness it causes to relinquish its hold upon pure religion and accept morality in its stead makes it a slippery foundation to build upon. With it we can deceive man but not God. Un-
defiled religion fully embraces morality.

but the latter cannot be substituted for the former. The Bible gives us examples of good moral characters, yet they were lacking things most needful to them before they could enter into the fold of Christ. It will be a vain endeavor to attempt climbing into the sheepfold any other way than entering in through Christ—the door. Not until then will our right there be recognized by the great Shepherd of the flock.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27. Let every professed follower of Christ apply this plain text in his own case and note the harmony of his conduct with it. A. METZLER

For the Herald of Truth.

THE GENERAL RESURRECTION.

The general resurrection of the dead; as there are differences of opinion concerning the resurrection of the dead, and Paul says we shall reason one with another, so I thought it would not be wrong for me to write my views on this important subject. Some people believe that the dead bodies which are buried and turn to dust will not rise again, but will remain in the earth, and that a new and spiritual body will be raised in which the soul shall dwell. Others believe with me that the same body that we inhabit here, which dieth and is buried and returneth to dust, will be raised up. If even the particles be scattered to the four winds of the earth, they will by the wisdom and power of God, be brought together again, and made alive, the soul and body shall be re-united; but they shall be raised in glory. They will then no more be mortal and corruptible; but this mortal shall have put on immortality, and this corruptible, incorruption. The victory over death and the grave shall be complete only when these mortal bodies are snatched from their graves and restored to life. It may of course appear impossible to those who would set limits to the wisdom and power of God that all the dead who have died thousands of years ago, some having been burnt to ashes, and some swallowed up by the fishes of the seas and scattered in every possible way; that all these particles should be brought together again. But with God all things are possible.

I will now try, by the help of God, to give a few reasons why I believe that the same bodies which die and are buried will be raised up again at the day of judgment. The first reason I will give is that Christ our Redeemer, who said, "I am the resurrection and the life," rose again from the dead with the same body that he lived in and which was crucified and buried and no part of it was left in

the grave. He was also caught up in the cloud in the same body in which he had lived. But I believe he now sits at the right hand of God in a glorified body, such as Peter and John and James saw on the mount of transfiguration.

Another reason I draw from what Paul wrote in the 15th chapter of 1 Corinthians concerning those which remain at the coming of our Lord. He says, "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." If Paul here does not mean our natural, mortal, and corruptible bodies, then I confess that I do not know what he does mean. I believe that those which remain till the coming of our Lord will be changed and be caught up with them in the clouds, namely with the rest of the dead that are raised, see 1 Thessalonians 4:17. Then those which remain and are changed and those of the saints which have lain in their graves for thousands of years and are raised will all be alike. And as those which remain and are changed will not leave anything of their bodies behind, so, according to my understanding, all the saints that are raised will be changed, and will leave nothing of their bodies behind to be consumed with the world when the elements shall melt with fervent heat, and the earth and the works thereof shall be burnt up, as Peter writes in his 2d epistle, 3d chapter.

As to what Paul writes in 1 Cor. 15:37,38, he there only makes a comparison. He writes of the natural seed that is sown, "That which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption," verse 42. And in the 44th verse he writes, "It is sown a natural body, it is raised a spiritual body." I do not think any one will dispute that those who are changed at the coming of the Lord will not then have spiritual bodies, and so with them that are raised from the dead. They will then be changed and will not then have natural bodies, but immortal and spiritual bodies. Their natural bodies will be changed into spiritual bodies the same as those that remain at the coming of the Lord. In John 5:29 we read that the Savior said, "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." What shall

we understand by the words, "All that are in the graves;" "and they shall come forth," if not the dead bodies that are there?

I have now given a few reasons why I believe as I do, and as this article is already longer than I intended to make it, I will close, and if I have written anything that is not in accordance with the word of God, do not receive it, but charge it to my imperfection. J. BUZZARD.

Goshen, Ind.

YOU DON'T PRAY.

A Christian brother, who had fallen into darkness and discouragement, was staying at the same house as Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and, with a voice that sent a thrill through his soul, said: "You don't pray! that is what is the matter with you. Pray—pray four times as much as you ever did in your life, and you will come out." He immediately went down to the parlor, and taking the Bible he made a serious business of it, stirring up his soul to God as did Daniel; and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousness shine upon his soul. His captivity was broken, and ever since he has felt that the greatest difficulty in the way of men's being emancipated from their bondage is that they "don't pray." "Pray without ceasing." "Men ought always to pray and not faint."—Anon.

LOOK TOWARDS THE LIGHT.

A weary and discouraged woman, after struggling all day with contrary winds and tides, came to her home, and flinging herself in a chair, said:

"Everything looks dark, dark."
"Why don't you turn your face to the light, aunty dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned toward Him who is the Light and the Life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way! "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ," and if we will look toward the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—Selected.

NEW YEAR'S REFLECTIONS.

Another year of our short life
Is gone, and numbered with the past;
One less of life to us remains.
The present year may be our last.

If God would call us hence this year,
Would glory be our happy lot.
Or should we hear that fearful doom—"Depart from me, I know you not!"

While many souls were called away,
The Lord has kindly given us grace,
To turn and fit our souls for heaven,
Still working for the Savior's praise.

When o'er the faded year we look,
And trials sore, and blessings see,
We find a joy for every tear,
And leave it all, O God, to thee.

Another page in that great book—
The solemn book of life—is turned,
Wherein is written plain and clear,
What we have done, and thought and learned?

As back we o'er its pages trace,
We'd gladly wipe the stains away,
That mar the leaf, once clear as this
We turned unsoiled on New Year's day.

Oh, let us keep the page begun
More pure; for with God's help we may
Grow holier as the years advance,
And gain a deeper faith each day.

More zealous grow in God's pure cause,
More active in benevolence,
More faithful God's kingdom to extend,
Till He sees fit to take us hence.

J. METZLER.

For the Herald of Truth.

THOUGHTS FOR THE THOUGHTFUL.

In the first number of the HERALD for 1885, the editor again kindly and earnestly calls attention to the fact that he is in want of suitable original communications. There is no want of subjects, questions, and principles, which need to be brought to our attention, and which need to be discussed, explained, illustrated and applied. Why then do we not engage more freely and more frequently in this harvest field of the Lord? Why do we stand idle, when the call to this work is so urgent? If we engage in this good work prayerfully, and with no object but doing good, I believe the Lord will sometimes use us as instruments to carry a portion of his truth to perishing souls and saving them from error and sin.

When we think how the Lord loved us, and what good He has bestowed upon us, ought we not be willing to devote ourselves unreservedly to His work, even though we thus subject ourselves to persecution? Are there not among the readers of the HERALD, some who have experience and gifts which qualify them to write to the edification of believers and to the waking up of the careless and unbelieving, and who nevertheless do not write and employ and improve their

talent in this way? Sometimes, I fear, we may be deceived by a false modesty that whispers to us that we are not competent to write and accomplish any good; or, perhaps, pride leads us to think that if we cannot express our thoughts with such elegance and beauty of style as to win a prominent place we will not write at all.

Such thoughts are evil. Truly, we have need to "watch and pray," for Satan comes to us in unsuspected ways, sometimes disguised as an angel of light. If he can hinder or prevent us from doing good, as we have the opportunity, he will certainly do it.

On the other hand, we ought not to forget that when we undertake to write for the public we address thousands of readers upon the most momentous questions that can engage our attention. In a work, so important and so responsible, it becomes us to feel our nothingness without the grace of God and to think and to speak with the utmost care.

It is important that we write in such a manner and upon such subjects as shall not give offense unnecessarily. I say unnecessarily, for, is it not true that he who calls attention to neglected gospel truths, or who applies the Gospel to our wants and our failings in a plain, practical way, is likely to give offense, sometimes, or, at least to excite the disapproval, if not the outspoken opposition, of such as feel the shoe pinching them in an unexpected place? For example, take the habit of keeping and using intoxicating drink, not "for the stomach's sake," but for self-gratification. If well known, and for other respects estimable, church members are not clear of this matter, but wink at it, and treat it lightly and jokingly, and as a harmless matter, while it is clear to observing persons that *this evil is growing*, then this would seem to be a necessary and timely subject to write upon, yet it would require care and tact to do it in such a manner as to do good and offend no one, for some are strangely sensitive on this point. Looking at this matter in the fear of the Lord and in the light of eternity, may we not ask, Is he free from blame who sees this evil increasing and remains silent for fear of giving offense?

Again, take the subject of pride. This evil has often been brought to our attention, but has it ever yet been discussed, in all its length and breadth? Pride is a great, broad, deep, constantly growing sin. And it is to be feared that we have been working only at two or three of its roots, not suspecting that it has many other roots which are growing undisturbed and threatening evil.

Pride in exercising authority, is one of the worst and most disturbing kind, and ministers, sometimes bishops, are liable to be affected thereby, yet this would be a delicate and difficult subject to treat

without giving offense. Ministers there are, and may God increase their number, who seem to keep themselves unspotted from this kind of pride; they do not forget that they are *ministers*, not *masters*, that they are *servants*, not *lords*; they love their brethren and sisters and in return they are loved and their wishes are regarded with respect and obedience. If, unfortunately, it ever happens that ministers forget, or so far misunderstand, what is their place in the church, that they attempt to command and exercise the authority of a master, then troubles will come, sometimes thick and fast. Love and mutual confidence, without which no church can prosper, will be in danger, and a long train of evils may appear.

Pride of opinion is another form of pride that lay-members, as well as ministers, are in danger of falling into. Perhaps no one, but the Pope, would admit that he considers his own opinions and decisions to be so much better grounded than other people's that they should always be treated as infallibly right, and as law over others who cannot agree with them. Yet there are people who sometimes unconsciously speak and act as if they thought so, and, "actions speak louder than words." As each one of us must give account for himself, so each one should live up to his own best light—his convictions of what is right, his prayerfully-formed opinions; and *no person has the right to force his own opinions upon another who cannot conscientiously accept them, because he cannot see things in the same light.* Right here pride of opinion has often wrought great evil, such as oppression, disturbance, and divisions in churches. But this is a difficult and dangerous subject to write about, inasmuch as offense may be taken where none whatever is intended; yet, while writing, I can hardly resist the impulse to add some further thoughts, to illustrate what I have said above, concerning the evils that are likely to appear where pride of opinion prevails.

Let us suppose a case: A church is divided in opinion as to a case of discipline, as to the proper form of baptism, or as to what extent, and in what cases, avoidance should be practiced, and both sides being composed of fallible beings, with different and imperfect degrees of light, and different ways of looking at the subject in dispute, and perhaps neither side free from misapprehension, it is plain that if one side, or the other forgets brotherly love and mutual forbearance, (See *Romans 14*), and permits itself to be led by pride of opinion, it will set up its opinion as law for both sides. It will say, in effect, unless you, of the other side, believe and do thus and so, as we do, we will not have fellowship with you. This way of doing, cannot convince any one, even if he is in error, and it can only

end in division, if not destruction. Does not this course of procedure, in minor matters, have a dangerous resemblance to that righteousness against which the Savior uttered His solemn warning, Matt. 5:20?

How much better it would be, when differences of opinion appear, in things not fundamental, if each side were charitable and humble enough to treat the views of the other side kindly and respectfully, "forbearing one another," as Paul advises? Col. 4:14. That would be winning a great victory over pride of opinion, and over Satan's scheme to divide and destroy the brotherhood.

N. G. R.

For the Herald of Truth

THE LOVE OF CHRIST.

John 17:15.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." "Neither pray I for these alone, but for them also which shall believe on me through their word." This is a part of the wonderful prayer of our Lord shortly before he was crucified.

Did you ever read of the lady who dreamed she was in heaven? There was nothing new or strange about it; she seemed to have been there a long, long time, and yet had fullest recollections of her former life on earth—a life of telling both to old and young the message of God's love. She was near Mrs. Denning (whose life she had but recently read and had been greatly impressed by its beauty and power). They had been gently talking of their works on earth, how some had listened to their message, and some refused to hear, and they both exclaimed, Oh, if only our people could know what we know of heaven's joys, how eager would it make them all to come! And ever as she spoke the Savior's voice was heard speaking in clear, yet gentle tones, as he stood with outstretched hands pleading before a throne of glorious shining, the light of which extended upwards far beyond the range of sight. They paused in their converse together to mark his words repeated unceasingly through all the hours and days and time untold of their sitting side by side. His words were these: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." And though uttered over and over again their ears never grew weary; but each time the prayer came with fresh power and meaning. She thought, If only those on earth knew what the Lord Jesus was doing for them! How it would comfort the sad, what strength

it would give the feeble, and what courage to the fearful and afraid! Then she seemed to remember her own weary struggle while on earth, and she thought how different her life would have been had she been conscious of the Savior's intercession for her. She felt it would have made her brave to endure trial, and have given her just the power she needed in her work. The thought of her work reminded her of the people to which, Sunday by Sunday, she had told the love of God. And oh! what a longing filled her soul for their sakes, just to return to earth to tell what she had learned in heaven of the Savior's unceasing prayer for them. To tell it but to one would be to pass it on to all on earth, for surely the joyful news would quickly spread. In her yearning over the people she thought to look downward right away to the distant earth, where she could more distinctly see her own especial Sunday gathering, and turning to Mrs. Denning she said, Oh! how I long to go to them. Yes, even to leave heaven for a while. Think what it will mean to them to know he never for one moment ceases to pray on their behalf. Then, as she turned again toward earth, she seemed to give a spring downwards and awoke, never to lose the memory of the joy and calm which came to her soul when first she realized that the Savior prayed unceasingly for his own.

Though this was but a dream, may you not get some help from it? It is not merely a fancied vision, but the Savior is of a truth interceding for us at a throne of grace. The thought of this ought to help us labor more earnestly for Him. Surely we ought to love the Savior with all our hearts, might and strength. John 17:23 says, "I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Yes, God loves you and me as his own dear Son—wonderful love!

May that great love thrill our whole souls with joy, and give us new courage to do more for his honor and glory. Oh may the Savior kindle that wonderful love in our hearts, that a river of living water may flow out of our lives, and that many a poor sinner may be influenced by our holy life to turn to the Lord.

Jer. 31:3 says, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." His love is everlasting, it will never fail us. It is the only thing we can take along to heaven. If the Christian's joy and peace is so great here, what will it be in heaven? There we can enjoy love in its fullness. Oh may we ever remember the Savior's unceasing prayer, and his never-failing love!

ELLEN PLANK.

THE TWO DOGS.—A FABLE.

An honest dog was once jogging along a country road. While peacefully pursuing his way, he was overtaken by another dog, who, though a stranger to him, at once proposed that, inasmuch as both were going in the same direction, they should share each other's company.

Now, as the way was a very lonely one, and the honest dog was a very social and accommodating dog, he willingly consented to the proposition, and for a time, they journeyed along very pleasantly together. But, the honest dog soon learned that his companion was not in all respects what he should be, yet, being a kind-hearted and generous dog, he could not make up his mind to offend his self-confessed evil companion by deserting him, and so they continued their journey in company.

Finally, they came to a wide pasture, upon whose green-slopes a valuable flock of sheep were grazing.

"See," said the strange dog; "here is a grand opportunity for a good time. Let us get over the fence and run those fat fellows down."

"No," said the honest dog; "I have been reared differently—if you are determined to do evil, go your own way. I do not propose to lose my own character and good reputation."

"Tarry, then, and wait by the way until my return," said the strange dog, as he bounded over the fence and commenced pursuing the frightened flock.

It was a strong temptation for the honest dog to follow his evil counselor, but his better judgment partially triumphed; yet, being possessed of that idle curiosity, innate with all dogs, he lingered for a time, to watch the results of his late companion's capers, instead of quietly going on his way.

So intent did the now half-honest dog become in viewing the evil antics of his late traveling-companion that he did not observe the sudden and unexpected approach of the owner of the flock, who, enraged at what he saw going on in the pasture, immediately dispatched him.

MORAL.

Avoid all evil companionships, nor suffer yourself to be caught lurking about questionable places. Men are judged more often by their companionships and associations than by their own acts and words; and any intimate association with evil-doers is invariably conclusive evidence of guilt.—*Selected.*

THE MIND.—The mind, as a landscape, needs a variety of knowledge to adorn it, but in its rich fields of precious things no weeds should be allowed to grow. The mind is a person's own world and its beauty and usefulness are in His hands to regulate.—*J. R. Hoffer.*

PSALM CIII. S. M.

THE GOODNESS OF GOD.

O bless the Lord, my soul,
His great salvation tell,
Who heals thy many sicknesses,
And saves thy soul from hell.

He crowns thee with his love,
With grace thy soul bedews,
He sheds down blessings from above,
And thus thy youth renews.

God gives to the oppressed
The judgments of his throne,
And shows his grace, his ways, his acts,
To them he calls his own.

The Lord is slow to wrath,
And good has always been;
He has not scourged nor punished us
According to our sin.

He pardons like a God,
The contrite of our race;
For as the heavens are high o'er earth,
So wondrous is his grace.

He pardons all our sin,
When in his name we trust;
And with a tender father's love,
He loves our feeble dust.

Man's days are as the grass;
A flower that blooms a day;
A wind sweeps o'er its fragile stalk,
And it is blown away.

But to the saints of God
He makes his covenant sure,
And to their late posterity,
His mercy shall endure.

God has his throne in heaven,
His kingdom rules o'er all;
Praise him, ye angels of great strength,
That harken to his call.

O bless the Lord his hosts,
That his dominion own;
Ye works! O spread his praise abroad,
And make his goodness known.

—*Bible Lyric.*

For the Herald of Truth.

AVOIDING EXPELLED MEMBERS.

"Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17.

To understand whether the apostle here, by *avoid*, alludes to spiritual and literal, or to spiritual affairs only, is a difficulty which history shows, has existed for centuries, and still exists. These different opinions cause divisions of sentiment, and lead to discord in the church, such as Paul expressly taught to avoid. To determine what is meant by *avoid* we must find out by pious reasoning and holding to sound doctrine. Paul had much to explain by way of reasoning, in order to enlighten Jews and Gentiles, and sometimes used "sayings" that were "hard to understand;" and what is left unexplained is for us to determine according "to the doctrine which we have learned." But in this as in all contro-

verted subjects the difficulty arises from the failure of a proper adjustment of the Scriptures, so as to keep them in full accord and harmony.

We often do not sufficiently strive to gain the knowledge of the truth to enable us correctly to read the indicator "at the parting of the way." To accomplish this, there must be an earnest effort, and we must be actuated by pure motives. We must lay aside all carnal propensities of the will of the flesh, free the mind from bias, humble the heart, and ask for wisdom "according to His will." Upon this condition only, we "shall receive" according to the grace of God, *per ps* not *all* we may desire, but sufficient to the proportion of our ability and understanding. To seek through motives other than this will terminate in error or confusion, and is the work of Satan. The Scriptures give no cause for discord; for "God is not the author of confusion, but of peace." Jesus says, "I am the way, the life, and the truth;" "Follow me." In obedience to this then, in looking unto him, and not into what men say and practice, let us seek for the *truth* and the *way* of rightly understanding this subject.

The Scriptures quoted in behalf of literal or outward avoidance in temporal affairs, are Matt. 18:17; 1 Cor. 5:9-14; 2 Thess. 3:6-14; and others. By comparing these with the Scriptures generally, with reference to literal avoidance, we find they will not harmonize.

"If thy brother trespass against thee, and neglect to hear thee," &c., "let him be unto thee as an heathen man and a publican." Let us bear in mind that there is no subsequent sentence given that transcends this one. This, therefore, is the key to unlock all other Scriptures referring to this apparently difficult question. It was not lawful for the Jews to have social intercourse with the Gentiles. But Acts 10:28 clearly proves that God no more has respect to and does not require such distinction in temporal affairs. Yet it is claimed that Christ here referred to this law by way of command. But he did not say as a *heathen* and *publican* is *unto the Jews or Pharisees*, and surely could neither have had reference to their traditional laws, nor to the animosity which they bear toward the Gentiles. I cannot find that he or the apostles made any distinction between an expelled brother and the Gentiles that is not even in favor of the erring one. This text cannot in harmony with Christ's conduct, be construed to allude to other than the spiritual affairs of the Church.

Where this law originated, is not necessary to consider here; it is sufficient to inquire into, and learn the manner in which Christ regarded it. We find he did not observe this custom, while his disciples, as it appears, were yet measurably in the fetter of this tyrant—custom.

They marveled that he even talked with the woman of Samaria, at Jacob's well. As he and his disciples sat at meat at the "great feast" in the house of Levi, the *publican*, together with a great company of publicans and sinners, in their blind zeal, the scribes and Pharisees murmured at this apparent breach of law, to which Jesus replied, "They that are well need not a physician, but they that are sick, but go ye and learn what that meaneth." It is also proper to notice in this connection that Christ, after his resurrection, sent a special message unto Peter, who had denied him, and allowed him to be the first among the "twelve" to see him after his resurrection. Paul, in first Cor. 5:9 (Revised version), says, "I wrote unto you in my epistle to have no company with fornicators." In this it appears there was a misunderstanding with these Corinthians, they supposing he had reference to the fornicators of the world. But to impress clearly upon their minds that he had no reference to temporal affairs, he further says, "Not altogether with (or not at all meaning) the fornicators of this world, or with covetous and extortioners, or with idolaters," for in this case they necessarily would have to go out of the world; it would be impossible to live in it and not have more or less to do with such men. He then says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous," &c., "with such no, not to eat."

To understand the meaning of the expressions *not to keep company* and *not to eat*, is what yet perplexes many minds. But by a careful study of the cause and for which they were spoken, the connections to which they relate, we can not otherwise, but conclude, in order not to conflict with the precepts of Christ, upon which they are surely based, that they allude to spiritual affairs only. The case under consideration is one of the most abominable in the catalogue of crime, and it appears they retained the guilty person in full friendship in the church, and were puffed up, rather than manifesting indignation sufficient to put him away. But Paul instructs them to "purge" themselves of this leaven, "put away that wicked person," and not participate in the sacred affairs of the church with such men; but keep the "feast"—*Christ the passover—the communion of the saints*, with the unleavened bread of sincerity and truth, and with such "not to company" in these rites, and of course "not to eat" the emblems of the broken body of Christ with them, and until they manifest due repentance "let them be unto thee as an heathen man, and a publican." As already stated, this is the key to the entire subject to which the expressions *not to company* *not to eat*, *avoid*, *reject*, and *withdraw* from, must agree. They are synonymous

expression of excommunication and ex-
pel as now used, and imply nothing
more. To illustrate: Suppose we accept
these quotations as referring to temporal
affairs, do not we place ourselves into a
rather ill-defined position? Where is
that brother who observes them according
to the letter? How do we deal with
"publicans and sinners"—worldlings of
all descriptions? Do we not necessarily,
in all transactions and affairs incident to
our daily needs and surroundings, mingle
with them, and often even not necessarily
but designedly, and particularly so where
there is prospect of temporal gain? All
this is done while a brother who has erred
from the way of truth, whose condition
should be a special object of our sym-
pathy, and in whom we should be the
more concerned, is too often shunned as
a leper.

Why is this discrimination? Wherein
is it consistent with either the law of
Moses or that of Christ? Surely the
Scriptures do not teach us to treat an
erring brother in a manner so much be-
neath the worldling. A fact too much
overlooked is that persons desiring to
obtain "the knowledge of the truth which
is according to godliness," may through
the influence and power of custom, while
they are sincere and honest in their con-
victions, desires, motives, and zeal, and
feel assured that their actions are good,
at the same time be in error. We are
liable to labor under error, and in what
are not the true principles of truth, as
was Paul in his zealous devotion to the
"traditions of the fathers," in persecuting
the church of God, even unto death.

Gunn City, Mo.

MAKING TRACKS.

A light snow had fallen, and the boys
desired to make the most of it. It was
too dry for snow-balling, and not deep
enough for coasting. It did very well
to make tracks in.

There was a large meadow near the
place where they were assembled. It
was proposed that they should go to a
tree which stood near the center of the
meadow, and that each one should start
from the tree, and should see who could
make the straightest track—that is, go
from the tree in the nearest approach to
a straight line. The proposition was
assented to, and they were soon at the
tree. They ranged themselves around it,
with their backs toward the trunk. They
were equally distant from each other. If
each had gone forward in a right line,
the paths would have been like the spokes
of a wheel, the tree representing the hub.
They were to go till they reached the
boundaries of the meadow, when they
were to retrace their steps to the tree.

They did so. I wish I could give a
map of their tracks. Such a map would
not present much resemblance to the
spokes of a wheel.

"Whose is the straightest?" said James
Allison to Thomas Sanders, who was at
the tree first.
"Henry Armstrong's is the only one
that is straight at all."
"How could we all contrive to go so
crookedly, when the ground is so smooth,
and nothing to turn us out of the way?"
said Jacob Small.

men in the participations, privileges,
and enjoyments of spiritual compani-
ship in the sacred affairs of the church,
does not tend to abase and bring them to
a realization and consciousness of their
condition, what possible effect for reproof
can it have upon them in temporal affairs
alone, aside of such too—which we are
in any event, in duty bound to share with
and aid in all their needs—which we owe
to saint and sinner, and more especially
to those of the "household of faith." It
is not only possible, but sometimes evi-
dent, that unreasonable actions and mis-
guided zeal, tends to irritate rather than
humble and ameliorate the feelings of
intelligent men to such a degree that they
alienate themselves entirely from the
church. Therefore, in dealing with of-
fenders in temporal affairs, as well as
with all men, we must exercise godly
discretion to distinguish between that
which has a tendency for good, or that
of evil. Remember, *Let him be unto
thee as an heathen man and a publi-
can.* Beyond this, the apostles did not
practice or teach to shun such as erred
from the way of truth. Neither should
we.

J. K. Zoek.

"How did you come to go straight,
Henry?" said Thomas.

"I fixed my eye on that tall pine tree
on the hill yonder, and never looked
away from it till I reached the fence."

"I went as straight as I could without
looking at anything but the ground,"
said James.

"So did I," said another.
"So did I," said several others. It
appeared that no one but Henry had
aimed at a particular object.

They attempted to go straight without
any definite aim. They failed. Men
can not succeed in anything good without
a definite aim. In order to mental im-
provement there must be a definite aim.
In order to do good there must be a defi-
nite aim. General purposes—general
resolutions—will not avail. You must
do as Henry did—fix upon something
distinct and definite as an object, and go
steadily forward to it. Thus only can
you succeed.

PRACTICING DECEPTION.

There is a large class of deceptions
which are pleaded and extenuated, such
as telling lies to children and telling lies
to sick persons. I set myself against the
whole of this miserable tribe of wicked-
ness. A lie to a child is a monstrous
thing. I abhor it. And yet lies are told
to children as thick as cloves are stuck
in hams when dressed for a public occa-
sion. Your child is sick, and you bring
him a potion and say, "It is good, my
dear, it is good," when it is as bitter as
gall. The child learns after a little time
not only that the medicine is not good,
but that the truth is not to be regarded.
You not only give the child an odious
dose of medicine, but you give him a
more odious dose of morals. You inocu-
late him with a spirit of lying from the
beginning. I think we can not be too
careful to speak the truth, and above all
to the children. As to the sick, I do not
believe it is necessary to tell them all
the truth. But a doctor is not justifi-
ed in lying to his patients. It is easy for
him to say to the person whose case he
has undertaken, "You must have confi-
dence in me." But if he says anything,
let it be the truth. It may excite the
patient or it may not; but if excitability
is a reason for not telling the truth, then
it is a reason for silence—it is not a
reason for deception. I think that such
persons are oftentimes injured by being
deceived. I think there is a great deal
of cruelty practiced toward sick people in
this way; and I think it a shame to let
sick people go blindfolded down to death,
and drop off without a single word, for
fear that they will be injured if the truth
is told them. I think if a person is going
to die he has a right to know it. I do
not believe in telling lies to sick folks.

—Zion's Watchman.

For the Herald of Truth. URGING TO DUTY.

The year is at hand which we call eighty-five.
And now is the time for God's work to revive;
For many souls hunger, and for bread they
cry.

And shall we like Levite and Priest pass them
by?
Go forth then, dear HERALD, go fearless and
bold,

Stop not until thousands have entered the fold;
For great is the work that has got to be done,
And we must all labor; excepted are none.

Go forth, faithful HERALD, and speak gospel
truth,
Each member bear food for the aged and
youth;

Old members and young thou must never
pass by,
Remind them that with scripture they all must
comply.

Go tell all the preachers to watch all around.
Each one preach such doctrine that is pure
and sound;

Behold, Jesus said. Feed my lambs and my
sheep,

Remind them he drove not but gently did lead.
Even little lambs in his bosom he bore;
Need any one ask that dear Shepherd for
more?

No never, just tell all to come unto him,
Especially those who are conscious of sin.
Mark what the ship-master to Jonah did say,
"Awake thou. O sleeper, arise now and pray."
No one can escape from the Lord tho' they try
Nor can they be saved without Christ when
they die.

Rushmore, O.

For the Herald of Truth.

PRESS TOWARD THE MARK.

Every one who is earnest and energetic,
whether Christian or worldling, will press
toward a mark of some kind, striving
either for the corruptible crown or the
incorruptible.

He must be dull and listless indeed,
who can go through this life without
noting its earnestness, and without prepa-
ration for the life beyond the grave.
There are many who are not nearly so
unconcerned about their future welfare
as they appear to be. But first they will
strive for the corruptible crown, and then,
when the best hours of life have been
spent, they mean to start on the race to
win the prize—the incorruptible crown.

How far apart these two marks are!
The way to one leading through love,
joy, and peace—through the portals of
heaven. The other through unrest and
care to darkness and hopeless gloom.

O what a glorious mark for the Christian
is a shining crown that "fadeth not
away!" Yet the worldling frequently
presses more eagerly toward his mark,
than the Christian does toward his, the
unconverted setting all his affections on,
and bending all his energies to, the mark
for which he strives, while the Christian,
who is promised sustaining grace, light,
wisdom, and guidance of the Holy Spirit,
frequently loiters by the way, dividing

his influence between Christ and the
world.

We may have started to win the prize
long ago, and yet have made but little
progress. We may have our seasons of
spiritual devotion, it may be the eager
desire of our heart to press toward the
mark, and yet we see others who are
flying with swifter footsteps from the
"City of Destruction" who seem to con-
tinually remember the command, "Escape
for thy life and look not behind thee."
What then retards our progress? Just
this looking back, this needless burden-
bearing. It makes our footsteps drag so
wearily and is an impediment to rapid
progress. We cannot look opposite ways
at the same time. While we look back
we cannot press forward. Thus we waste
time and are not refreshed by the spiritual
feast the Lord has prepared for our
journey.

Are we not willing to wholly follow
the Lord? Are we not willing to "walk
humbly with our God?" Must we have
our own way rather than God's way?
O look not behind you, the times are too
earnest. Past hours may have been dark
and dreary; past life may have been full
of clouds, so that by looking back and
viewing now, may cast their shadows on
the future and obscure the glory of the
Beacon Light that guides thee to the
mark.

Forget the weakness and failures of the
past and press forward now in the strength
of Him who died to save us. Lay down
every burden at the foot of His cross and
let Him bear thee up to the sure founda-
tions for our hopes. Then look aloft,
weak child of God, and rest thee upon
thy Savior's bosom. Only be faithful
and keep thy heart fixed upon Him and
He will lead thee swiftly on until by His
grace thou hast won the crown of ever-
lasting life.

BARBARA HERR.

For the Herald of Truth.

THE HAND OF CHARITY.

Much could be said concerning the
hand of charity, how it should be guided
and trained to bring it into action accord-
ing to the Scriptures. I have often
thought it strange that so plain a scripture
as Matt. 6: 3 can be read, explained and
preached and we still go on gathering and
distributing charity in a way that not on-
ly the right hand knows what the left
does, but both feet and the whole body
are fully apprized of the noble acts which
the so-called hand of charity is perform-
ing. Verily such will have their reward.
What more can be expected than an earth-
ly reward, when we sound a trumpet be-
fore us, and put our alms-deeds in white
and black (writing) so that men may see
and read that the hand of charity is at
work?

The meaning of the word does not indi-
cate that we should direct the hand of
charity in a manner that contributes so
sparingly that neither the left hand nor
the whole body should see the results of
its workings. I believe the whole body
may know when the treasury is full to
overflowing. It would be a blessed thing
to know that to be true, but for one to
busy himself in sounding abroad how
much he helped in filling it does not meet
approval from God. It is not necessary
for me to know that my hand had some-
thing to do in the good work.

Let those who are willing to give, and
know how to give as lending to the Lord,
unite their sympathies to enlighten those
who are yet in the dark on this subject,
that they may help in the true spirit of
the word of God, and give a pleasant
surprise to the stewards of our treasures,
that they may conclude that the true
hand of charity is at last at work. Let
them have a plenteous supply for once so
that means shall appear to flow without
an effort to get them like an artesian
well.

If we should educate the hand of charity
so that giving should appear but a spon-
taneous action of our nature, then it
would seem as though we were willing
to give the Lord his own.

What will be the order of the charity
in the coming generation? Shall we
teach our children that the charity of the
parents is sufficient for them also? Shall
we teach them to turn the destitute wan-
derer from the door of plenty, and send
him to the inn or boarding-place to re-
ceive the crumbs of the table, or, perhaps,
give him only the crumbs of their own
table? No, let them be taught to give
the poor, the wanderers, and even foes a
seat in the house, and a share of the
crumbs on the table. Let selfishness be
buried to be heard of no more.

If we have succeeded in establishing
the hand of charity among us according
to the word of God, then let us think of
our children, and teach them that the
good work may go on in the generations
to come. Let it be a principle in their
lives rather than to think themselves
justified by the charities of their parents.
Let them know that they have a work
to do themselves in educating the hand
of charity, that they may far exceed the
good work of those who lived before
them. May those of us who shall live
to see the works of the coming genera-
tion be gratified with such results is my
prayer.

PETER HIRSTEIN.

NAUGHTY WORDS.—Force down, not
out, the naughty words which are being
cooked up over the fires of an evil temper.
—J. R. Hoffer.

ADVICE.—Advice is so cheap and so
lavishly scattered that the best is often
trampled upon by careless and even
haughty feet.—J. R. Hoffer.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

February 1, 1885.

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THE MISSIONARY REVIEW is a quarterly published by R. G. Wilder, a missionary of 30 years experience, at Princeton, N. J., at \$1.50 a year. It is ably conducted and devoted to the interest of Missions generally. It has completed its seventh year, and after meeting all its expenses it reports \$1000 of its available in small sums to different foreign missions.

GREGORY'S ANNUAL illustrated retail Catalogue of warranted vegetable, flower and grain seeds is before us, containing 60 quarto pages, richly illustrated and will be sent to any address free of charge, by writing to James J. H. Gregory, Marblehead, Mass.

SUBSCRIPTIONS for the Herald of Truth, Words of Cheer and Jugendfreund are coming in quite freely now, and we hope our kind friends will all renew as early as they can, and especially would we ask those who are in arrears, to remit the amount they are still owing soon. This is the time of year when we have many bills to meet and every dollar that we receive on outstanding debts will help us.

STATISTICAL REPORT OF THE MENNONITE CHURCH, in charge of Bishop Aaron Wall, in Cottonwood Co., Minnesota, for the year 1884. On the 1st of January, 1885, the Church numbered as follows:

Number of families.....	147
" " male members.....	419
" " female members.....	365
Total number of members.....	784
Number of male children born during the year 1884	15
Number of female children born during the year 1884	18
Total number of children born during the year 1884	33
Died during the year males	4
" " " females	4
" " " total.....	8
Number of persons married during the year.....	8

THE VALUATORS of the "Mennonite Aid Plan" held their Annual Meeting on the 14th of January, in Elkhart. The meeting was reasonably well attended, representatives being present from Whiteside Co., Ill., Kent Co., Michigan, and DeKalb Co., Indiana, as well as from the several districts in Elkhart Co. About \$600,000 worth of property represented

and losses to the amount of \$2700, have been met in the two years of its existence. The purpose of the "Aid Plan" is to assist the brethren and sisters who sustain losses by fire.

IN FEEBLE HEALTH.—We were recently informed that our esteemed aged Bro., John M. Brenneman of Allen Co., Ohio, is in feeble health. His brother George, of Putnam Co., is also less robust this winter than usual. May the Lord graciously bless them, and the faithful brethren and sisters devotedly pray for them, as they are going toward the sunset of a very active and useful life.

FROM ARKANSAS CO., ARKANSAS.—Dietrich Dueck, a young brother of the Amish Church, about 21 years of age, who, in company with Andreas Naffziger from Tazewell Co., Illinois, came here on the 13th of December to see the country, took sick and died on the 18th. He died in the hope of a blessed home beyond. C. S.

REVEREND.—It has always been a practice among our people as well as among the plain and non-resistant churches generally, to avoid the use of the term Reverend as applied to ministers of the gospel, according to the common custom of the popular churches of the day. We have frequently heard of persons, who would not only not use this appellation as applied to others but would invariably reprove any one who would apply it to them, and this for the reason that they did not feel that it was in accordance with the teachings of the plain, simple truths of the Gospel; but we now see some who even apply it to themselves and sign their own name Reverend —. We have a number of times called attention to this fact, and we must confess that it always makes us feel out of place when we see it. It is, however, especially in writing, often necessary to let the party to whom we are writing, know that one is a minister, and when this is the case, the word "minister" may very appropriately be written after the name. We wish indeed that ministers who are strangers to us, when writing, would observe this more generally, as very frequently, it is an advantage to us to know whether the writer is a minister or not.

CHURCH NEWS.

FROM COTTONWOOD CO., MINN.—Bishop Aaron Wall and Pre. Jos. Becker are at present (Jan. 14th), visiting with the Willms Church, in Turner Co., Dakota, where they are to hold communion services. May the Lord be with them and bless them in these solemn services, to the spreading abroad of the gospel of Jesus Christ. We have quite cold weather now and sleighing. We have already had two severe snow storms, during which the north west winds blew so strong that if any one should have been caught in them they would most likely have perished.—[Correspondent.]

A SAD ACCIDENT.

A correspondent informs us that John Valentine, an old and highly respected resident of Clarence Centre, Erie Co., New York, met with a sad and painful accident on Saturday, January 10th. While engaged in cutting hay, his right hand was drawn into the cutting box and terribly mutilated. While endeavoring to extricate the right hand, his left hand was also drawn into the machine and cut into pieces. The right arm had to be amputated near the elbow and the left at the wrist. He is now doing as well as can be expected under the circumstances.

MY TRIP TO KANSAS.

On the 25th of November, after commending myself and family into the care and protection of our heavenly Father, I started on my journey to Kansas, taking the train at Washington, Ill., at six o'clock P. M. I arrived at Kansas City, Mo., next day. The water pump on the engine getting out of order caused a delay, for which I had to lay over twelve hours. I arrived at Newton, Harvey Co., Kansas, on Thursday morning, the 26th. Being a stranger and not knowing which way to go, I went to a land office and inquired for some of the brethren. Friend Byers, a land agent, kindly conveyed me to Bro. David Weaver, a distance of five miles north. Not finding Bro. Weaver at home, his son took me to Bro. R. J. Heatwole, six miles farther. Although we met as strangers, we soon felt that we were closely related through that Spirit which beareth witness to our spirits that we are the children of God. The evening was spent pleasantly and I hope profitably.

The next day Bro. Heatwole and I spent in visiting the brethren in that vicinity. Saturday, the 29th, Bro. Ferguson took me eleven miles farther north to Pre. Daniel Brundage. We found the dear aged brother and his companion enjoying good health. We were glad to meet with them once more, and spent the evening

in exchanging our views on Scripture passages, and after reading a part of God's Word, exhortations and prayer, we laid our bodies down to rest. The next day, Sunday, was the regular day for meeting in the meeting-house located on Brother Brundage's land. Here I had the privilege of meeting with quite a number of brethren and sisters, and to speak the glad tidings of salvation through Christ our crucified redeemer, to an attentive audience. After services I went to Pre. Jacob Holdeman, and in the evening I had the pleasure to meet in public worship in a school-house, with our Russian brethren, where I again was permitted to speak to a very attentive audience. I especially felt rejoiced, my spirit was stirred up, and my mind was elevated to the throne of God surrounded by the redeemed singing praises unto the Lamb, when I heard the sweet strains of vocal music from the singers.

The next day was spent in visiting the friends and brethren. In the evening there was an appointment in the meeting-house, where a goodly number gathered in to collect the crumbs of the bread of life. The next day was also spent in visiting, and in the evening there was another appointment in the house of Friend I. Weaver, where his mother, our aged sister, is being sick, not able to attend worship in the meeting-house. Here again quite a number gathered in, where I again spoke words of encouragement, trying to comfort them with the words, "they which believe do enter into rest." Bro. Brundage and I were called to attend next day the funeral of an infant child of J. Nietrauer, which death notice has appeared in the HERALD. We tried to console the bereaved parents with the thought that their child is now gone to rest.

On December 5th, accompanied by Brother Heatwole, we started for Butler Co., with a view of seeing the land of the proposed new settlement of our people. Arriving at Burns, we hired a livery team, and drove over the wild prairie land, a distance of about eleven miles, near to Sycamore Springs. We passed over a large body of nice prairie land, although there are some stony places and a little gravel all over the land, yet I think there is some good farming land. Returning to Newton, we were met by Bro. Ferguson, who conveyed me to his home, and Bro. Heatwole went to his family.

The next day Bro. Ferguson took me to West Liberty in the western part of McPherson Co., a distance of thirty-two miles, where there was an appointment for Saturday afternoon, being the first one in their meeting-house. Here we met again with Preachers Brundage and Holdeman. While among the brethren there we filled four appointments. On Sunday two young souls were united to the church by water baptism. The church

there, though yet in its infancy, appears to be in a very prosperous condition, but they are yet, so to speak, as sheep without a shepherd. Bros. Brundage and Holdeman fill their regular appointment every four weeks, but they have a long way to go, if I mistake not, 27 miles. Their earnest desire is that if any of our ministers think of making their home in the West, that they locate with them. They have a very nice country, and I believe a good one, but land is well advanced in price. If any wish farther information they can obtain it by addressing Brother David Yoder, Monitor, McPherson Co. Some might ask, Why did I not buy there? I would answer, The land there has advanced in price above my means.

Returning with Bro. Ferguson, I again took the train at Newton for Great Bend, Barton Co., a distance of about seventy-five miles, in view of seeing the country there. The land agent in Great Bend, D. N. Heizer, took me southwest a distance of eleven miles over a nice prairie with an occasional house and cultivated farm. There are yet thousands of acres of nice raw lands for sale there at from six to ten dollars per acre—one fourth cash and the balance on five years time with eight per cent. interest. This land lays rolling. It is a black sandy soil. By digging down from twenty to thirty feet you strike quick sand and abundance of water, the entire depth being a bed of sand. This sand and water is the bed of the Arkansas river, which is at a distance of about six or eight miles. I am told that this land never dries out, as it receives its moisture from below. This is what is called a sub-irrigation. Great Bend is the county seat of Barton Co., with 2000 inhabitants.

I have bought a piece of land eleven miles southwest of Great Bend. The agent told me he had yet three thousand acres of raw land for sale, the farthest not over four miles from the piece that I bought. There are none of our people there, but why not start a settlement there? The land is undoubtedly good as the grass shows it. Blue stem grows abundantly from three to four feet high and there is a piece of corn adjoining the piece I bought that will yield about fifty bushels per acre. This land has no stone and no gravel. I would advise any one wishing to get a cheap home in the west to go and see that land. I have already received different letters inquiring whether I think of making that my home. In reply I would say that I will not and can not for the present time, but if some of our brethren will locate there, so that a church can be organized, I will make it my home at some future time if the Lord will spare my life. Returning from Great Bend, I stopped off at Peabody, Marion Co., and went to Elmer Shear, living near town, where I was met by E. C. Weaver, who conveyed me to his home.

I visited among the brethren until Saturday, Bro. Weaver taking me to Pre. Daniel Wismer near Canada Station on the McPherson Branch of A. T. & S. P. R. R., where there we spent the evening pleasantly. Next day, Sunday we attended services in Good's school-house, where we again spoke to a small but attentive audience, returning again in the afternoon to Bro. Weaver's, where another appointment was made in a school-house for the evening. This was the last time I had the privilege to meet with the dear brethren and sisters. I bade them farewell, but their love and kindness which they manifested towards me will be long remembered. Taking the train on Monday, December 15th, I arrived in Washington the next morning, and found my family in usual health. I am thankful to God for his kind protection, and also to the brethren in the West for the love shown to me while among them. May the Lord be with us all till we meet again, if not in this world of sorrow and tribulation, in the heaven of everlasting joy and happiness. E. M. HARTMAN.

Washington, Ill.

WEATHER REPORT.

The following weather report was kept by Moses B. Weaver, of Harrison township, Elkhart Co., Ind., during the year 1881.

Months.	Nos. of days clear.	Nos. of days cloudy.	Nos. of days rain.	Nos. of days snow.
January	9	13	1	8
February	1	14	6	8
March	5	15	6	5
April	6	18	3	3
May	6	14	11	0
June	6	16	8	0
July	7	18	6	0
August	13	15	3	0
September	13	9	8	0
October	12	13	5	1
November	10	14	5	1
December	4	17	5	5
	92	176	67	31

I have attended during the year fifteen funerals and church services forty-three times.

For the Herald of Truth.

WHATSOEVER YE ASK.

The Savior said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it you." When business men know each other well, and favorably, and they ask favors of one another, they comply with whatsoever request is made.

When Jesus was taken by his parents to Jerusalem at the age of twelve years, and his parents started homeward without him, and after their return and three

days search for him, they found him in the temple hearing and asking questions, and his mother asked him why he dealt thus with them, he said, "Wist ye not that I must be about my Father's business?" Here was likely the first reference that Jesus made to his spiritual work. But he had been teaching his heavenly truth for some time before he gave his disciples the consolation that they could expect the Father to do all they should ask in his name. This truth is recorded in about seven different places in the Scriptures. We must be of the true disciples if we can expect these promises to be for us. To illustrate: When you go to a bank with your note or check, and you know that your credit is good, you can expect to receive what you call for. If you know that you have no money in the bank, you do not go there, and of a broken bank you will not expect anything. A wise man will deal with a good bank.

In the bank of the grace of God, Jesus Christ is our President, and the Holy Spirit our Director. If we then act the part of wisdom we will deal at this bank, where there is an inexhaustible supply, and we can have all we wish for the mere asking.

A wise man will neither ask for, nor want, nor expect what he knows is not in the kingdom. The mother of Zebedee's children was mistaken when she asked the Lord to give place to her sons, one on the right hand and the other on the left, in His kingdom. She asked with selfish motives as men may yet do. We should be careful that we do not ask amiss. In asking of Jesus we might subject ourselves to such a question as those selfish disciples did through their ambitious mother, when he said, "Are ye able to drink the cup that I shall drink of?"

A Christian could not ask his neighbor's farm; that would be in opposition to the golden rule, and would be covetousness. We must be governed in our desires by the spirit of love, and that will crucify the carnal mind. After this has been accomplished we will ask for the most precious blessings, and will receive them through the Holy Spirit, which will lead us into all truth, even while we journey here upon earth. Let us trust our lives and our keeping in the Spirit with all our hearts to God.

J. S. ERNST.

For the Herald of Truth.

PRAYER MEETINGS.

When I read the article of October 15th, "Meeting to Pray," I was impressed with a desire to write a short article on the subject of prayer. But knowing how much people differ on this point, I still deferred writing on such a critical subject,

thinking that some experienced writer would take up the subject. But waiting until the present, and seeing no effort made to answer the questions put in said article, I will, by the help of God, make an effort to answer part of said article.

1st, the writer states that to his knowledge he never heard any scriptural statements for or against prayer meeting. If there is no scripture for such meeting, I think we had better not have them; for if we do all that is commanded we will have enough without doing things that are not commanded. It is impossible to live a Christian life without prayer.

The next point I will take into consideration is the passages in Matt. 26, Mark 14, Luke 22, and John 18. Here we have an example by Jesus. He left his disciples, and went alone to pray. This agrees with his teachings when he said they should go into the closet and pray in secret, and their Father in heaven would reward them openly. He warned them when they pray not to stand at the corners of the streets to be heard of men. He also told the woman of Samaria that the hour had come when they need not go to Jerusalem nor into the temple in the mountain of Samaria to worship, but must worship (*anbeten*, in German) God in Spirit and truth.

I will next notice Acts 16, where Paul and Silas went to the river side where prayer was wont to be made. In the first part of the chapter we read that Paul was commanded of the spirit to go into Macedonia, and he went. I believe that the same spirit commanded him to go to the river side where prayer was wont to be made, but we do not read of more men being there than the Apostles. They talked with the women which resorted thither, and Lydia believed and was baptized. Do not our ministers all have prayer at baptismal services? If we would call that prayer meeting, it would be different from any that I ever saw. No men there but the Apostles, no women but those that resorted thither, save one that followed them, which she did many days. When the Apostles were led by the Spirit, they certainly knew that prayer was wont to be made. No doubt Ananias, when the Spirit called him to go to Saul, also knew that prayer was necessary. No doubt Peter was mindful of his Lord and Master when he went alone on the house-top to pray. Cornelius was in his own house when his prayer was answered. I think this is plain enough.

JOSEPH HOLDEMAN.

Wakarusa, Ind.

If you would live to purpose, and live long, live industriously, temperately, regularly, all the while maintaining "a conscience void of offense toward God and toward man."

COME UNTO ME.

"Come unto me," the Savior said
In accents sweet and mild;
"Come unto me," he saith now
To thee, thou little child.

"Come unto me, there's not a gift
Of life or love to thee,
But from my hand that blessing comes;
Wilt thou not come to me?"

"Come unto me in early youth,
Before the world can chill
Thy tender heart with cares and woes,
And life's attendant ills.

"Come unto me, I'll give thee peace
Which the world knoweth not—
A heavenly peace, whose kindly joys
Shall brighten all thy lot.

"Come unto me, oh children, come!
Come and find here your rest;"
Thus Jesus calls the little ones,
And folds them to his breast.

Oh, who can hear the Savior's call,
And from his mercy stray?
Jesus, we come to learn from thee;
Be thou our light, our way.

MATTIE M. COFFMAN.

GREATER WORDS.

BY CHAS. F. DEEMS, PASTOR OF THE
CHURCH OF THE STRANGERS, N. Y.

Our great Master said, John 14:12, "He that believeth on me, the works that I do shall he also do; and greater work than these shall he do, because I go unto my Father." In advance, we should expect a religion of divine origin to be adapted to the development of the highest capability of our nature. Now we know that the power to believe in truth and to act upon it, confident of its validity, whatever may be the appearances to the contrary, is the highest capability of our intellectual and moral constitution. True greatness resides in the development of our highest capability; and, if that be to climb up on another, it is no degradation so to climb. The best the "morning glory" can do is to grow up on trellises: it is no shame for this plant thus to grow. The oak can grow without trellis, but the oak must have soil; it is no shame that it grows rooted in the soil. Men look at the outside, God at the inside. Actions arouse the enthusiastic applause of men, but it is the spirit, which performs the action, that is admired by God. It is faith in the divine administration of the universe which lies back of all great discoveries and achievements, faith being the prompter, sustainer, soul, of action, and being as much superior to action as spirit is to body. This could be illustrated in ten thousand cases. Take that of Columbus. How we magnify his discovery of America. But that was almost nothing. America lay in his path. He could not help the discovery if the planet were a globe and he sailed west-

ward. The real greatness was in himself, in his faith in certain truths, faith that led him to besiege courts, endure privations, face ridicule and scorn. There was the greatness. Columbus' faith was a thing greater than all visible continents.

True religion always develops faith and lets that form the practice. A morality constructed on rules is powerless. A man that does right because he believes he ought to do right may be trusted; but a man who does not steal because it is a fracture of a rule is perpetually liable to become a thief. The story of Paradise, as given in the Bible, shows that the state of our first parents was a condition for the development of their faith. What was the forbidding one fruit and only one, but a test of man's faith in his heavenly Father's wisdom and goodness? Then came the deluge. Study that interval between the command to Noah to build the ark and the down-pouring of the flood. Was it not a hundred and twenty years of the discipline of faith? Take the history of Exodus, that prolonged journey from Egypt to the Promised Land. Can you understand this without regarding it as a trial of faith, a development of faith, in the Israelites? Was not the whole space of time from the settlement of Israel in Palestine to the death of our Lord a discipline of faith? And has not the same thing been going on ever since?

Enough is revealed to us now to be the basis of faith, but no such revelation need ever be expected as shall supplant faith by knowledge, such a thing would be a disaster. Jesus Christ came to present a permanent object of faith and a perpetual source of spiritual power. He was "God, manifest in the flesh," and He says, "Ye believe in God, believe also in me." That his teachings should have a controlling influence over men it was necessary that they should believe in His divinity. Both by words and works He partially created this conviction; and, what is so almost constantly overlooked; here is no greater proof of the divinity of our Lord than is shown by the very transfer of the same kind of moral power to all who really lead lives of faith in Him. "The works that I do shall ye do." What works did Jesus do, to which He had reference? Certainly He did not include the work of atoning sacrifice, which could be made by none who was not at once God and man. Of what was the Master talking? Of His one-ness with the eternal Father, of His divinity. His essential deity. Now, whatever in any age is needed to set this forth to the world sufficiently to convince unprejudiced, willing, and intelligent minds, shall from age to age be granted to those who believe in Jesus. No amount or quality of evidence can convince the unwilling. Jesus wrought miracles. So did His disciples. In the Acts of the Apostles we learn that the shadow of Peter healed the diseases, that

devils were cast out by aprons taken from Paul, and that Elymas was struck blind.

But miracles are instructive to the human intellect only in its childhood. They are the products of any intellect that knows how to employ the laws not generally known. All who believe in Jesus shall at any time be able to perform miracles, when miracles are necessary. But they are never needed by a religion which has once grown large and strong enough to stand alone, and certainly the Christian religion does not need miracles. Miracles are on the plane of the material and perishable. Miracles are temporary and must be few.

The building up of a high, strong, holy character out of one that is depraved and low, is a greater work than raising Lazarus.

The elimination and preparation of a truth is greater than is a miracle which only changes water to wine and multiplies loaves.

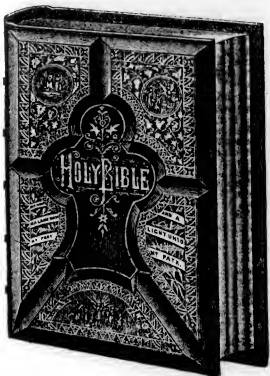
Men who lead holy lives do, by so living, carry greater conviction to the hearts of the world than if they wrought miracles, in the vulgar sense of that word. Under the preaching of probably each one of the Apostles more people were converted than under the ministry of Christ, and more under the influence of humble Christians in our day than under any of the Apostles. "Such honor have all his saints." Have you?

JOHN WESLEY'S CONVERSION.

John Wesley prayed and labored and preached for years before he had the assurance that he himself was a child of God. He says, "I went to America to convert the Indians; but, oh, who shall convert me?" And though he afterwards expressed himself as not sure that he was not then a Christian, yet his life was apparently without power, or fruit, or blessing, and his service was that of a servant rather than a son. This condition of things caused him great unrest and anxiety, and he groped long in darkness and found no settled peace.

On the 24th of May, 1738, at five in the morning, he opened his Testament at these words, "There are given us exceeding great and precious promises, that by these ye might be partakers of the Divine nature." On leaving home he opened the book again, and his eye fell on the text, "Thou art not far from the kingdom of God." After attending service at St. Paul's cathedral in the afternoon, he went in the evening, quite unwillingly, to a society-meeting in Aldersgate street, where a person read Luther's preface to the Epistle to the Romans, in which Luther teaches what faith is, and also that faith alone justifies. Possessed of it, the heart is "cheered, elevated, excited, and transported with sweet affections towards God;" and having received the

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P. M.
No. 23, Special Michigan Express.....	12.25 "
No. 3, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	2.35 A. M.
Grand Rapids Express.....	4.30 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A. M.
Train G leaves Elkhart for Goshen.....	7.10 "
" F ar. Elkhart from ".....	11.20 A. M.
" E ly. Elkhart for ".....	3.50 P. M.
" H " Goshen for Elkhart.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P. M.
".....	8.10 "
No. 25, Michigan Accommodation.....	3.45 "

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

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Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 7.27 A. M.	
No. 2, Ind. & St. Louis Express 4.00 P. M.	
No. 10, Way Freight, 9.30 A. M.	

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express 10.47 A. M.	
No. 3, Michigan Express 5.45 P. M.	
No. 9, Way Freight arrive, 6.25 A. M.	
Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.	

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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 4.

ELKHART, IND., FEBRUARY 14, 1885.

Whole No. 292.

For the Herald of Truth.

LOOK UP

BY S. P. YODER

Look up, my weary brother,
 Away from sin and strife;
 Let not your heart's affections
 Rest in this fleeting life.
 All earthly things must perish,
 Life's treasures pass away:
 Look up! the Master calls thee
 To realms of endless day.

Look up beyond the glitter
 Of this false world's affairs;
 Beyond life's dark confusion,
 And self's deceitful snares.
 This world may reel and totter,
 There's rest and peace above:
 God's own eternal heaven,
 Of never-dying love.

Look up! life's rugged ladder,
 So steep and hard to climb,
 Will bring you to the borders
 Of Beulah land sublime.
 Beneath you loathsome demons
 Are tempting you to fall;
 Above you holy angels
 In tones of pity call.

Look up, be not discouraged:
 The bow of promise bright
 Appears against a background
 Of clouds as dark as night.
 But if with downcast vision
 We grope for earthly things,
 The bow that spans the heavens
 For us no comfort brings.

Look up, a silvery lining
 Adorns the darkest clouds;
 Beyond the mist of doubting
 That now your life enshrouds:
 The star of hope is shining,
 And cloudless are the skies:
 Look up! and then press onward
 To win the glorious prize.

Wrath, fame, grief, joy and sorrow,
 All transient things of earth,
 Shall be exchanged for treasures
 Of more enduring worth.
 Look up, my Christian brother,
 Soon we shall cease to roam;
 Christ waiting stands to welcome
 The weary wanderer home,
 East Leavittown, O., Jan., 1885

For the Herald of Truth.

LIFE AND DEATH.

Life is, generally speaking, that state of man in which the soul and body are united, or a person's present state of existence—the time between his birth and his death. Death is the total or permanent cessation of this life. In Scripture these conditions are termed temporal or bodily life and death. The Scriptures also speak of two resurrections—the first and the second. Besides the temporal life and the temporal death God's word presents three more forms of life and death, namely, the carnal or ungodly life, the spiritual or holy life, and the eternal life, and the three corresponding forms of death. Carnal life is the same as spiritual death—the carnally minded man is alive and active to the things that pertain to the kingdom of darkness, but dead and inactive to things pertaining to the kingdom of God. He is a child of wrath by nature; the imaginations of his heart are only evil continually from his youth; his heart is desperately wicked and deceitful above all things; he belongs to the generation of vipers, hatching the cockatrice's eggs and weaving the spider's web. He that cateth of their eggs dieth and that which is crushed breaketh out into a viper; he is an enemy to the cross of Christ, whose God is his belly, whose glory is in his shame, and whose end is destruction, yielding his members as instruments of unrighteousness unto sin; he is in open rebellion against God; like Esau he has sold his birthright for one morsel of meat; and with Ahab sold himself to work evil in the sight of God; he is a child of his father the devil, steeped in the gall of bitterness and chained down with the bonds of iniquity, full of all mischief and subtlety, breathing out threatenings and slaughter, perverting the right ways of the Lord, and sin reigns in his mortal body, having leanness of soul and miserable afflictions with the leprosy of sin. In short, there is no soundness in the whole body. The whole head is sick, the whole heart faint; from the sole of the foot even unto the head there is nothing but wounds and bruises and putrefying sores that have been closed, bound up, molli-

fied with ointment. The throat is an open sepulcher because that which proceeds out of his depraved and corrupt heart finds vent in speech through the throat, and is like the pestilential breath of an open grave. His tongue, which he should employ to praise and adore his maker, is used to curse and swear, and blasphemy, is an unruny evil full of deadly poison, which no man can tame. The poison of asps (or adders, one of the most venomous reptiles) is under his lips, and his mouth is full of cursing and bitterness. His feet are swift to shed blood, while destruction and misery are in his way. He is spiritually blind, groping his way in the dark through the valley and shadow of death. He is carelessly standing with his feet upon a slippery rock, while fiery billows are rolling beneath his unhalloved feet. So deplorable is the condition of the impenitent sinner that he is without Christ, having no hope in God's promises, is an alien from the commonwealth of Israel, having no God in the world to call upon for deliverance because "he hateth not the sinner." His sin separates between him and his God.

What then is to be done?
 "Stop, poor sinner, stop and think.
 Before you farther go;
 Will you sport upon the brink
 Of everlasting woe?"

Call out with the apostle Paul, "O wretched man that I am, who shall deliver me from the body of this death?" or with the Philippian jailer, "Sirs, what must I do to be saved." Yes, "believe in the Lord Jesus, and thou shalt be saved." "Repent and be converted, that thy sins may be blotted out; why tarriest thou then? arise, and be baptized, and wash away thy sins, calling upon the name of the Lord. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This is now taking part in the first resurrection.

But as death precedes the bodily resurrection, so a spiritual death must take place before the first or spiritual resurrection. The sinner must either give up his carnal or ungodly life, or he will certainly lose the eternal life. He must be dead unto sin before he can live unto righteousness. 1 Peter 2: 24.

"They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. Knowing this, that the old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin." And then, when the old Adam is crucified and all his members mortified, dead, and buried with Christ through baptism unto death, then like as Christ is raised from the dead by the glory of the Father, so will the new man also walk in newness of life. Then he can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20. This is conversion, a change of life, the carnal from the spiritual—"life from the dead."

He is now dead, and his "life is hid with Christ in God," but when Christ our (eternal) life shall appear, we also shall appear with him in glory. God now gives to the sinner the Spirit, not the spirit of bondage again to fear, but the spirit of adoption, whereby he may cry "Abba, Father. He is now no longer a stranger and a foreigner but a fellow citizen with the saints, and of the household of God. He has the life that now is and the promise of that which is to come. He is now delivered from the power of darkness, and is translated into the kingdom of Christ. He has now put on the new man which after God is created in righteousness and true holiness. He can now say with Paul, We know that we have passed from death unto life because we love the brethren. He has now part in the first resurrection, and, consequently the second death has no more power over him. He has now shaken off the shackles of the old king Pharaoh, is liberated from Egyptian bondage, has crossed the Red Sea, and is marching through the wilderness under the banner of God's Israel, guided by the angel of the Lord a pillar of fire by night and a pillar of cloud by day, eating the spiritual manna and drinking of the spiritual Rock, Christ, pressing on to that heavenly Canaan—eternal life, beyond the Jordan of death.

But the goal is not reached, the victory is not yet won, the bitter waters of Marah (affliction) will have to be drank yet for a while, which causes so many to lust again for the fleshpots of Egypt, and its garlic and onions, and melons. Not all that say, Lord, Lord, shall enter into the kingdom of heaven. Out of the six hundred thousand that crossed the Red Sea only two were permitted to enter the promised land. Only those who are faithful unto the end shall be saved. "Only he that overcometh shall not be hurt of the second death." But let us not despair. He who showed Moses a

tree to put into the bitter waters to make them sweet has also promised to be with us. In the midst of the greatest storm of temptation and persecution he will say, "Fear not, be of good cheer, it is I," and to the boisterous element of tribulation, "Peace, be still."

This is a refiner's fire and a fuller's soap. Jesus our captain sitteth and watcheth, and will take us out at the proper time. "He shall sit at a refiner, and purifier of silver." Mal. 3: 3. A certain commentator says, "A band of pious women were accustomed to meet weekly to read and converse upon the scriptures, and this text came under consideration. One remarked that a peculiar emphasis seemed to rest on the verb *sit*, and, as she was acquainted with a refiner of metals, she inquired of him if it was customary to *sit* whilst purifying the silver. "O yes, we always *sit*."

"But why do you *sit*?" "Because it is necessary to watch the metal with great care, for if it is suffered to remain beyond a certain point the silver itself is materially injured so that whilst we blow the coals to increase the heat, we must *sit* and carefully watch for the moment when it is purified." "But how do you know when it is purified?" "That is very easy. It is the moment that the silver clearly and perfectly reflects the image of my face." This is a beautiful illustration. Let the Christian remember that in all his afflictions and trials Christ is blowing the coals, and is making the furnace hotter, that he *sits* and watches His saints until His own image is reflected in them. *Then they are purified.* By the fruits we must know that we are passed from death unto life, which is the only criterion. The regenerated man brings forth the points of the spirit, but the unconverted man yields no good fruit. He walks in darkness, and no fruit can grow in darkness; he has only *works*, works of the flesh. The sun of righteousness must arise upon him with healing in his wings before he can be made faithful. As soon as the tree is good, the fruit will be good, and the second or eternal death will have no power over him. He will be delivered from the destruction of the ungodly, from the place where all whoremongers, murderers, idolaters, drunkards, sorcerers, and all liars shall have their part—the lake that burneth with fire and brimstone with the devil and his host of apostate angels, which is the *second death*. But "blessed is he that doeth the commandments that he may have a right to the tree of life, and enter in through the gates into the city," the heavenly city, the new Jerusalem above, the church and general assembly of the first-born, whose names are written in the Lamb's book of life, within the Jasper walls, the pearly gates, the gold paved streets, and the light-giving throne, where the citizens

are all clothed with pure white linen, bearing palms of victory in their hands, and wearing crowns of righteousness, being heirs of a kingdom which is incorruptible, undefiled, and that fadeth not away. "This is everlasting life."

DAVID BURKHOLDER.

Nappanee, Ind.

For the Herald of Truth. EXCUSES.

It is natural for us whenever we fall short of our duty to invent some excuse, or to justify ourselves in the omission of things we should have done, as well as in the commission of that which we should not have done. Valid reasons may sometimes be given for the neglect of important duties. Reasonable excuses can also frequently be given for performing that which on its face may seem wholly improper; but it is very apparent that excuses in general are more in harmony with the "natural man" than with those who are willing to be governed by the Spirit.

It is very common among men when they are excused for anything, to point at others as the originators of their guilt, yet the Lord will not hold us guiltless for our transgressions. It is a very general thing to hear sophistical reasons advanced in justification of things committed which God has as plainly forbidden as the right of man to the fruit of the tree in the midst of the garden. We are too much inclined, when excused of our shortcomings, to hide ourselves in a cloak of sophistry.

How careful we should be that we do not lead others into error and transgressions, and that we ever walk as an example, and let our light shine before the world, that we may by no means lead others astray. As in the case of our first parents, so we can neither escape guiltless when willfully disobeying God's commandments, or for neglect of our duty towards Him or our fellow beings, nor expect to shield ourselves from condemnation when we can point to others as accomplices in any of our deeds of depravity.

How often, too, the spirit of Cain is yet found to reign in our hearts. When he had committed the bloody deed of slaying his brother, the Lord called to him, "Where is Abel thy brother?" Ready to conceal his guilt, and lie unto God, he said, "I know not; am I my brother's keeper?" But his attempted deceit did not revert the judgment of the Lord upon him, and enable him to escape the curse that was pronounced upon him.

A multitude of examples where sophistry was defeated by God's ruling power could be given by referring to the conduct of Jonas, Joseph's brethren, Ananias and Sapphira, Judas Iscariot, and many

others mentioned throughout the Bible. Between these histories, blotted in many cases with infamy and deceit, and other prominent characters of the Bible, is a most striking contrast. In studying the lives of persons of the reverse character we find examples of the greatest patience, faith and humility. In Noah, the preacher of righteousness, we find a spirit of obedience and forbearance. When he was commanded by the Lord to build an ark that required years of patient toil amid a wicked, scoffing generation, he did according to all that the Lord commanded him. How well might he have sought excuses by saying that other persons might be found who are better qualified for this great undertaking; that another kind of wood might answer as well for its construction as gopher wood; that it would be amply sufficient and save much trouble and labor to pitch it outside only; that it will probably be too large or too small; that one window will make it look odd or will not give enough light; or that it is needless to preserve "of every creeping thing of the earth after his kind." But through all these years of unceasing toil, while the world was mocking him in his face he did not waver, nor sought to be excused from anything the Lord had commanded him to do. Can any one comprehend the spirit of patience and obedience that must have governed his heart? Without a murmur he followed the minute directions given him by God himself until his mighty ship was ready to withstand the deluge that was to come. Are we ready thus minutely to comply with the requirements of God? Nay, even the invitation that he extends to us to enter freely into the ark of safety (of which Noah's ark was typical) is sternly rejected by millions to-day, through manifold excuses of the most trivial character. Where is the consistency of the faith and compliance with His will to-day, by professed Christians compared with that of Noah and other Bible characters? Who would, without a murmur or excuse, go through the experience of Abraham in offering up his own son? or of Job, without forsaking and cursing God? It is true that these are examples of great prominence, and that God may not require us to perform deeds of the same nature, but in proportionate strength should we bear up under all trials through which He sees best to lead us. He may sometimes require duties from us that seem beyond our strength, but by bowing submissively under his will the task will be lightened. Sometimes only a little misfortune, or the overruling by Providence of our own plans, which we fancy were discreetly laid, will vex our hearts to impatience. Or when the necessity exists to exert our influence in having the Gospel spread among the scattered sheep, we find excuses too common by ministers as well as others. Precious souls will be left

to perish rather than a great effort exerted on the part of many ministers and churches to rescue the perishing. Paul says, "Be ye followers of me even as I am of Christ." If we take him as an example we find him laboring almost continually day and night, and often at the peril of his life, to spread the glad tidings of salvation. He complied, in all things lawful, with the wishes of fallen humanity, that he might by all means save some; and this, not for his own, but for Christ's sake. 1 Cor. 9: 19-24.

But in looking for a perfect pattern we have but to behold Christ, and contemplate his life and teachings from the manger to the cross. In his life we find a faultless example to imitate, and in his sufferings and death the spirit of meekness and obedience to the wish and will of his Father. In his whole life we do not find the necessity of a single excuse for neglect of duty or errors committed. It is manifest that we cannot pass through life without committing faults, and even great errors, but Christ, in his boundless love and infinite mercy has shed his precious blood for our redemption. He is willing to accept the heart if we but sincerely accept our weakness and transgressions. He invites all to learn of Him, for He is meek and lowly in heart; his yoke is easy and his burden light. He promises eternal life to all who seek and follow Him. This invitation extends to all without respect of person.

Now we have reached the point where the most absurd excuses are generally invented. We are taught that comparatively few persons will choose the narrow way and be saved. Every one then, of the great multitude who reject Christ as a leader must have some reason or excuse for not entering the ark of safety, and these excuses must all be fallacious and of no avail. They cannot say that the penalty of sin and disobedience, namely eternal death, was not fully revealed to them, nor that the invitation, *Whosoever will, let him come*, is not extended to them. How then, shall we escape if we neglect so great salvation? Heb. 2: 3. There is no possible way of escape, for if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. 4: 18. It is clearly our first duty to deny all and follow Jesus, for he, as the Master of the great Supper has declared that none of those who were bid den, but "with one consent began to make excuses, shall taste of my supper." Luke 14: 15-25. Those, too, whom He asked to follow Him, but who asked to first go and bid their farewell who were at home, met with a refusal of their requests, for, "let the dead bury their dead," and "no man who has put his hand to the plow and looking back is fit for the kingdom of God," were the answers our Lord gave to their vain requests. This readily indicates the extent of our success in attempt-

ing to build on a foundation of sophistry.

Salvation is offered as a free gift to all: it costs nothing but the giving of our own will into the hands of the Lord, and the consecration of our hearts to his service. The old Adam with his excuses must be crucified, and the Mediator, Christ, accepted as our Guide and Shield. Sinner, He entreats you to-day to bury your vain excuses, and escape the woes pronounced upon the ungodly. A meek confession of your weakness and sins, like David who said, I am the man that has sinned, is demanded of you; for if you are so unfortunate as to be eternally lost, you have no reasons to advance in defense of your condition, but that you have excused yourself out of the kingdom of heaven. A. METZLER.

For the Herald of Truth.

HOW TO TREAT STRANGERS.

A Sabbath-school missionary in the west, while addressing a Sabbath-school, noticed a little girl shabbily dressed and barefooted shrinking in a corner, her little sun burned face buried in her hands, the tears trickling between her small brown fingers, and sobbing as if her heart would break. Soon, however, another little girl about eleven years old got up and went to her, and taking her by the hand, led her toward a brook; then seated her on a log, and kneeling beside her, she took off her ragged sun bonnet, and dipping her hand in the water bathed her hot eyes and tear stained face, and smoothed her tangled hair, talking in a cheery manner all the while. The little one brightened up, the tears all went away, and smiles came creeping to the rosy and pretty mouth.

The missionary stooped forward and said, "Is that your sister, my dear?" "No sir," answered the noble child with tender earnest eyes, "I have no sister." "Oh! one of the neighbor's children." "No, sir, she is a stranger, I do not know where she came from, I never saw her before." "Then how came you to take her out and have such a care for her if you do not know her?" "Because she was a stranger, and seemed all alone and needed some kindness."

This little incident which I have selected reminds us of what the Savior said of them who do good to those whom He owns as his disciples. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

W. H. VANFELT.

A MAN cannot be a faithful minister until he preaches Christ for Christ's sake—until he gives up striving to attract people to himself, and seeks only to attract them to Christ.

OMNIPRESENCE OF GOD.

Above,—below,—wherever I gaze,
Thy guiding finger, Lord, I view;
Traced in the midnight planet's blaze,
Or glistening in the morning dew;
Whate'er is beautiful or fair,
Is but thine own reflection there

I hear Thee in the stormy wind,
That turns the ocean wave to foam;
Nor less thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself,—for thou art everywhere.

I find Thee in the noon of night,
And read thy name in every star
That drinks its splendor from the light
That flows from mercy's beaming car;
Thy footstool, Lord, each starry gem
Composes,—not thy diadem.

And when the radiant orb of light
Hath tipped the mountain tops with
gold,
Smote with the scene, my weary sight
Drinks from the wonders I behold;—
That ray of glory bright and fair,
Is but thy living shadow there.

Thine is the silent noon of night,—
The twilight eve,—the dewy morn;
Whate'er is beautiful and bright,
Thy hands have fashioned to adorn;—
Thy glory walks in every sphere,
And all things whisper,—"God is here."

Selected by J. G. SYDNER.

For the Herald of Truth

SEEK THE LORD.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Isaiah 55:6.

This text was addressed to the people in the days of the Prophet when they were still looking forward to the time when the promise which the Lord made in the morning of the world should be fulfilled. The lost condition of man so completely separated him from God that he was without hope in the world. But God, who is too wise to err and too good to be unkind, was not willing to leave man in this deplorable condition and promised redemption through his own dear Son, that whosoever should believe in him should not perish but have everlasting life.

By the text we understand that there is a time when the Lord is near and a time when he is not near, a time when, if we call upon him, we may find him, and again a time when he might not be found. It may be that this text was more particularly addressed to those who should live at the time the promise was fulfilled, when the Lord of glory was here among men, when he took upon himself flesh and blood, and become like man, save that he was without sin. Christ became

hungry and tired, he labored with his hands, and this may be the reason, or one reason, why there were so many in his day who refused to seek him or to call upon him, though he was not only near, but directly in their presence. They could look upon him with their own eyes, converse with him with their own tongues. The miracles he did while on earth should have been enough to convince all that he was the promised Messiah, and that they should now seek him while he might be so easily found, and to call upon him while he was so near.

I will name a few who called on him when he was near and also found him. The blind man called, "Jesus, thou Son of David, have mercy on me." The Lord heard him and had mercy on him. The thief on the cross prayed to be remembered and he was not rejected. When the Lord was near, Saul of Tarsus called on him and found him. And no doubt there were multitudes who called on him in those days, and prayed to him, and happily found him. I have said that this text might have been addressed more particularly to those who should live in those days, because the prophet was referring to those days when he says, "Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy one of Israel." Here we see also that He came to call a nation besides the Jewish nation. Other nations should run after Him or seek Him. We believe the text to be just as appropriate for us today, and as necessary for us to heed, as it ever was for any people. Though the Lord is not in our presence in person, he is with us with his word, and he says, that word shall be our judge. "The words that I have spoken shall judge you in the last day;" hence the Jews were directed to the Scriptures. He told them to "search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Therefore we should also search the Scriptures, for there we find the plan of salvation laid down so plain that the wayfaring man, though a fool, may not err therein.

The prophet explains how to seek the Lord. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Here we see the sinners, the wicked, are invited to seek, to return to the Lord, and he will abundantly pardon. Jesus says, "I came not to call the righteous, but sinners to repentance. In various ways his callings are sent to the children of men, whose natures are depraved, whose hearts are evil continually. The apostle reminds us that 'There is

none righteous, no, not one.' "There is none that understandeth, there is none that seeketh after God, there is no fear of God before their eyes, all the world has become guilty before God." So, dear reader, there is no hope for us save in Jesus, who became poor that we might become rich—rich in glory, becoming heirs of that eternal inheritance that fadeth not away, beyond the tomb, provided we heed the admonition of the prophet, and seek the Lord while he may be found, and call or pray to him while he is near.

I will now try and state when the Lord is near. He is near when we read and study his word, and see how careless we have been and how much we have disregarded his word. When we learn what he has suffered for our sakes, and then crave for something we do not possess, then the Lord comes near with his Spirit. When the sinner is made to feel a remorse of conscience, then is the time to call on him, for he may be found thus of the poor, depraved sinner. At the time one is coming out of childhood to maturity, out of innocence to accountability to God, he may call upon him. God through various mediums draws near to the sons and daughters of men, and says, "Give me thine heart;" but the sinner says, "Not now, but some other time." There is so much to enjoy in the world that the young naturally go along with the gay, with the proud, with the wicked, forgetting all about the promptings or the convictions of the Spirit, and the older he grows, the harder his heart becomes, and the more it will take to arouse his feelings to a sense of duty. The prayer and good counsel of Christian parents, the reading of God's holy word, the preaching of the same, the counsel of God's Holy Spirit operating upon the heart, have been the means of many, I believe, calling and praying to God and God accepting them. At the same time these means have been, and are still, rejected, and God employs other means and ways. He may counsel, perhaps, like this, by taking the innocent little babe, the sweet flower of the family, over there, so that they may learn to say with David of old, "The child will not come back, but we can go to where it has gone."

A son, or daughter, a dear friend, a father, or mother may be taken away, the dear family tie thus severed, the Lord thus drawing near and the sinner's hard heart softened, enabling him to seek the Lord, and to call upon him, finding him a present help in every time of need. Perhaps pestilence and famine, or frightful storms have been the means in bringing men and women to see the necessity of seeking and calling upon God. Earthquakes are also sent reminding us that there is a living God demanding our obedience, and that their is a great day approaching in which the heavens shall pass away with a great noise, and the

earth shall melt with fervent heat. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, found of him in peace and blameless.

I will yet give some of the encouraging Scripture invitations found in the Old and New Testaments. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and to him that knocketh it shall be opened." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him." "If ye shall ask anything in my name, I will do it." "Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." These are all precious and encouraging promises for the poor sinner; but let us remember that now is the day of grace—now is the accepted time. Say not to the Spirit, Go away for this time, with a vain hope that there will ever be a more convenient season. Remember that the day of grace will cease. Some time will be the last opportunity; some time you will hear the last sermon; the promptings of the Spirit will some day leave you. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Remember, dear reader, there will be a time when the Lord will not be near if you still continue to reject him. "My Spirit," saith the Lord, "shall not always strive with man; but I will give him over to hardness of heart and a reprobate mind. They shall call on me, but I will not answer. King Saul had thus to lament his condition; he rejected God's counsel, then God also withdrew from him. O how lamentable, how awful, thus to reject God's counsel until he can no more be found, and will no more hear when we call upon him! The rich man also, who had his good things in this life, called and prayed after the day of grace given him in this life was over. O how gladly would he then have counseled with his brethren to seek the Lord while he might be found, and to call on him

before it would be forever too late. He was referred to the law and the prophets. We are directed to the Gospel of Jesus. Will we accept it, will we obey it, will we seek the Lord now? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the holy city."

SAMUEL YODER.

South Bend, Ind.

For the Herald of Truth.

INFLUENCE.

In the HERALD of January 15, appears an article under the above caption. The writer has presented so many practical truths that, from a careful reading of the same, my mind has been directed into a channel of thought which has caused me to see this question in a light different from what I had ever seen it before.

Somewhere in my cursory reading have I caught hold of this beautiful gem: "In this wide world of ours there isn't anything so kindly as kindness, and nothing so royal as truth." The "royal" truth as presented in the article above mentioned, having recurred to my mind again and again, I herewith produce a few thoughts on the same subject:

It is said, that actions speak louder than words, because we teach more by what we do and are, than by what we say. There is no one, be he ever so small in the estimation of himself, but what wields an influence, whether seen or unseen, over the moral character of those by whom he is surrounded; and this unseen, directing power, which we all possess to a greater or less degree, does manifest itself in the character of others, either for weal or woe.

When fully developed, refined, and brought out, there is divinity enough in every person to make an angel. Virtue, that divine moral essence, which was originally implanted in our nature, when cultivated and fostered, will as naturally come to the front and assert itself in our character, as will vice, which, when encouraged, lowers and degrades us to a level with the brute creation.

The very life of a virtuous man encourages and stimulates all within the circle of his influence to lead a better and holier life. His walk and conduct everywhere serve as a model for all his associates. The silent influence which he wields over them is more beneficial than all he might say by way of counsel or advice.

There are opportunities in life for all who desire, and try, to be good; and by a proper cultivation of a virtuous and godly life, truth will, in the end, triumph over error.

One of the strongest desires of our nature is, to know ourselves aright. Having this desire in view, we should allow our minds to mount up into the broad fields of God's truth,—into that higher and purer atmosphere of Christianity, in which the soul takes delight. This we must all do before we can enjoy anything like freedom from sense and sin, while in this life. There must be reformation before there can be freedom, and every step taken in error, must be retraced before reformation is complete.

"Oh, we are a strange, strange people,
Whether great or whether small,
God has grace enough to save us,
And make angels of us all."

L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

BE NOT DECEIVED.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

We can be deceitful to each other, to our friends, and to ourselves; but we cannot deceive God. How often do we see that Satan and our own treacherous heart have deceived us; but God never deceives us. Our experience shows that we cannot rely upon others or upon ourselves, but only upon God.

Paul says, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth: proving what is acceptable unto the Lord. And have no fellowship with the unfruitful work of darkness, but rather reprove them." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall reap life everlasting." How careful then, should we be that we do not build on our own righteousness, on our own good works, or take flesh for our arm. We do not know how soon God may call us to render an account of our doings here. Let us "sow to the Spirit and the fruit will be love, joy, peace," etc.

Let us consider well our condition and see whether we are at peace with our God, whether we are fruitful or barren fig trees in the Lord's vineyard. How sad if we should only be cumberers of the ground. We see the patience God had with us in the many years that we mispent; how Christ intercedes for us and tries to make us fruitful before we are cut down. The Spirit will not always strive with us. If we do not obey the voice of God while the day of grace is

present, shall we not tremble when we reach our condemnation in the Scriptures? It is God's word that will judge us.

Let us not deceive ourselves. Jesus says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." "He that cometh not in by the door, but climbeth up some other way, the same is a thief and robber." Let us take Jesus for our life, our way, and our thoughts. If we take heed to the awakenings, reproofs, threatenings and comforts that the Lord gives us, we have no cause to be fruitless. We must answer for all the privileges we have received. The Lord remembers all his works, and does not desire that any of his mercies should be lost; therefore he expects us to be fruitful. If we desire to live unto the Lord, it is necessary to bring our whole life under his law, to make his glory the sole rule and measure of our acting in every condition of life. For there is no other true devotion but living devoted to God in the common business of our lives.

Let us mortify all worldly desires, and purify our souls for the blessed enjoyment of God. For to be vain, or proud, or covetous, or ambitious, is contrary to a holy life. We must not only devote times and places to prayer, but be everywhere in the spirit of devotion, with hearts always set towards heaven, looking up to God in all our actions, doing everything as servants living in the world as in a holy temple of God, always worshipping him, not only with our lips, but with thankfulness in our hearts, shown forth by the holiness of our actions and the pious and charitable use of his gifts. We must not only send up petitions and thoughts now and then to heaven, but must go through all our worldly business with a heavenly spirit as members of Christ's mystical body. We are to turn an earthly life into a preparation for a life in greatness and glory in the kingdom above. A. M. C.

SALVATION.

Salvation means deliverance from something that is feared or suffered, and it is therefore a term of very general application; but in reference to our spiritual condition it means deliverance from those evils with which we are afflicted in consequence of our departure from God. It implies deliverance from ignorance—not ignorance from human science, but from ignorance of God, the first and the last, the greatest and the wisest, the holiest and best of beings, the Maker of all things, the center of all perfection, the foundation of all happiness. Ignorant of God, we can not give him acceptable worship, we can not rightly obey his will, we can not hold communion with him here, we can not be prepared

for the enjoyment of his presence hereafter. But from this ignorance we are rescued by the Salvation of the Gospel, which reveals God to us, which makes us acquainted with his nature, his governments, and which especially unfolds to us that scene of mercy in which He has most clearly manifested His own glory.

Salvation implies deliverance from guilt. The law pronounces a penalty against those who break it. That penalty is exclusion from heaven, and deprivation of God's favor, and consignment to the place of misery. But from this penalty there is deliverance provided. Christ has expiated guilt. He has "made recognition for iniquity." He has purchased eternal life. And "to those who are in him, there is no condemnation." Their sins are forgiven. They are at peace with God. And there is nothing to prevent him from pouring out upon them the riches of His mercy, and making them happy for ever.

This salvation implies deliverance from the powers of sin. We are naturally the slaves of this power. Sin reigns in us as the descendants of apostate Adam. We can not throw off its yoke by any virtue or efforts of our own. And so long as it maintains its ascendancy, we are degraded, and polluted, and miserable. But provision is made in the Gospel for our emancipation. Christ "gave himself for us" that "he might redeem us from all our iniquities," and that sin might have no "more dominion over us." And all who believe in Him are made free to serve that God whose service is the sweetest liberty and the highest honor.

The salvation of the gospel implies deliverance from the ills and calamities of life, not however, strictly speaking, entire exemption from bodily disease, from outward misfortunes, or from the thousand distresses that flesh is heir to. But Christ has given such views of the providence of God,—He has brought life and immortality so clearly to light, and has so modified and subdued the operations of sin, which is the cause of all our sufferings, that these are no longer real evils to them that believe. When we are brought into a filial relation to God, the afflictions that He sends form a part of that discipline which He employs to improve our graces, and prepare us for His presence. He supports us under them, He overrules and sanctifies them for our spiritual advantage, and He thus directs them of all that is frightful, and converts them into blessings.

This salvation implies deliverance from the power and the fear of death. It is, indeed, an awful thing to die. Nature recoils from the agonies of dislocation, and from the corruption of the grave. But Christ has "vanquished death," and him that had the "power of

it." He has plucked out its sting, He has secured our final triumph over it, and has thus taught us to dismiss all our alarms. Our bodies must return to our kindred earth, but they shall be raised again, spiritual, incorruptible, and glorious. They shall be reunited to their never dying and sainted partners, and shall enter into the regions of immortality.

And while the salvation of the gospel implies our deliverance from all these evils, it also implies our admission into the heavenly state. It is in order to bring us there at last that all the benefits just enumerated are conferred upon us, and it is there accordingly that they shall be consummated. We are delivered from ignorance, and in heaven no cloud shall obscure our view, no veil of prejudice shall cover our hearts. We are delivered from guilt, and in heaven, at its very threshold, our acquittal and justification shall be proclaimed before an assembled world, and God's reconciled countenance shall shine upon us for ever. We are delivered from the power of sin, and in heaven there shall be found no tempter and no temptation, nothing that defileth and nothing that is defiled. We are delivered from the ills and calamities of life, and in heaven all tears shall be wiped from the eye, and all sorrow banished from the hearts, there shall be unceasing health, and there shall be unbroken rest, and there shall be songs of unmingled gladness. We are delivered from the power and fear of death; and in heaven there shall be no more death; the saints shall dwell in that sinless and un suffering land as the redeemed of Him who "was dead and is alive again and liveth for evermore." All things are theirs—theirs is the unfading crown, theirs is the incorruptible inheritance, theirs is the kingdom that cannot be moved, theirs are the blessedness and glories of eternity. S. R. HOOVER.

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as donated through the *Nebraska Aid Committee*, for the purpose of assisting the Khiva Mennonites to America in the fall of 1884.

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John F. Funk, various contributions	35.00
	600.00

John Schenk, Lancaster Co., Pa., contributions as follows:	
Pejacca District	\$177.00
Weaverland Church	197.00
Mellinger Church,	28.00
Millersville Conestoga Church,	143.00
	\$545.00
Deacon David Yoder, Marytown, Pa.,	65.50
Refunded to the Committee from Bro. Johann Janzen at his arrival here from Khiva for himself and family,	359.45

Total Receipts, \$8,569.45

EXPENDITURE

of the funds in the hands of the *Nebraska Aid Committee*, for the purpose of transporting the Khiva Mennonites to America in the fall of 1884.

Two thousand rubles Russian exchange sent to G. Bergmark, Saratow, Russia,	\$1,030.00
Payment to A. Claassen at arrival here,	62.00

This amount of \$1,092.00 in addition to one thousand rubles sent out by the Kansas Aid Committee, and some assistance rendered by brethren of the Churches near the Volga, in Russia, has carried the party to the Prussian frontier and partly to Bremen.

First party sailing per *North German Lloyd Steamer "Ems"*, Aug. 30th, 1884.

24 half and 46 full grown, 58 tickets, from Eydtkuhnen to Bremen, at \$5.80,	336.40
Freight on excess of weight of luggage,	55.35
Passage across the ocean to New York, 58 tickets at \$15.00,	870.00

Second party sailing per *North German Lloyd Steamer "Fulda"*, Sept. 24th, 1884.

17 half and 29 full grown, 37½ tickets, at \$15.00,	562.50
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This party got separated from the first during their sojourn at Orenburg, the Asiatic European-Russian frontier where seven weeks were spent awaiting passports from the Russian Government, before they were permitted to pass through the country; having gone visiting amongst the Russian Mennonite brethren in the colonies near the Volga; thus they arrived unprepared for and unexpected at the Prussian frontier and were compelled to assist each other on their way to reach Bremen.

Freight and forwarding charges paid on 51 packages of luggage,

gauge, belonging to both parties per "Ems" and "Fulda" for either those bound for Nebraska and Kansas; also from Orenburg, the Russian frontier, to Bremen the port of embarkation, containing beds, clothing, and other moveable goods, which they had saved at Khiva, from out of the hands of the surrounding savage tribes and carried with them on camel's backs to Orenburg, 650.85

At New York both these parties separated into those bound for Nebraska and Kansas, which latter the Kansas Aid Committee cared for, whilst we have forwarded as follows:

First party: Railroad fare from New York to Beatrice, Neb., 38½ full fare tickets at \$20.50, 789.25

Second party: Railroad fare from New York to Beatrice, 18½ full fare tickets at \$20.50, 379.25

Sundry expenses at Beatrice, Neb., incurred in connection herewith, viz: Sundry telegrams, in the United States, and also to Europe and European Asia, postage stamps, circulars, expressage, providing for the immigrants during transportation across the American continent, etc., 126.80

Leaving a balance on hand of 1,707.50

Total, \$6,569.45

Respectfully submitting to the friends and brethren, who have lent us a helping hand in the above cause, this statement of disbursements of funds intrusted to our care, the Nebraska Aid Committee wishes to express to all of them their heartfelt thankfulness for all gifts received, as it is due to them next to our Lord the Giver of all good and perfect gifts, in conjunction with the parties concerned, as already done by them shortly after arrival here. Still, dear brethren, our work is not done yet, but of the 60 Khiva families only 23 are here yet, renewed calls for help are being heard already. As soon as the approaching spring season will have opened up their way, and the magnitude of the new requirements has been ascertained, viewing the promised assistance from the Kansas Aid Committee and our little balance on hand, we will again venture to come before you in the hope that our Lord will in due season inspire the hearts of every cheerful giver unto new liberality to assist these needy also.

The Nebraska Aid Committee for Khiva, L. E. Zimmerman, Johannes Penner, J. G. Wiebe, John H. Von Steen, Peter Janzen.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

February 14, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, etc., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

HOW TO SEND MONEY.—If in sums of more than a dollar, it is best to obtain either a draft, or a Post Office Money order, or where these cannot be obtained, get the letter registered.

TUESDAY OF OUR SUBSCRIBERS who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE ON the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers charged for from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

Entered at the Post Office at Elkhart, as second class matter.

OUR FAMILY ALMANAC for 1885 is finished, and all orders are being filled. This almanac should find its way into every Mennonite family. It contains the usual calculations, made by the celebrated Astronomer L. J. Ibach who furnishes the calculations for the most popular almanacs in the country. It contains also a first class selection of reading, profitable and interesting; also receipts, and valuable information of various kinds, together with two fine illustrations. Send your orders early. The price is as follows:

1 copy post paid.....	.08 cts
2 copies ".....	.15 "
4 " ".....	.25 "
12 " ".....	.60 "
22 " ".....	\$1.00 "

By Express, express charges to be paid by purchaser:

Per 100.....	\$3.75
Per gross.....	5.00

All orders by mail to be accompanied by the cash.

Our Almanac may be obtained at the following places:

John Baer's Sons, Lancaster, Pa.
J. R. Hoffer, Mount Joy, Lancaster Co., Pa.
Benjamin Frick, Fricks, Bucks Co., Pa.
Daniel Shenk, Elida, Allen Co., Ohio.
Fr. J. Wiens, Bradshaw, Seward Co., Neb.
Chr. Miller, Childstown, Turner Co., Dak.
Noah Hartzler, Port Royal, Pa.
Henry Hildebrand, Andrews, Ind.
E. Hostetler, East Lynne, Mo.

Besides these, they may also be obtained at almost any book store. Ask for Funk's Family Almanac.

ALMANACS FOR 1886.—We have just received an order for 160 Almanacs for 1886, from Russia. This shows us that Funk's Family Almanac is still more and more appreciated. It has already gained a wide circulation and we hope to extend it still further. If any of our friends still desire copies for the present year (1885) we shall be glad to furnish them.

A NEW MAP.—We are in receipt of a copy of a new map of Egypt, the Sinaitic Peninsula, and the Promised Land, together with a "Companion" to the map, or a book of typographical and historical notes, published by Franke & Schneider, Washington, D. C. The map seems to be well gotten up and will be a valuable help to those who desire to study the history and topography of this portion of the world. It shows especially the travels of the children of Israel from Egypt to the Canaan. The map on paper costs 50 cents; on board paper 75 cents; and on cloth mounted on rollers \$1.25.

THE MENNONITE PUBLISHING CO.—The work of the Mennonite Publishing Company, in publishing the HERALD OF TRUTH and other papers, and also publishing the books of the church is practically a church institution. That is, the Mennonite Publishing Co. prints and circulates the books and papers of the church and thus becomes the source of supply from which the church principally obtains her reading matter. This institution has done much to bring to light the teachings and doctrines of the church in former times; and so preserving the principles of the church, not only for the benefit of the present, but also future generations. The translation and publication of the complete works of Menno Simon, both in the English and German languages, was in itself no small work. The publication likewise of the Martyrs' Mirror, Dietrich Philipps, and other valuable church books, entitles this Publishing-house to the full claim of a church institution.

It is true that this institution, was from its beginning an individual enterprise, and is still conducted by a few brethren, and has never been formally accepted as a church institution, by any Conference or other body representing the church in general, yet the members of the church, and individual churches of different branches have patronized it, encourage

its work, support and circulate the papers, have many of their books printed here, and purchase of the Company such books as they need, and thus in different ways maintain and sustain the institution.

So far, however, as the ownership and the control of the business is concerned, none of the brotherhood outside of those residing in Elkhart have interested themselves, and the whole of the business remains in the hands of these few brethren.

We believe, however, that it would be only right and proper for us to afford the brotherhood at large the opportunity of becoming helpers in this work. This would at the same time enable us to extend the usefulness of the institution and no doubt create a more general interest throughout the Church, and in this way more could be done for the good of the cause and the glory of God. The benefits and profits also arising from the business, on the invested capital would come back to those brethren who invested in it, and thus the benefits as well as the work would be mutual.

The publication of the English Martyrs' Mirror, the translation of which is now almost completed, will require a considerable outlay of ready money, and as the capital of the company is at present invested in the books which they have published during the past several years, they have determined to offer to the friends, who have means, the opportunity of investing in this business and in this manner to increase their capital and avoid the necessity of borrowing.

The shares in the stock of the Mennonite Publishing Company are \$25.00 each; any one desiring to invest twenty-five, or fifty or one hundred dollars or more, may write us and on the receipt of the money, we will send him a regular certificate of stock which will give him a title of ownership in the company's stock to the amount of his certificate, and entitle him also to his proportionate share of the profits.

We feel confident that there are many of our friends who are willing to become share-holders and helpers in this work, and for this reason we make the foregoing statement and give the opportunity that all who desire to do so may become participants in this work of the Mennonite Publishing Company.

CHURCH NEWS.

AT HOME AGAIN.—A letter from brother J. N. Darr of Fayette county, Pa., informs us that he arrived safely at home on the 19th of January, that his health is good, that he stood his trip better than he expected, and that soon after getting home he went to a small congregation near by to hold some meetings with them. May the Lord bless our brother in doing the work of an evangelist.

A BROTHER in the east writes us: "I have read the HERALD OF TRUTH, as near as I can remember since 1865 or 1866, and I have not thought of doing without it yet." The Herald is certainly a profitable companion in every household, and will prove a blessing to both parents and children wherever it is read. No Christian family should be without their church paper.

A WORTHY FRIEND PASSED AWAY.—In another column appears a notice of the death of Thomas Harvey, an esteemed member of the society of Friends. He took great interest in the Mennonites, especially in those who emigrated from Russia for the sake of exemption from military service to which they are conscientiously opposed. It was through him that these brethren received valuable aid in their emigration. He was an intimate friend of Bro. Cornelius Jansen of Beatrice, Nebraska.

BRO. J. W. PLANK writes us from Springfield, Mo., where he is now residing, under date of Feb. 6th, as follows:

"We have passed through another winter, which was exceptionally hard for this country. We had snow and sleet about four inches thick, which lay on the ground for nearly three weeks. It is all gone now; the weather is nice and farmers expect to plow in a few days." He tells us further that he lives in a very quiet neighborhood; that during the presidential campaign there was no excitement of any kind from either side; that he heard no quarreling, and states further that many of the reports carried through the country that that vicinity is much infested with all sorts of crimes and drunkenness, is in a large measure not correct."

We are glad to hear that he lives in a quiet, peaceable neighborhood, for nothing is so pleasant as to have a quiet, peaceable neighborhood.

EVERY MEMBER of the church should feel an interest in her prosperity, and should at all times labor and pray for the blessing of God upon her work. We should be very zealous for her doctrines, both in defending them by argument and as well as in living in accordance with them. We should also read the books and papers of the church and endeavor to induce others to read them. A great deal of good can be done by circulating religious reading, and we desire to call especial attention to the fact that our friends could do good both to the reader and to the publisher, by trying to get all their friends to subscribe for our church papers, the HERALD OF TRUTH, WORDS OF CHEER, JUGENDEFREUND, etc. Let each one try and see how many persons, in the circle of his acquaintanceship, he can induce during the present year to subscribe for the HERALD OF TRUTH, &c.

TO OUR CORRESPONDENTS.—If any of our correspondents feel an inclination, believing that the Spirit of God so directs them, we would ask them kindly to send us articles upon one or more of the following subjects.

1. *Fasting*, as presented by our Savior in Matt. 6: 17, 18, and give proof as to whether fasting is a duty imposed upon the followers of Christ under the Gospel, as it was to God's people under the law, and what the anointing here spoken of shall be.

2. *Rest*. What is the rest of the children of God, as spoken of in Matt. 11: 28, 19, and also in the 4th chapter to the Hebrews.

3. Write an article giving an explanation of the parable of the unjust steward, Luke 16, having special reference to the 8th and 9th verses.

4. What is meant by the Scriptures, Matt. 6: 22, "If thine eye be single, thy whole body shall be full of light."

In presenting the above subjects, we do not wish to be understood that we restrict our correspondents to any subject that we present to them. Not in the least. We wish them to choose their own subjects freely and write as the Spirit gives them utterance. There are, however, persons who find it a great advantage to have a subject propounded, and if any such, or others feel themselves prompted to write, please be free to do so.

FROM MANCLONA, MICH.—On Sunday Feb. 1st, Bro. J. J. Weaver of LaGrange Co., Ind., who was on a visit to Michigan, baptized two persons at Mancloona. May these newly received members be faithful workers to build up the little flocks where they have their homes.

FROM LIVINGSTON CO., ILL.—Bro. Joseph Spring and Bro. Unsicker, from Tazewell Co., Ill., visited here in Livingston Co., just before Christmas and held a very edifying meeting. We all feel very thankful for such faithful admonitions. On Sunday the 11th of January, the brethren Christian Naffziger of Tazewell county, Christian Risser of Woodford county, and Joseph Gasho, of Nebraska, were with us, and preached the word of God to us in a very impressive and earnest manner. On Monday the 12th, the three brethren were together with us again, and Bro. Gasho spoke from 1 Pet. 1, very impressively on saving faith and a firm confidence in God, of which we should already here be possessed, and attain to the forgiveness of sins and have peace with God and our fellow men, &c.

On Thursday the 15th Bro. Joseph Berkeley of Bureau Co., Ill., was with us and preached to us the word of God in a very plain and earnest discourse that was profitable to all. On Sunday the 18th Bro. Berkeley was still with us, as on account of the snow-storm he was not able to go home. It was also necessary for him to be here, on account of the marriage of Bro. John Rosshart and Elizabeth Fahrney, both of Livingston Co., as otherwise there would no Bishop have been here to solemnize the marriage.

To all the above brethren and ministers we return our most hearty thanks for the love they, through the word of God, manifested toward us. May a kind heavenly Father give the brethren grace that they may stand boldly on the walls of Zion and cry aloud and spare not to declare the Gospel of truth to the salvation of many souls, is the prayer of your faithful and praying brother and fellow laborer in the house of the Lord.

JOHN P. SCHMITT.

Gridley, Ill.

A FATAL FALL.

Last Friday, Daniel Kratz, a well-known citizen of Frederick township, Montgomery county, Pa., living near Hendrick's Station, went in company with his wife, on a visit to his brother-in-law, Abraham Kratz, at Harleysville. A. Kratz, who has a chair-manufacturing, was not at home when they arrived, whereupon Daniel Kratz, to pass his time, walked out to his friend's factory and, while on the second story, fell through a trap door and was found on the floor below in a dying condition by his brother-in-law who returned

at noon. The unfortunate man was speechless and breathed but a few times more after he was found. A physician was immediately summoned who found his head between the ear crushed in. Deceased was 56 years old, leaves a wife and eight children—four of whom are married and the youngest six years old—to mourn his sad death. He was a man esteemed and beloved by all who knew him and his premature death has cast a gloom over a large circle of friends. The funeral took place on Thursday and the remains were buried at the Skipack Mennonite Church.

CORRESPONDENCE.

Editor HERALD, dear friend: I have been a reader of the HERALD OF TRUTH for the last three years, and am much interested and encouraged with the good, sound, biblical doctrine which it always contains.

I am not a member of the Mennonite Church, but I think the methods and principles of your church are founded upon sound Bible doctrines.

How great the contrast between the Mennonites and "the popular churches" of the present time. We are plainly taught that we should follow our Savior in the way our forefathers the Apostles did. We must forsake, as they did, the lusts of the flesh and the pride of this world. But I see even you are not satisfied, thinking you have too much pride among some of your members, yet, by the grace of God, you can do much through your church paper to warn, prohibit and eradicate this growing evil. We must not think too highly of ourselves, but always be humble minded. How plain the Scripture which says, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf." Isaiah 64: 6. Among the leading members of the fashionable churches I have heard excuses like this, "Well, I'm no prouder with my style of dress than the Mennonites are with their plain dress, and I don't see where the wrong comes in. But let such remember that they are not living in accord with the Scripture which says we shall not be adorned with costly array. Surely they live in the fashions of the world, which is contrary to true piety and the religion of our Savior. We must search diligently the Scriptures, for the truth and apply it for the edification of the soul. They teach us to know and to do our Master's will. May you take courage in the noble work of which the Lord has given you charge. Be steadfast, trusting in the Lord, and your reward will come at last.

E. H. H.

PRAYING will make us leave off sinning, or sinning will make us leave off praying.

MY VISIT.

South English, Iowa, Jan. 30th, 1885.

I feel to thank God this morning that my "lines have fallen in pleasant places" since I left my home in Kansas the 28th of December, with the earnest wish of once more beholding the faces of my dear sisters and their families, the one in Illinois and the other in Virginia. Before taking the evening train at Newton, Kansas, I spent the afternoon with Bro. Amos Graybill and wife of this city, formerly of Pennsylvania. They are both suffering some in body, but are ready to speak to edification which was indeed a sweet comfort to me, as I had just taken my leave of dear ones at home.

December 30th I was on my journey East as far as Bro. Joel Good's, East Lynne, Cass Co., Missouri. He and wife are the only members exactly of our faith and name here. He expects if possible to move to Kansas this season, and intended to visit Butler Co. the 12th of February. After two days visit I left them. Brother Good seemed anxious to find a home directly with the brethren. On New Year's evening I was conveyed from Versailles, Morgan Co., Missouri, to the home of Pre. D. Kauffman by his son Isaac. In this neighborhood I spent four days visiting the brethren, relatives and friends, some of whom seemed especially dear, having been brought up beside them in Virginia my native state. I cannot describe the joy which swelled my heart as sweet memories of my childhood and youth presented themselves. My time here seemed much too short. The moments passed like a weaver's shuttle. I feel to praise God for social and religious enjoyments here; and more especially as I was permitted to meet in worship with the dear friends. On Sunday the 4th of January there was no meeting among our brethren, so we nearly all went to the Dunkard meeting near by. David Bannan, formerly of Dayton, Va., preached, followed by Bro. Daniel Driver, also formerly of Virginia. Since moving from Virginia he had been my neighbor in Illinois. Bro. Daniel told me that the Dunkard brethren have sometimes held services in our meeting-house. This, with what I saw at the meeting I attended, shows to me that there is rather a good feeling existing between the two denominations here, which is not always realized in other places where they are living side by side.

Jan. 7th I was met at Cambridge, Henry Co., Illinois, by my brother-in-law Charles H. Rodgers, who conveyed me to his home, where I once more beheld the face of my beloved sister Magdalene and all the dear children, after a separation of more than 12 years. In this vicinity I met many warm receptions, this having been my home for 8 years. During my three weeks stay here, Bro. Emanuel Hartman of Tazewell county came and preached

twice, and Charles Rodgers was received into the church by baptism. They intend to move to Kansas some time, if possible, but as it cannot be for awhile, they earnestly desire a visit from any of our brethren who can preach in the English language. The Free-will Baptists are very liberal and kind in allowing us the use of their church house.

There are many here that will come if they have the opportunity to hear a minister of our faith. I wonder if some of our brethren in Whiteside county would not go down once or twice a year. It is not far. Brethren, will you go and water that which has been planted, that God can give an increase in faith, grace and truth? Go and feed the flock wherever they are scattered in the cloudy and dark day until they can be gathered to the fold and go in and out and find pasture.

"Go with thy servant, Lord,
His every step attend;
All needful help to him afford,
And bless him to the end."

REUBEN J. HEATWOLE.
(To be continued.)

For the Herald of Truth.

THE BROTHERLY SALUTATION.

"Greet all the brethren with an holy kiss," 1st Thess. 5: 36.

Knowing as I do that the church is drifting away from the above command, I feel to invite the attention of all the brethren to this subject. Do not think it too small a matter for your consideration; it is a positive command. The sacred writer says, "If any man think himself to be spiritual, let him acknowledge that the things I write are the commandments of the Lord." The above text is not written simply to a minister or some officer in the church, or alone to the brothers. The sisters are also included. Read the first verse of the letter. "Paul, and Silvanus, and Timotheus unto the church of the Thessalonians, which is in God the father," &c. This precept then is to every member since it was to the church. Not only was it the mind of Paul, but also of Silvanus, and Timotheus. Peter says in his first Epistle, 5: 24, "Greet ye one another with a kiss of charity" (love). In both letters to the Corinthians, Paul says: "Greet one another with an holy kiss." He also enjoined the same upon the church at Rome. The above statement, "Greet all the brethren with an holy kiss," was to be read to every brother and sister in the Thessalonian church, see last verse. You may have thought it alone for the ministers when they meet in worship. But why so? Why then any more than any other time? Or you may have thought it well enough for lay members if they are agreed to greet each other, but not for young members to salute the elderly ones. May be a spirit of this kind comes to you. If so, will you let me entreat you to try that spirit and see

For the Herald of Truth.

CHRISTIAN VIGILANCE.

"See then that ye walk circumspectly, not as fools, but as wise." Eph. 5: 15.

The follower of Christ has many responsibilities, so many indeed that if he is not very vigilant he may not see them all, or he may lose sight of some of them. A Christian cannot be entirely independent, and look out only for his own safety and welfare, but is in a great measure responsible for the good of others, especially his fellow Christians. The apostle says, "Look not every man on his own things, but every man also on the things of others." Phil. 2: 4.

The heart of a true Christian will be filled with that charity which "seeketh not her own," (only), and "is not easily provoked." "Let no man seek his own, but every man another's wealth." 1 Cor. 10: 24. Hence it is the duty of every follower of Jesus ever to keep an eye to the welfare of his fellow beings, and to "do good unto all men, especially unto them who are of the household of faith" Gal. 6: 10.

No Christian has a right to say, "I have my own work to do; I have my own salvation to work out, and my own affairs to take care of, and if what I do does not suit others, I can't help it." Or, "If I do this or that which others do not like, or at which they take offense, it matters not, it is none of their concern, I shall do it, let them say what they will." Would such a one be walking circumspectly? No; not by any means. Not even if he thought that the thing at which his brother or sister takes offense is a benefit to himself.

The apostle says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died," Rom. 14: 15. Some one may think he has a perfect right to do as he chooses in temporal matters, even if the feelings of others are wounded by his conduct. There are many who persistently indulge in things that are very little or no benefit to them, simply because they delight in them, notwithstanding they know that some brother or sister is grieved. "But take heed," says Paul, "lest by any means this liberty of yours become a stumbling-block to them that are weak." 1 Cor. 8: 9.

Suppose a brother is seen to enter a drinking saloon occasionally, and knows that others' feelings are wounded, or that they are offended, even if he does it only once in a great while, and does not drink enough to become intoxicated, if he continues the practice after he knows that it causes offense, is he then walking circumspectly?

If a brother or sister takes part in any worldly amusement where he or she is

considered by others to be out of place; or if they have something about their apparel which is contrary to the Scriptures, or if they wear their hair, or the brother his beard after the fashion of the world, and their brethren and sisters are pained by these indulgences, but still they persist in them, are they not, after the words of the text, walking as fools?

Beware, dear brethren, lest by persistently doing these things you sin against Christ; for "when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." Rom. 8: 12.

Ministers as well as lay members often grieve their brethren, and lose much of their influence by indulging in some habit or taking part in some things which they could easily abandon; but because it requires some sacrifice they persist in the practice and refuse to give it up.

Why can we not all walk more circumspectly and become willing to make every sacrifice for the sake of our brethren and for the sake of Christ? Why not become minded as Paul, who, "if meat made his brother to offend, he would eat no flesh while the world standeth."

H. B. BRENNEMAN.

WHAT WILL YOU DO?

Reader, what will you do when you are ill? This is the meaning of the question which heads this article. You cannot be well always. Your turn must one day come. You, too, will be ill, like others. What will you do?

The time will come when you, like your forefathers, must sicken and die. The time may be near or far off. God only knows. But, whenever the time may be, I ask again, What are you going to do? Where do you mean to turn for comfort? On what do you mean to rest your soul? On what do you mean to build your hope? From whence will you fetch your consolation? What will you do?

I entreat you not to put these questions away. Suffer them to work on your conscience, and rest not till you can give them satisfactory answer. Trifle not with that precious gift, an immortal soul. Defer not the consideration of the matter to a more convenient season. Presume not on a death-bed repentance. The greatest business ought surely not to be left to the last. One dying thief was saved, that men might not despair; but only one, that men might not presume. I repeat the question. I am sure it de-

serves an answer "What will you do when you are ill?"

If you were going to live for ever in this world, I would not address you as I do. But it cannot be. There is no escaping the common lot of all mankind. Nobody can die in our stead. The day must come when we must each go to our long home. Against that day, I want to be prepared. The body which now takes up so much of your attention,—the body which you now clothe and feed and warm with so much care,—that body must return again to the dust. Oh, think what an awful thing it would prove at last, to have provided for every thing except the one thing needful,—to have provided for the body, but to have neglected the soul! Once more I press my question on your conscience, "What will you do when you are ill?"

If you do not know what you will do when you are ill, accept the advice which I offer you this day. I offer it to all who feel they need it, and are willing to take it,—to all who feel they are not yet prepared to meet God. That counsel is short and simple. Acquaint yourself with the Lord Jesus Christ without delay. Repent, be converted, flee to Christ, and be saved.

Either you have a soul, or you have not. You will surely never deny that you have. Then, if you have a soul, seek that soul's salvation. Of all gambling in the world, there is none so reckless as that of the man who lives unprepared to meet God, and yet puts off repentance. Either you have sins, or you have none. If you have,—and who will dare to deny it?—break off from those sins, cast away your transgressions, and turn away from them without delay. Either you need a Savior, or you do not. If you do, flee to the only Savior this very day, and cry mightily unto Him to save your soul. Apply to Christ at once. Seek Him by faith. Commit your soul into his keeping. Cry mightily to Him for pardon and peace with God. Ask Him to pour down the Holy Spirit upon you, and make you a thorough Christian. He will hear you. No matter what you have been, He will not refuse your prayer. He has said, "Him that cometh to me, I will in no wise cast out." John 6 : 37.

Beware, I beseech you, of a vague and indefinite Christianity, if you would have hope and comfort in the

day of illness. Be not content with a general hope that all will be well at last because God is merciful. Rest not, rest not, without personal union with Christ himself. Rest not, rest not, till you have the witness of the Spirit in your heart, that you are washed and sanctified, and justified, and one with Christ, and Christ in you. Rest not, till you can say with the apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." 2 Tim. 1 : 12.

A vague and indefinite and indistinct religion may do very well in time of health. It will never do in the day of sickness. A mere formal church-membership may carry a man through the sunshine of youth and prosperity. It will break down entirely in the dark hour when death is in sight. Nothing will do then but real heart-union with Christ. Christ interceding for us at God's right hand; Christ known and believed as our Priest, our Physician, our Friend; Christ alone can rob death of its sting and enable us to face sickness without fear. He alone can deliver those who through fear of death are in bondage. I say to every one who wants advice, be acquainted with Christ. As ever you would have hope and comfort on the bed of sickness, be acquainted with Christ. Seek Christ. Apply to Christ.

The answer to my question is now before you. Christ is the only refuge for your soul, when you are ill. Turn to Christ first in the day of sickness, like Martha and Mary. Keep on looking to Christ to the last breath of your life.

Reader, this is the thing to do.

"And wilt thou in dead silence lie,
When Christ stands waiting for thy prayer?
My soul, thou hast a Friend on high;
Arise and try thy interest there.

If pains afflict or wrongs oppress,
If cares distract or fears dismay,
If guilt deject, if sin distress,
The remedy's before thee,—pray.

'Tis prayer supports the soul that's weak,
Though thought be broken, language lame;
Pray if thou canst or canst not speak;
But pray with faith in Jesus' name.

Depend on Him,—thou canst not fail;
Make all thy wants and wishes known;
Fear not,—His merits must prevail;
Ask what thou wilt, it shall be done."

—Tract.

THE LIGHT OF THE SCRIPTURES.

For the Herald of Truth.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

I have never written for the *HERALD*, and I feel that I have hardly sufficient talent to undertake it; but I think, according to the teachings of the Savior, all the true children of God are willing to do something to let their faith shine out. I think it is well to write words of instruction and encouragement for one another. But this is not all that is required of us; we must search the Scriptures, and learn to know the truth before we can teach it. The word tells us what to do. As long as we have not that hunger and thirst for the bread and water of life rather than earthly bread and water, we will not seek to satisfy ourselves with the word of God.

Reader, have you that hunger and thirst? In times long past, when I heard ministers repeat the admonition to hunger and thirst after righteousness, I could not understand what they meant; but now it has become a shining light to me. I have obtained that hunger. There is not a book that I have read so well as the Bible. There is none to compare with it. Since reading the truth this is a different world to me. What we see here is passing away; heaven and earth shall pass away, but the word of the Lord shall not pass away.

I have been in different places, and have noticed that when a strange preacher was to preach, people seemed to have a hunger and thirst for their words. I do not think we can hear anything more or better than we can read in the Scriptures. Yet I believe we can sometimes hear the word preached in such a way as to understand it better than we could do by reading it. But to hear preaching should not be such a satisfaction to us that we lose our taste for reading the word. I write this to encourage all to search the Scriptures for themselves.

The searching of the Scriptures is not left to only one and he to tell it to the rest; all who can should search. More should be written to show the need of searching the Scriptures. I do believe that a closer study of the Scriptures would put an end to much envy and strife that exists among the churches. Many people see the faults of others before they see their own. This is even the case among professed Christians, to say nothing of the outside world.

I wish that ministers might be more earnest in their work, and not lose faith and courage when trials come upon them. I often think of what the Lord has told us through Paul where he says, "We know that all things work together for good to them that love God."

Brutus, Mich.

A. K. D.

For the Herald of Truth.

"MAKING TRACKS."

When I read the article under the above heading in the *HERALD*, I said, "That is a striking illustration of the Christian life."

The latter part reads, "Men cannot succeed in anything good without a definite aim—general purposes and resolutions will not avail,—fix upon something distinct and definite and go to it." That's it; it is so in worldly matters, but especially so in spiritual things. The greater the thing to be accomplished, the more fixed and decided we should make our aim. When William Tell attempted to purchase his liberty by shooting an apple placed on his boy's head, we imagine him taxing his utmost skill, to take a definite aim. Any carelessness in a matter so important would brand him an inhuman father. Why? Because human life was at stake. Is not the soul more than the body?

Men will tax their utmost ingenuity to make a temporal foundation sure, especially where life is at stake; yet these same persons, though professing salvation, are extremely careless as to their aim and foundation; in fact they seem to have none. They confess loyalty to Christ and the Gospel, when the same clearly condemn them, in their wearing of gold and costly array, and laying up treasures upon earth. Paul puts the covetous person under the ban, or not fit for the church below. This idea is almost lost sight of. Men go on in covetousness, and never think of failing of heaven.

Paul was one of those definite ones. He says to some that he prayed night and day to perfect that which is lacking in their faith. Then he goes on to show what it was that they were lacking. He says, "To the end he may establish your hearts unblamable in holiness. For this is the will of God, even your sanctification." Some thought they might be pure in spirit, but could not be so in body; but, says Paul, I pray God your whole spirit, and soul, and body be preserved blameless. See the epistle to the Ephesians.

He says, for this he prayed night and day exceedingly. In another place he says he labored earnestly "to present every man perfect." Here was a definite aim, even of perfect purity, praying night and day for it; for he says, "It is the gift of God." How many claim to be followers of Paul, who never think of living holy, much less to pray for it; or if they pray for it, do not expect it, for they do not believe in it. They do not believe that He "will do it." 1 Thess. 5 : 24. Though these fundamental truths of the Gospel stand against them, they doubt not that they are on the way to heaven.

To have an aim is good, but to have a right aim is better. The one that built

on the sand had a definite aim, but the one that built upon the rock stood the storm. Take heed what you aim for. Take the highest. Cease not, and you shall win.

JOHN O. SMITH.

STORY OF A JACK-KNIFE.

More than seventy years ago, a young man owned a jack-knife, which he sold for a gallon of rum, and by retailing by the glass made enough to buy two gallons, and by selling that was able to increase the quantity he purchased. He got a barrel, then a cask, and at last a large stock, and having a turn for business and industry, he became rich, and when he died left \$80,000 to his three sons and one daughter. The daughter married a man who spent her money, and she died. The sons entered into folly and extravagance, and too died of dissipation and poverty. The last of the family lived for many years on the charity of those who had known him in his prosperity. He died a short time since, suddenly, in a barn, where he had laid himself to take a drunken sleep. On his pockets being examined all that was found in them was a string and a jack-knife.

So a jack-knife began and ended the fortune of that family.

This is a true story. The father who bought and sold the rum no doubt had plenty of it in his house and on his table. In giving and recommending it to others, his sons learned to like it.

They were like the little boy who was following his father through a field of potatoes. The father several times cautioned his son not to tread on the potatoes. At last the boy said: "Father, I am walking exactly in your footsteps."

Let every father ask himself: "Do I wish my son to walk in my footsteps?" And let every boy ask his father: "Do you wish me to walk exactly in your footsteps, father?"

For the Herald of Truth.

STRONG IN THE LORD.

I read an account of a Christian woman who was engaged in teaching, knowing that she ought to speak to her pupils of Jesus, but had not the courage to do so. This was a great burden to her mind, and troubled her. A friend told her that instead of asking help from men, she should give herself over entirely to Jesus, casting her burden upon Him. He lives and is able and willing to bestow upon us all the grace we need for any work we may have to do.

May this prove a useful lesson to every teacher. All are responsible for the training of the children under their care, therefore they should try to teach them to love Jesus, and to observe the golden

rule, and thus endeavor faithfully to perform their whole duty, and relieve themselves of all blame.

S. G.

Bucks Co., Pa.

CURE FOR DIPHTHERIA.

An excellent cure for diphtheria is said to be the following: Take half a tea-spoonful of gunpowder and grind very fine and mix it with a tea-spoonful of honey and take it in the morning before breakfast and also in the evening. This is said to have been used with excellent results.

THE LATE THOMAS HARVEY.

Of the faithful servants of God and devoted members of our Society whose passage from this life to the next we have had to record during the past year, none, we believe, will be more missed by the Church, or have left a more fragrant memory, than Thomas Harvey, of Leeds, who died in the afternoon of Christmas day, in his seventy third year. With no written record of his life before us beyond a highly appreciative, yet, of necessity, hastily written article in *The Leeds Mercury* for December 26th, we cannot at this late hour do more than issue a very meagre obituary notice.

Thomas Harvey was born in 1812; in 1822 he entered Ackworth School, where he remained for three years. He served an apprenticeship to W. & T. Southall, of Birmingham, chemists and druggists, and whilst there Joseph Sturge and he became united in a very close friendship. In 1836 he accompanied Joseph Sturge on a mission to the West Indies, to ascertain the condition of the newly-emancipated slaves, then apprenticed to their former masters. The unimpeachable narrative of their visit, *The West Indies in 1837*, edited by Thomas Harvey, so aroused the anti-slavery feeling in England that in eight of the British islands including Jamaica, full emancipation was proclaimed, August 1st, 1838, two years before the appointed time.

Soon after their return to England, Thomas Harvey engaged in business in Leeds, where he fixed his home for the rest of his life. Here his unobtrusive yet solid worth was soon appreciated, and his unselfish devotedness to duty, sound judgment, loving disposition, and painstaking interest in young people gradually gained for him a high place in the esteem, both of those associated with him in Christian profession and his fellow townsmen.

In 1856, at the close of the Crimean war, he again accompanied Joseph Sturge on a mission of benevolence. This time to enquire into the condition of the Finns, who, whilst the British fleet was stationed in the Baltic, had suffered greatly from the war. Through funds raised in England our friends were able to afford substantial and much-needed relief. In the autumn of 1867 Thomas Harvey accompanied Isaac Robson in a visit to various parts of the Continent, and especially to the Mennonites, in the South of Russia. In these sufferers for conscience's sake he has, ever since that time, taken a very warm interest, as the numerous letters which he, together with I. Robson, has sent to this journal, abundantly testify.

As a frequent correspondent of *The Friend*, we shall greatly feel his loss. There is no one on whose judgment we could more confidently rely in a difficult or delicate case than on that of Thomas Harvey, and we know of none who has taken a warmer interest in all that concerns the well-being of the Society and its true progress. Whilst keeping himself very much in the background, he has been a stay and encouragement to many active workers at home and abroad, some of whom will lament his death as that of a very near friend.

He will be greatly missed in Leeds Meeting, where for many years he has been an elder well gifted to "labor in the word and doctrine." So, too, in Brighouse Monthly Meeting and Yorkshire Quarterly Meeting, where his wise and loving influence has so long been felt. And he will be hardly less missed in the Yearly Meeting itself, whose messenger (in company with three others all younger than himself) he was to the divided Yearly Meeting in Canada this summer. In less than two months from his return home he was seized with the illness which in a few days removed him to higher service above.

Many will say that the present is a critical period in the history of our Society, and that such men as Thomas Harvey can ill be spared. We respond to the thought; and yet ought we not to feel that nothing can make our condition more critical than dependence on man? The Church that truly leans upon her Lord need never be afraid.—*Friend's Review.*

Married.

WISMER-SHELLEY.—On the 29th of January, in Bedfordshire, Bucks county, Pa., in the Deep Run Church, by Pre. Samuel Gotschall, Abraham Wismer and Ella Shelly, of Plumsteadville.

"O may this pair increasing find
Substantial pleasures of the mind;
Happy together may they be
And both united Lord to thee."

KAUFFMAN-STECKLY.—On the 29th of Jan., in Cass Co., Missouri, at the residence of J. C. Kenagy, by the same, Daniel Kauffman and Mary Steckly, both of Lyon Co., Kansas.

GLOTEN-GREMER.—On the 1st of Feb., in Sevard county, Neb., at the residence of the bride's parent, by Joseph Schlegel, John Gloten and Anna Gremer, both of Somerset Co., Neb.

Died.

CONNECTION.—In the death notice of Christian Schlegel in the No. of Dec. 15th, the names Andrew Rhodes and Christian Rhodes should be Andreas Ropp and Christian Ropp.

KORNHAUS.—On the 14th of Jan., in Cruger, Woodford Co., Ill., of dropsy, Catharine, wife of Joseph Kornhaus, aged 80 years and 17 days. This was for both husband and wife their second marriage, and she leaves a deeply sorrowing companion, four children (eight children have already gone before) and many grand and great grandchildren to mourn their loss. She was a member of the Mennonite Church for many years. Funeral services were held by Em. Hartman. The youngest daughter of the above died only 35 hours later, of cancer in the breast, aged 38 years, 6 months and 7 days. She leaves a husband and four sons. Both were buried in Brubaker's burying-ground.

WEIRICH.—On the 4th of Feb., in Newberry Tp., La Grange Co., Ind., of gravel and internal cancer, of which she suffered 11 months, Widow Sarah Weirich, aged 81 years, 6 months and 3 days. Her sufferings sometimes were very severe, but she bore them all with Christian forbearance and desired to depart and be with Christ. She was a kind helper to those in need in her neighborhood, and a zealous Christian. She read her Bible through four times. She was a faithful member of the Old Amish Mennonite Church, and lived in that county 42 years. She leaves 6 children, 24 grand children and 16 great-grand children. We believe she is at rest. She was buried on the 6th, at P. Seintelmeier's burying-ground. Services by Manasses Miller and D. S. Kauffman from Job 5:20-22 and 2 Cor. 5:1-10. She was a sister to Bishop Joseph Miller.

FOUST.—On the 26th of January, in Wadsworth, Medina Co., Ohio, of consumption, Sister Nancy Foust, aged 75 years and 7 days. She was buried on the 29th, at the Guilford Mennonite burying-ground. Services by E. Hunsberger, M. Leatherman and C. C. Beery, from 2 Tim. 4:6-8. The deceased was a sister to Bishop Henry Yother and widow of Jacob Foust.

DR. FISCHER.—On the 2d of Feb., in Elkhart Co., Ind., of heart disease, Bro. Henry De Fries, formerly of Friedland, Holland, aged 60 years and 6 days. Buried at the Dunker Church at Union Tp., Center. He leaves a

wife and four children. Services by H. Shum, J. A. Beutler and D. Burkholder from John 5:24 and 2 Cor. 5:1.

KAUFFMAN.—On the 2d of Feb., in Davidsville, Somerset county, Pa., George, son of Jacob and Catharine Kauffman, aged 2 months and 10 days. Services by Moses B. Miller and Jonathan Harsberger.

"Fond parents, calm the heaving breast,
The Savior called him home.
Grieve not, your darling is at rest
Beyond this vale of gloom."

STAUFFER.—On the 5th of Feb., in Olive Tp., Elkhart county, Ind., Bruce, only son of Allen and Esther Stauffer, aged 6 months and 9 days. Buried at Shaum's Meeting-house. Services by D. Breneman from Job 14:10 and J. F. Funk from Job 14:1.

He died so soon, our only boy.
Our dearest hope, our brightest joy;
Our hearts are sad and full of grief,
But Jesus gives us sweet relief.

"Thy will be done," we gladly say,
And wait the coming of the day,
When all the saints, redeemed shall rise,
And sing triumphant in the skies.

FRICK.—On the night of the 27th, of January, near Line Lexington, in Bucks county, Pa., suddenly, Nancy, daughter of Samuel Frick, aged 44 years, 6 months and 4 days. She was buried at Frick's burying-ground. Services were held by J. Walters, S. Leatherman and S. Goldshalk.

She that lieth quiet here,
With her hands upon her breast,
Is but sleeping—shed no tear
For a virgin's taking rest
Thus to be forever blest.

ZIMMERMAN.—On the 30th of Jan., in East Earl Tp., Lancaster Co., Pa., Maria, wife of Jacob Zimmerman, aged 40 years, 7 months and 10 days. She was a member of the Mennonite Church for many years. Nine young children mourn her sudden death. Interment at Weaverland; services by Bishop Martin and John Zimmerman.

BOWMAN.—On the 23d of January, in Bowmanville, Lancaster Co., Pa., Mary, widow of the late Moses Bowman, aged 67 years and 25 days. She belonged to the Mennonite Church for many years. Moses Gotschall officiated. Text, Hebrews 4:3.

MARTIN.—January 28th, in East Earl Tp., Lancaster Co., Pa., Allen R., son of Samuel and Anna M. Martin, aged 2 years, 3 months and 24 days. Services by Bishop Harley, of the Dunkard Church, and John Landis, of the Mennonite Church.

BAMBERGER.—On the 22d of Jan., in Waterloo county, Ont., William Bamberger, at an advanced age. He was buried on the 26th at Eby's Meeting-house, at Berlin.

ONERHOLTZER.—On the 25th of January, at her residence with her only son, Jacob Oberholtzer, deacon of the Deep Run Church, Anna, widow of Martin Oberholtzer, aged 80 years, 7 months and 1 day. She was buried at Deep Run burying-ground on the 28th. Many were present.

From a region of sorrow and pain,
She has gone to a mansion of rest
Where she will never suffer again,
In the land of the Deity blest.

FISCHER.—On the 21st of Jan., in Iowa Co., Iowa, Sarah, wife of Samuel Fischer, aged 48 years, 9 months and 6 days. Sister Fischer was, so far as the writer knows, a faithful sister in the Amish Mennonite Church. Funeral services were held by C. G. Miller and G. Guengerich from Heb. 4. She leaves a

deeply afflicted companion, with his children to mourn her sudden and unexpected departure. But they mourn not as those who have no hope. Peace to her ashes.

SHELLEY.—On the 15th of Jan., near Richfield, Snyder county, Pa., Bro. John Shelley, aged 75 years, 10 months and 6 days. He was a member of the Mennonite Church for many years, and his seat in the house of God was seldom vacant. He was beloved by all who knew him. He leaves a widow, 3 sons and 7 daughters. He was buried at Lost Creek, where services were held by Jacob D. and William Graybill, from 2 Tim. 4:6-8.

MARTIN.—On the 19th of January, in Millersville, Perry county, Pa., Annie Martin, widow of Jacob Martin, deceased, aged 71 years and 3 months. She leaves three sons and two daughters. She was buried on the 22d, at Millerstown grave-yard. Services by Logan and William Graybill from Heb. 9:27.

NICE.—In Lower Salford, Montgomery county, Pa., on January 5th, of consumption, Mary Nice, aged 82 years, 5 months and 8 days. Interment on the 8th at the Lower Salford Mennonite burial ground.

STEMEN.—On the 16th of January, in Putnam Co., Ohio, of consumption, Sarah E., wife of David Stemen, aged 32 years, 6 months and 14 days. She leaves a deeply afflicted husband and 4 children to mourn their loss, which we hope is her eternal gain. She was buried on the 17th; services by C. B. Breneman and J. Caraskoff.

"A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.
Then O my Lord prepare
My soul for that great day,
Oh, wash me in thy precious blood
And take my sins away."

SHOWALTER.—On the 3d of February, near Scott's Ford, Rockingham county, Va., of the infirmities of old age, Bro. William S. Showalter, aged 78 years, 9 months and 19 days. Buried on the 5th at Mill Creek Burying-ground, where services were held by Hish. Samuel Coffman and Pre. Solomon Beery, from Rev. 6:17. A large concourse of people were present.

DETWEILER.—Departed this life on the 5th of Jan., in Maple River Tp., Emmett county, Mich., of internal disease, Barbara Detweiler, wife of El Crump, aged 30 years, 3 months and 18 days. She suffered nearly five months. She united with the Mennonite Church about ten years ago, and married her surviving husband in 1881. She was feeble health since five years ago, when she had a spell of sickness during which she feared that she would not recover. She was buried on the 8th at the Mennonite burying ground near Brutus. Her funeral was largely attended. Services were held from 1 Thess. 5:13-18.

WENGER.—On the 17th of January, in Woodford county, Ill., Barbara Dumernuth Wenger, aged 61 years, 3 months and 23 days. She lived in the married state 42 years, and leaves 6 children and 27 grand children. In 1870 she was well versed in the Scriptures, and she desired to go and be with Christ. Funeral services were held by Joseph Wagner, Peter Zimmerman and Christian Schrock.

WITMER.—On the 27th of January, in Huron county, Ont., Bro. Christian Witmer, aged 67 years, 2 months and 25 days. He was buried on the 29th; services by H. B. Det-

weiler and E. Snyder. He leaves a widow and nine children. We hope their loss is his eternal gain.

BOWMAN.—On the 20th of December, 1884, in Huron Co., Ont., Polly Bowman, aged 59 years, 9 months and 23 days. Funeral on the 24th; services by H. B. Detweiler and S. Overholt. She leaves 4 sons and 4 daughters. They would gladly have kept her longer with them in this vale of tears, but we must submit to the will of God.

YODER.—On the 20th of Jan., in Conemaugh Tp., Somerset Co., Pa., of typhoid fever, Daniel C. Yoder, aged 60 years and 30 days. He was buried on the 21st in the family grave-yard. Bro. Yoder was twice married, first to Catharine Hostetler, with whom he lived over 14 years and had 5 children with her. His second wife was Barbara Kauffman with whom he lived 23 years and had 6 sons. He was a faithful member of the Amish Mennonite Church, a kind husband and father and a good neighbor. Services by Moses B. Miller and Jonathan Harsberger, from Phil. 1:18-24 and Rom. 5:8-10.

HERR.—On the 23d of Jan., at Marticville, Lancaster Co., Pa., Bro. Henry Herr, aged 69 years, 3 months and 6 days. Funeral services by John H. Harnish in German, and Abram Herr and Amos Herr in English.

Hess.—On the 25th of Jan., at River Corner Meeting-house, Lancaster Co., Pa., Sister Mary, wife of Deacon David Hess, aged 80 years, 5 months and 3 days. Funeral services by John B. Harnish, Abram Herr, and Amos Shenk.

HACKMAN.—On the 26th of January, at Byerland Meeting-house, Bro. Henry Hackman, aged 88 years, 2 months and 12 days. Funeral services by John B. Harnish in German, and W. H. Smith in English.

ZOOK.—On the 8th of December, 1884, in Neshaunook Tp., Lawrence Co., Pa., of heart disease, Jacob B. Zook, aged 78 years, 7 months and 3 days. He was buried on the 10th at the Amish burying-ground, where many friends and acquaintances had assembled to pay the last tribute of respect to one who was a faithful and loving husband, an affectionate and kind father. He leaves a widow, one son and five daughters. He was a faithful member of the Amish Mennonite Church, and it was very seldom that his seat in Church was not filled. He had a living hope in Christ, and no fear of death. We hope he has gone to reap the reward of the blessed. Services by Jonathan Lantz and John R. Zook. Text, John 5:25-29 and 2 Cor. 5:1.

DETWEILER.—Departed this life on the 5th of Jan., in Maple River Tp., Emmett county, Mich., of internal disease, Barbara Detweiler, wife of El Crump, aged 30 years, 3 months and 18 days. She suffered nearly five months. She united with the Mennonite Church about ten years ago, and married her surviving husband in 1881. She was feeble health since five years ago, when she had a spell of sickness during which she feared that she would not recover. She was buried on the 8th at the Mennonite burying ground near Brutus. Her funeral was largely attended. Services were held from 1 Thess. 5:13-18.

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C-G-C Cameron, F. Claassen, Jacob R. Cripe, Amos C. Cripe, Mahlon H. Cassel, John Conrad, Chris Conrad, Joseph Cassel, George Culp.

D-B-D Denlinger, Abm Detweiler, John Doell, Peter G. Duck, Peter Dick, Mary Dittus, John Z. Detweiler, Catharine Davidhiser, H. Dalke, A. K. Denlinger.

E-Daniel East, Isaac Enns, John Erb, Anna Eschschulte, Elias Eby, Cornelius J. Ediger, Jacob Eby, Jacob Ehrhart, George Eichelberger, David Ediger, E. H. Eberly, Joseph Elgert.

F-David Frank, Jacob Faus, John Fisher, Jacob H. Funk, Jas. T. Frazier, Theo. F. Forry, Jos. S. Forry, Peter B. Fast, John Friesen, Frank Felbel, Peter Friesen, Jacob Franz, Cornelius Friesen, Franklin Grotz, K. N. Friesen, Annie H. Frank.

G-Peter H. Gortzel, Israel Gode, Abraham Geil, Heinrich Gort, John Gunter, C. A. Gross, Benj. Gerig, David L. Garber, Peter S. Graybill, Jacob M. Greider, Jonas Geill, John Geil, John L. Gross, Esther Gotschall, Cornelius Geisbrecht, John Gortler, Joseph G. Gotwals, Joseph Gasho.

H-Emanuel Horst, Kias Heibert, Henry B. Herr, A. B. Herr, Catharine Hiestand, Samuel Hoover, John Hoover, L. J. Heatwole, J. M. Herr, John Hertzel, E. M. Hartman, John Harnish, Joseph Harnish, J. K. Hartzel, Hallie A. Harnsberger, Jacob C. Hartzel, Gideon Harsberger, S. Halden, Henry Huber, Rev. John B. Harnish, Hy. Ryegema, Peter Harna, Catharine Hostetler, Fanny Huber, Jacob H. Huber, Tobias Herr, Abraham Harna, C. H. Hoyer, C. K. Hartzler, E. R. Horst, Elias Hertzel, S. G. Hall, Susan Herr, David Hershey, Joseph A. Herschberger, Joseph E. Hallman, John Hartzler, Joseph Hershey, Joseph Hershey, Amos H. Hershey, C. H. Hess, Abm. H. Herr, Christian Hertzel, John H. Hess, Abm. H. Huber, John H. Hess, John Hertley, Peter Harna, Wm. Hiebert.

I-J-John Leichy 2, John Jansen, K-Tobias Kreider, Jonathan Kohn, J. L. Kreider, Henry Korsch, John Kraybill, Peter N. Kraybill, Peter S. Kraybill, H. S. Kraybill, N. H. King, John Kahler, John F. Krause, John Kuehner, Frederick Kindig, Ellen Kratz, A. J. Kaufman, John Klaasen, Peter Konrad, Henry Knox, Benj. B. Kaufman, Bernhard Krockey, Jacob Krockey.

L-Jacob Leger, Milton L. Landis, Samuel Lantz, Christian Lantz, John Latschaw, D. B. Latschaw, August Lutz, J. H. Lehman, Abraham D. Loewen, Samuel Lantz, Ch. Leopold, Mary Ann Lehman, B. Loewen, Henry Leopold, Dietrich Loewen, Abraham Lutz, Peter B. Loewen, Daniel Loewen, Emma R. Leffever, Sarah Lantz, B. Loewen.

M-Moseph Miller, Menno Miller, B. F. Mowrer, Joseph L. Meyer, Jacob B. Miller, Jacob Mueller, J. Miller, Joseph Miller, John Moller, John Mueser, John Meyer, Henry H. Myers, Jacob Maura, Samuel Mowrer, Samuel D. Miller, P. J. Miller, G. Mohler, C. K. Miller, Christian Mies, Geo. M. Menn, Geo. G. Manning, Peter Mendel, J. W. Miller, Moses B. Miller, J. M. Miller.

N-Nathan Neel, John Natziger, John Neen-schwander, Samel Nash, John Niesley Sr., C. H. Niesley, Mary S. Niesley, Elias N. Niesley, Jacob Neff, Joseph Natter, Christian Natziger, P. P. Natziger, Barbara Neishwander, Cornelius Neufeld.

O-John H. Oberholtzer, P-P. P. Page, Jacob Pries, Rebecca R. Panchy, David N. Fletcher, Kias Penner, Leonard Pauls, J. W. Plank.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 33, Special Michigan Express.....	12.35 "
No. 3, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.30 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P.M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A.M.
Train G leaves Elkhart for Goshen.....	7.10 "
" F. ar. Elkhart from ".....	11.20 A.M.
" E. lv. Elkhart for ".....	3.50 P.M.
" H " Goshen for Elkhart.....	6.00 "

TRAINS ARRIVE—MAIN LINE.	
Grand Rapids Express.....	12.05 P.M.
" " ".....	8.10 "
No. 23, Michigan Accommodation.....	3.45 "

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Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex.....	7.27 A.M.
No. 2, Ind. & St. Louis Express.....	4.00 P.M.
No. 10, Way Freight.....	9.30 A.M.

GOING NORTH—Leave Elkhart.	
No. 1, Grand Rapids Express.....	10.47 A.M.
No. 3, Michigan Express.....	5.43 P.M.
No. 9, Way Freight arrive.....	6.25 A.M.
Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.	

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At Milford Junction with Baltimore & Ohio R.R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R.R., at Wabash with W. St. L. & P. R.R., at Marion with C. St. L. & P. R.R., at Anderson Junction with C. C. & I. R.Wy, for all points East, West and South.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 5.

ELKHART, IND., MARCH 1, 1885.

Whole No. 293.

For the Herald of Truth.
OUR THOUGHTS.

Our thoughts, ah who can count them all?
Who may reveal their source?
Their influence, whether good or bad,
Their past and future course?

Methinks like hidden springs among
The rocks and wooded hills,
Quite noiseless and unnoticed first,
They form the little rills,

That trickle slowly down the slopes,
Uniting as they flow,
Thus forming brooks of impulse which
Meander to and fro.

And these, the turbid and the clear
Together borne along,
Fill up that noisy rushing stream,
The stream of action strong.

A little thing yet of life's whole
Each thought is still a part;
For as thou thinkest in thy mind
So in thy life thou art.

The casual thought that seems to fade
Like dew-drops in the sun,
An impress leaves upon the mind
Which ne'er can be undone.

The source, from whence our thoughts arise,
Must first be purified,
Ere crystal streams of water sweet
Can fill life's flowing tide.

Our Christian warfare endeth not
While evil thoughts arise
Within our hearts to mar our peace
And sinful acts devise.

The Christian Spirit, pure and true,
Must captivate each thought,
Then truly we to Christ may be
In sweet obedience brought.
E. Lewistown, O. S. P. YODER.

For the Herald of Truth
GOD'S GOODNESS.

"The earth is full of the goodness of the Lord." Ps. 33: 5.

The fragrant flowers, the verdant grass and grain fields, the loaded orchards of apple and peach, the sparkling rain-drops, the autumnal foliage, the gentle snow-flakes, and the fleecy clouds, all speak in highest terms of God's goodness. But I desire to call attention to facts less thought of, perhaps, than those mentioned. Let me say, first, that we scarcely know the value of a thing except we lose it. How much we prize our health

after it is gone. How we realize the worth of that servant after a greatly inferior one had taken his place; or the usefulness of that tool after it was broken. This is so because the two conditions are vividly brought before us. In like manner by placing side by side the present arrangement of God's works with some other arrangement that he might have made, we can the more fully realize his loving kindness and infinite goodness. Every one knows that vegetation grows round like a cylinder, and is, therefore, equally strong in all directions.

Suppose our stalks of grain or corn, or our trees were shaped like blades of grass—flat; after they had reached a certain height they would bend over and soon lodge on the ground. Could we then see the stately forests we now behold? or the waving grain fields we delight to look upon? or the tasseled cornfields we so much admire? or the loaded fruit trees that gladden our hearts? The heads of wheat or rye, and the ears of corn, lying on the ground would scarcely ripen. If they would ripen how difficult it would be to harvest them. The straw, too, would be less valuable. How could the trees in this flattened condition withstand a storm? Tall straight trees would be as scarce as are palm-trees in this section. Where would we get our lumber for building dwellings, for making machinery, etc.?

Let us suppose, too, that the trunks of trees were made as are the stalks of wheat and rye—hollow; and the wheat and rye stalks as are the trunks of trees—solid; think of the decrease in value of our lumber, and the increase in labor during our harvest. It would seem almost impossible to cut solid stalks of wheat or rye, and how burdensome would be the harvesting.

Though such a condition of things might be made to exist, we know that thus far it did not exist. God's mercy and goodness have been extended to us beyond measure. Yet, how thankless we are! Again, God's goodness is shown in the fact that he made the crust of the earth to hold water in underground streams and reservoirs. By this means our wells and springs are fed. We use the water during the hot summer days without thinking that God might have made a different arrangement.

Suppose, now, that the earth would not thus hold water, but would scatter the water equally throughout itself and allow it to sink many hundred feet below the surface, what inconveniences we would have! Water might then become an article of trade. It would be bought and sold as sugar and coffee is sold now. How much we would miss the convenience of having water whenever needed, by our doors. Then, too, in summer we would not have it cool and fresh from our wells—a thing we so much desire. During dry weather what suffering there would be among the poor.

Many more conditions might be alluded to, but let the reader think for himself. Let me call your attention to the great variety of wood that grows. Each kind is suited to supply special needs. From the walnut we make our furniture; from the pine we put finish on our houses; from the oak and hickory we manufacture our wagons, etc., etc.

Suppose God had caused the earth to produce but one kind of wood; as pine. What sort of wagons we would have! How could we make the well proportioned farming implements and mechanic's tool we use? Think of pitching hay with a rake made of pine, or of stepping on a train of cars the woody structure of which is made of pine; or of boarding a boat made of the same kind of wood.

Thus I might go on naming one thing after another and show what inconveniences we would have, had but one kind of wood been created. The suppositions I have made are such only, but they go to show the wisdom of the Creator. Look where we will, to make a change in any one of God's **created** things would be to lessen its value and usefulness.

I have spoken of but a few of the many points to which attention might be called. Reader, try and find some yourself. Surely "the earth is full of the goodness of the Lord."

S. W. GROSS.

ONE WHO FOUND MERCY.

I was earnestly requested to visit a young man who, it was feared, was sinking in consumption. I asked in what state of mind he was. "Sullen," was the reply, "and unapproachable; very averse to spiritual conversation."

I went to see him as desired, and began by asking kindly after his state of health. I then went on to speak of Christ and salvation. He stopped me at once. "Do not torment me," he said, "before the time." Then, observing the astonishment expressed in my countenance, he added, "I do not speak from profaneeness, but from despair. I have tried religion, and can make nothing of it. Do leave me alone."

On being pressed to be more communicative, he went on to say, "When I first became seriously ill, a kind friend called on me. He told me that I must *repent*. I asked what repentance was. He said that it was sorrow for sin, love to God, and a sincere desire to serve Him. I asked him how I was to obtain such a grace. He said that it was the gift of God, and that I must pray for it. I set myself to do so in right earnest, for I was afraid of going to hell. Never having been used to pray, I felt it strange at first. I got a book of prayers, and made use of them, and of the prayers of the Church, many times a day. And when I desisted

from weariness, a friend used to continue them beside me. Often have I fallen asleep from utter exhaustion, lulled by the sound of his voice."

"For what were you praying all this time?" I asked. "That God would have mercy on me," was his answer, "give me faith and true repentance, and forgive me my sins. My spiritual adviser commended my diligence, and said that God would certainly hear me; and I had got so accustomed to spiritual exercises and devotional language, that I really hoped that He had heard me, and that I was a changed man. Shall I tell you how I was undeceived? I felt better for about a week, and thought that I was going to recover. And with my better health all my old tastes revived. Seeing a Sporting Magazine lying on my table, I could not conceal from myself the interest with which I regarded it, and the feeling of nausea with which I looked at the Bible and Prayer-book at its side. It was a moment of terrible agony. 'I am utterly unchanged,' I said to myself—'as far from repentance as ever. Were I restored to health again, I should return to my old ways. I shall pray no more,' I added with bitter tears. 'It profits me nothing.' On this resolve I have acted ever since. I try to make myself as happy as my circumstances permit, by banishing all thoughts of a future which now I cannot brighten or improve. It was on this account that I stopped you when you began to speak. I will hear no more about repentance; why should I? *I cannot repent.*"

I heard this sad confession to an end without attempting to interrupt the speaker. And when the heart had unburdened its load of misery, I said, quietly and affectionately, "I was not going to speak about repentance at present."

"Not going to speak about repentance!" he said; "of what, then, were you going to speak?"

"Of the infinite love of God," I replied, "and His forgiving mercy."

"Yes," he rejoined impatiently, "His love to the *believer*—His mercy to the *penitent*. I have told you already that I do not belong to that favored class."

"You mistake me," I replied; "I would speak of God's love to the *ungodly*, and His mercy to the *sinner*."

"You do not mean to say that God loves me *as I am*?" he said.

"I do indeed mean to say so," was my solemn and earnest response. "Our Lord Jesus says that 'God so loved the world that He gave His only begotten Son.' John 3:16. And His apostle has told us its character: 'The whole world lieth in wickedness.' 1 John 5:19. You cannot be worse than *of the world*, and *lying in wickedness*. Neither can you be worse than *dead in sin*. But St. Paul says, 'God who is rich in mercy, for His

great love wherewith He loved us, even when we were dead in sins.' Ephesians 2:4, 5. Once more; you cannot be worse than *an enemy of God*. But Christ says to his people, 'Love your enemies. . . that ye may be the children of your Father which is in heaven.' Matt. 5:44, 45. So then, if you belong to the world—if with that world you have hitherto lain in wickedness—if you are dead in sin, and God's enemy, you are of those whom God loves."

He looked at me in surprise. "And what," he asked, "about God's pardoning mercy—how is it to be obtained?"

"Forgiving love," I replied, "is what is shown out in the cross of Jesus. He 'suffered, the just for the unjust.' 1 Pet. 3:18. He died for the *ungodly*. 'While we were yet sinners, Christ died for us.' Rom. 5:6, 8. The announcement of his death is not to the believing and penitent; but to the sinner, that he may believe; and that believing, he might repent. And so it is with regard to forgiveness through his blood. It is God's message to the sinner—His message to *you* now. Obtained for us already by a Savior's death, and honestly proclaimed in the blessed Gospel, it awaits only *your acceptance* to make it *yours* forever.

As I went on to explain these truths in further detail, he listened with increasing astonishment. At last he said "I always thought that God could not love me, till I was brought to a better state. And that made me so anxious to repent."

"There," I replied, "was just your mistake. God loves you now. If you want to know how much, the Cross will tell you. Let me get your mind filled with this one thought, and my visit has not been in vain."

When next I saw him, it needed no effort to introduce the once-hated subject. He was deeply interested. "What you said when last here," he exclaimed, as I entered the room, "has never left my mind. When I turn my eyes in that direction, I see a bright light, and it enlarges on my vision. But there are many difficulties. If God loves us as we are, what is the use of repentance?"

"Repentance, my friend," I replied, "is return to God. You have read the parable of the Prodigal Son. Had that prodigal been told whilst living among the swine, that his father still loved him, and longed to welcome him back, would he have said, then I need not return?"

"Most certainly not!" replied the sick man, "he would have found in such a message every possible encouragement to return."

"And so it should be with you," I said; "the assurance of God's love contained in the blessed Gospel, should encourage you to return to Him with your whole heart. You remember that beautiful hymn,

'Just as I am—thy love unknown
Has broken every barrier down;
Now to be thine—yea, thine alone,
O Lamb of God, I come.'

"What is the meaning of such language?" he asked earnestly; "what is it to return to God?"

"It is to look to Him," I said, "as the object of our entire confidence and affection—to surrender our hearts to Him as our Father. The blessed Gospel reveals His fatherly name, and declares His paternal grace; and if you believe what it reveals, your heart will be thus surrendered to Him."

He caught at the word "believe." "Tell me about faith," he said; "what is it?"

"Faith," I replied, "may be described both negatively and positively. It is not making God a liar; it is giving Him credit for speaking the truth. 1 John 5:9, 10. When He says that He loves us, that Christ died for us, that there is forgiveness through his precious blood, it is believing that these things are so, because He says so."

"Is that all?" he eagerly inquired.

"Yes," I answered, "it is all."

He seemed very much astonished. "I always thought," he said, "that faith was some good quality, and that when I was possessed of it, God would love me; and that was the reason why I asked Him to give me faith."

"There," I replied, "was again your mistake. Faith is simply the belief of what God is to you already, and of what He has done for you in His dear Son."

"Then you mean to say that God looks upon me now in love; that His message to me now is one of forgiving mercy?"

"Yes," I answered, "look to Him who loves you, and be saved; Isaiah 55:1. Hear His word of mercy, and your soul shall live." Isaiah 55:3.

He seemed lost in thought for a while. Then looking up, he said, "How is it then that you perish?"

"You have your answer," I replied, "from Psalm 81:11, 'Israel would none of me.' Men will not have Christ's mercy; they shut him out; and to be far from him, is to perish. To receive Christ into the heart, is salvation. And because faith in God's love to us, opens our hearts to Him, we are saved by faith."

Thus ended our second interview.

A few days after, I was sent for suddenly. I feared that the young man was dying; but a blessed surprise awaited me. He received me with a beaming countenance. "I really think," he said, "that I have found repentance." On being asked to tell me all, he continued, "As I lay awake last night, I fell into a pleasing train of thought. All that you have told me of God came before my mind, and I felt enabled to believe it. His love appeared a blessed reality. I thought on all He had done—how he had sent His

dear Son to bear my sins—how He had raised him from the dead for me, and glorified him—how He had given to me eternal life in him; and my heart was melted. For the first time in my life, I felt what real prayer was; aye, and praise too. My heart sang, 'Oh, thou, my soul, bless God the Lord;' I called on Him as a Father; I poured out before Him the grateful heart of a child. I then began to review my past life. I saw that whilst God had been loving me, I had been hating Him; whilst He had been preparing salvation for me, I had been trampling on Him. And, oh, how I loathed—how I now loathe myself! And when I look at the Cross, and see Him still pacified towards me, I cannot open my mouth because of my shame." He paused from excess of emotion. "Oh, Sir," he said, "what is this feeling?"

"My friend," said I, grasping his hand with indescribable joy and thankfulness, "it is REPENTANCE UNTO LIFE."

"Why did I not find this repentance before," he asked, "When I prayed for it so earnestly?"

"Because you did not know what produced it. You were seeking repentance to lead to goodness. The Bible speaks of the goodness of God leading to repentance. Rom. 2:4. God's blessed Spirit has now taught you to believe in this goodness; and the repentance has followed."

The sequel is soon told. No cloud was after this permitted to darken his emancipated spirit. "Hear a dying man's testimony," he said to the members of his family as they stood around his bed: "it is nothing to die, when Christ is with us." To me his last words were, "I die, rejoicing in the mercies of my God and Savior."

I called on the day after his death, and was taken by the parents to the apartment where the body of their loved one lay. That apartment had hallowed memories. We had spoken in it of God and His love—of Christ and his sacrifice, and of forgiveness through his precious blood. It was a lovely summer evening, and the rays of the descending sun illumined the face of the departed. The windows were open, giving entrance to the song of the birds, and to the delicious scent of the new-mown hay; just the scene which might have inspired the lines—

'The setting sun smiles fair,
And all below, and all above,
The different forms of nature wear
One universal garb of love.'

It seemed no inapt emblem of the eternal and blessed peace into which that once tossed spirit had now in mercy entered.

This little narrative is designed for all, but especially for the dying. Numberless dying beds are made miserable by the sad mistake in which the subject of it was at first involved. "My poor husband," said a widowed woman to me,

"had all his hard work to do at the last; he strove, oh, how earnestly! to be reconciled to God." This hard work, this earnest striving, was after the faith and penitence, which the dying man hoped would move God to be gracious to him. Such striving ends in sadness and despair; unless, indeed, it heals the soul's hurt slightly, by imparting a confidence which is presumptuous and vain. And what darkens a dying hour, casts its shadow over life also. Many sincere and well-intentioned persons pass their whole lives in bondage. They imagine that repentance and faith are some difficult attainments which are first to be realized, and that *then* God will love them and look on them in mercy. But who shall tell them that *their repentance and faith* are sufficient for this desired end? "How much must a man repent that God may be gracious to him?" was once asked of our great moralist, Dr. Johnson. "Err on the safe side," was his reply; "better repent too much than too little." Such counsel only misleads. Understand, beloved reader, you *cannot repent* at all till you know that God loves you, *not as a penitent, but as a sinner*—that the Cross is the expression of that love—and that through the blood of that Cross, which has met all the demands of God's righteousness, you have free access to God as a Father. Such goodness—if you will believe it—will melt your heart, and teach you to repent indeed. It will be the joy of your life, and will make your service one of glorious liberty. It will sustain your heart in the solemn hour of death. And when death is past, it will remain your all-satisfying portion forever.

For the Herald of Truth.

TEMPERANCE.

Temperance, in the light it is known to the world and agitated in our day, is understood as solely meaning abstinence from intoxicating liquors. This agitation has a tendency to stamp public opinion in favor of temperance; and bring about a feeling of reproach on the part of those who use intoxicants. This alone is a long step toward the abolition of the greatest curse hovering over our fair land. Temperance, though, as it is taught by the Scriptures, means more than alone abstaining from excessive use of intoxicating drink. It reaches over the whole range of our bodily acts.

Paul wrote to the Corinthians: "And every one that striveth for the mastery is temperate in all things." This plainly teaches that the true and full meaning of temperance is moderation in every thing we do. It is only when we become fully acquainted with the good flowing from the observance of this command, and with the evil resulting from its violation, that we are convinced, even from a

physical standpoint of the necessity of carrying out its full purpose, for we all have learned, with scarcely an exception, that when we indulge in anything to excess, whatever it may be, we suffer more or less, according to the extent and character of the indulgence. When strictly carried out it elevates us in the good estimation of our fellow beings. It also gives stability to our bodies and minds. Paul held temperance in high estimation, in equal value with righteousness; when he preached to Felix, he reasoned of righteousness, temperance, and judgment to come. When temperance is ignored there can be no righteousness.

Peter wrote of temperance in his second epistle. After asserting that by the great and precious promises given unto us, we might be partakers of the divine nature, he says that we should give all diligence to these things, and to our faith add virtue, and to virtue knowledge, and to knowledge temperance, etc. Here we see that temperance is one of the good works underlying these promises, we also know that when we transgress the rules of temperance we will retrograde in virtue and knowledge, and are not giving diligence to our calling. But Peter asserts further that "he that lacketh these things is blind... and hath forgotten that he was purged from his old sins."

As Christians, we should be very careful to strictly observe the rules of temperance in all our works and acts, as the good received is not only to ourselves, but it is highly necessary we should, to help promote the cause in which we labor. If we overstep the bounds of temperance in any one of our daily acts, we lay open a cause for offense and we implant into the minds of our neighbors a doubt as to the sincerity of our profession. We all know, when we give proper thought, how far to carry every act so we do not pass the bounds of temperance, but custom has much to do in allowing things to appear right in our own estimation; this however does not make a wrong act right. Frequent indulgence in doubtful acts also wears off the warning dictates of our conscience, and after few repeated acts we settle down to custom's rules forgetful of any transgression. This article then can be useful to us only in one way and that is, as a reminder of our duty in the matter of temperance. As this must be necessarily short it is only possible to review a few of the many acts which can be carried outside the bounds of temperance.

In regard to eating and drinking nothing need be said, for every overt act teaches its folly. A few others might be mentioned to our profit. We will take up first our daily business, our work by which we secure our living; this certainly is right as long as it is performed in reason; but when we press

our work to such extremes that it becomes oppressive to ourselves, or a burden to those persons we employ, then most assuredly we have passed beyond the bounds of temperance; we have run into evil with that which was to be for our good; we may see the good only, but others will see the evil only. Again in the care of our domestic animals; in working our horses to their utmost strength and endurance, or in driving them beyond reasonable speed on the road; do we think that we are forcibly demanding from them more labor than we have a right to? In this then we are disregarding the laws of temperance also. Again in our conversation, or our daily talk with our fellow men, if we do not use discretion, we may be easily led into imprudent language, foolish jesting, or saying something injurious to our neighbors, or probably ourselves; then, but when too late, we discover that we were led beyond the bounds of temperance, and so we find in every act a line, beyond which we should not go. Whatever we do, let us always keep temperance in our mind. Every Christian should make it a standing rule to keep within the limits of temperance in every act he decides to do. All good works are done inside the limits of temperance, and it is by these the Christian lets his light shine to the world, and by these the world will judge his true worth.

HENRY S. RUPP.

Shiremanstown, Pa.

For the Herald of Truth.

JUDGE NOT ONE ANOTHER.

Dear readers of the HERALD, the Savior and the apostles have frequently warned their disciples against judging one another, and speaking evil of one another; and what concerned the disciples of Christ at that time concerns us at the present, if we profess to be the followers of Christ. The Savior said Matt. 7:1: "Judge not that ye be not judged." And in the latter part of the 37th verse of the 6th chapter of Luke he teaches, saying: "Condemn not that ye may not be condemned; forgive and ye shall be forgiven." Paul says, Rom. 14:10: "But why dost thou set at naught thy brother, or why dost thou set at naught thy brother, for we shall all appear before the judgment seat of Christ?" The Apostle James says, James 4:11: "Speak not evil of one another, brethren; he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law." etc. Other passages may also be quoted that refer to the same subject, but we have already enough proof to show us that it is wrong to judge one another; and they are the words of the Savior, which will stand when heaven and earth will pass

away, and which will stand against us at the day of judgment if we will not heed them.

Now, dearly beloved reader, let us come right home to ourselves and see whether we are entirely free from this habit, or whether we are yet found among those that the Savior has reference to in Matt. 7:4, 5, who see the small faults in others, and not the great faults in themselves, and who try to pull out the mote out of the brother's eye, and consider not the beam in their own eye. I have often thought why is it that we so readily see the faults of others and not our own, and are so ready to judge others and not ourselves? There may be different reasons for it: First, we are yet too carnally minded; we lack charity (which is love to all our fellow-beings) in our hearts, and leave too much room in our hearts for that evil spirit whose greatest pleasure is to sow contention among churches, neighborhoods and families.

Another reason may be that we see others having a better reputation, and receive a little more honor than ourselves, and for jealousy's sake we try to make known their faults, in order to injure them and elevate ourselves. But brethren, let me tell you that this is a very dangerous way to elevate our character, because according to the Savior's words, we may thereby bring condemnation upon ourselves, and at the same time injure our brother, and bring disunion into churches and neighborhoods.

I will, however, leave this important part of the subject for your own consideration, and in conclusion would yet say, Let us take the advice of the Apostle which he gives us, Gal. 6:1, "If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness,—considering thyself lest thou also be tempted." Let us all try to encourage one another on our journey through the trials and temptations of life; try to use all our influence for good; pray for one another; for the fervent, effectual prayer of a righteous man availeth much; try to be bright and shining examples to the rising generation; try to build up the cause of Christ; leave judging for the great Judge, before whom we must all appear and give an account of the deeds done in the body, whether they be good or bad. Let us make use of the talent the Lord has trusted in our care, and not hide it in a napkin, but trade with it that when he comes to reckon with us, we may hear the blessed words, Well done, good and faithful servant; enter into the joys of thy Lord.

What I wish for myself I wish for you all, and that is a home in the shining courts of heaven where parting will be no more.

LEVI A. BLOUGH

THE VISION AND THE KNOCK.

BY SUSAN COOLIDGE.

The trance of a golden afternoon
Lay on the Judean skies;
The trance of vision like a swoon,
Sealed the apostle's eyes.
Upon the roof he sat and saw
Angelic hands let down and draw
Again the mighty vessel full
Of beasts and birds innumerable.

Three times the heavenly vision fell,
Three times the Lord's voice spoke,
When Peter, loth to break the spell,
Roused from his trance and woke,
To hear a common sound and rude,
Which jarred and shook his solitude—
The knocking at the doorway near,
Where stood the two from Cæsarea.

And should he heed or should he stay?
Scarce had the vision fled—
Perchance it might return that day;
Perchance more words be said
By the Lord's voice—he rises slow,
Again the knocking; he must go;
Nor guessed while going down the stair,
That 'twas the Lord that called him there.

Had he sat still upon the roof,
Wooling his vision long,
The Gentile world had missed the truth,
And heaven one "sweet new song."
Souls might have perished in blind pain,
And the Lord Christ have died in vain
For them;—he knew not what it meant,
But Peter rose and Peter went.

Oh, souls which sit in upper air,
Longing for heavenly sight,
Glimpses of truth all fleeting fair,
Sit in unearthly light!
Is there no knocking heard below,
For which you should arise and go,
Leaving the vision, and again
Bearing its message unto men?

Sordid the world were vision not;
But fruitless were your stay:
So having seen the sight and got
The message, haste away!
Though pure and bright thy higher air,
And hot the street and dull the stair,
Still, get thee down; for who shall know
'Tis not the Lord who knocks below?

—Christian Union.

For the Herald of Truth.

THEY THAT ARE CHRIST'S.

"And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

It is one thing to profess Christ, but altogether another to belong to Him. We believe that it can safely be said that a large majority of those professing to belong to Christ are fatally deceived; as no one can rightly claim to belong to Him unless he is *born again* and is a *new creature in Christ*, and yields a willing obedience to all His precepts, and follows His example in his daily walk, and has, according to the words of the text, "crucified the flesh with the affections and lusts." A sacrifice must be

Mark well the reading of the sentence; it is in the past tense, "*have crucified*," etc., signifying that no one could be Christ's without having made the sacrifice, and having crucified not only the flesh, but everything that pertains to it—the affections and lusts. It is therefore evident that if any one has crucified the flesh, it must necessarily also be dead and buried, so that he cannot any more walk in it, but according to the 16th verse of this chapter, he will walk in the Spirit (having been born of the Spirit), and therefore, as implied in the latter part of the verse, he shall not, or will not fulfill the lusts of the flesh. This would be just as impossible as for one who is yet in the flesh to please God, for "they that are in the flesh *can not* please God." Rom. 8:8.

In the verse following the text, the apostle says, "If we live in the Spirit, let us also walk in the Spirit," meaning that if we have received the Spirit of Christ, and have been made alive in him, let us remain in him, and by his grace keep the flesh, which has been crucified, with the affections and lusts under subjection, and walk in the Spirit and bring forth the fruits of the Spirit.

In Rom. 8:9, the apostle says, "But ye (they who have crucified the flesh) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Here the apostle speaks plainly and says, "Now if any man have not the Spirit of Christ, he is none of his."

Further, in the 10th verse the words of the text are substantiated: "And if Christ be in you, the body (flesh) is dead because of sin;" dead, because the Spirit of Christ dwelling in you, keeps the flesh with the affections and lusts under control. If therefore the flesh is crucified, the body dead, and the Spirit has its full power, its fruits will be made manifest, which in all who are led by it, is "goodness, and righteousness, and truth; proving what is acceptable unto the Lord." Eph. 5:9, 10.

Where the fruits of the Spirit are not manifest, the flesh with the affections and lusts have not yet been crucified, notwithstanding the claim to belong to Christ, for "ye shall know them by their fruits." Matt. 7:16. "A city that is set on a hill cannot be hid." Every one bears either good or bad fruit, and those who are Christ's cannot bear evil fruit, neither will they be "barren nor unfruitful," for Christ says, "Every branch in me that beareth not fruit He taketh away." John 15:2.

As the fruit of the Spirit, where the flesh has been crucified, are manifest, so the fruits or works of the flesh that has not been crucified are also manifest, which are these, "Adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, mur-

ders, drunkenness, revellings, and such like." Gal. 5:10—21.

Take heed, therefore, that, "knowing the time, that now it is high time to awake out of sleep." * * * The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:11, 12. Let us "know this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." For he that is dead is freed from sin." Rom. 6:6. The Lord be with you all who have crucified the flesh. Amen.

H. B. BRENNEMAN.

For the Herald of Truth.

PRAYER. 1 Peter 3:12.

Prayer is the sincere desire of the heart, whether spoken, or unexpressed in the heart. How often do we find this to be true when we raise our thoughts to God, and humbly bow beneath the yoke, and give our shoulders to the cross, in the faithful performance of duties which are to a greater or less degree irksome and displeasing to the flesh.

We all have trials and temptations, but while we are laboring under these, we may rest assured that God is watching over us, and that he hears the feeblest sigh of prayer that we offer, and grants us the needed measure of strength. This should be to us a continual source of comfort and encouragement.

We may remember, too, how Jesus strove with the tempter, and how he said: "The spirit indeed is willing, but the flesh is weak."

The poet also, in that beautiful hymn, "What a friend we have in Jesus," says: "Have we trials and temptations, Is there trouble anywhere, We should never be discouraged, Take it to the Lord in prayer."

When sinners are willing to pray and trust the Lord's promises, then they hear the knocking of the Savior at the door of the heart, and open to him, and he will enter in, and there will be joy in the heart. When Saul was brought to the Lord, it was said to Ananias: "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth."

Thus when the sinner prayeth with a sincere heart for salvation the Lord will hear him, and he shall find rest; for when he prayeth with sincerity, he will receive the same willingness to do what the Lord commands him that Saul had. If a sinner prays and is not willing to do what the Lord requires of him, it proves plainly that he is not sincere. Sincerity of heart includes a willingness to do; and as long as we are not willing to do, all our prayers are in vain. Faith and obedience are inseparably coupled together in the great plan of salvation.

No one can be more happy than a true Christian, and it seems to us that every one would labor to come to a true knowledge of God, and dwell in the sunshine of his love, which is the highest happiness to which we can attain. Many indeed take the ways of sin for their highest enjoyment, but this is the sure way to unhappiness and misery. If the Christian indeed meets with trials and temptations, and difficulties beset his way, he can comfort himself in them with the words of the apostle, 1 Peter 1:6, 7: "If need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Let us then not neglect the great and solemn duty of prayer. While in health, let us pray; when engaged in the daily routine of duty let us pray; when in the house of worship, let us pray faithfully, diligently, sincerely; when sick let us pray for grace to bear it and returning health if the Lord will; when recovering from sickness let us thank God for it; let us pray for all men; and for all things that we may need, and praise God for all that he gives us, but above all let us pray for a new heart and a right spirit and grace to persevere in the path of virtue, truth and holiness.

Pray without ceasing, and praise the Lord everywhere and under all circumstances, and God will be with us and bless us.

A SISTER.

THE LOVING HAND OF GOD.

A few months ago a lady in England wrote to a friend in New York, concerning a son of hers who had gone to America, and was then in one of the Western States. News about him had made her long to have him with her again, and she now wrote to this friend to help her in getting him back. She apprehended for him the passage through New York, and greatly desired that some one might receive him there upon his arrival by train, take care of him till a certain vessel sailed, and see him safe on board this vessel for London.

The lady's friend was, himself, about to sail for England: his time was already set, and barely allowed the youth to reach New York from the distant place where he was. He arrived, however, a few hours before the time of sailing, and both, with other friends, were soon ploughing through the angry waves of the disturbed Atlantic.

It did not take long to see that the young man had been, during his residence in the West, taking lessons at a sad school. His protector and friend felt deeply grieved, and thought to himself,—What an end for the poor young man unless

the goodness of God lead him to repentance. Also, what a sorrow for his Christian mother when she discovers all this. It reminded him, with pain, of another mother's saying: "When my children were small they trod on my dress, now they tread on my heart."

Under these feelings he spoke to the young man, telling him what weighed on his heart. The youth freely confessed that his life in the West had been very wild and wicked, but when he was in bad company he could not help doing as they did. He once tried to be a Christian, but he had been unable to walk as one, and now he thought it was useless for him to make any more attempt at it. Evidently, to be a Christian was, in his mind, as it is, alas! in many more, to do something nice for God. Oh! how long it takes often, and how much humbling, to bring a soul to know that it is not so, but just the other way, *i. e.*, that it is *God who has done something wonderful for us.*

A few days later, the young man was conversing with a lady passenger, and as she spoke to him of his soul he said, "Oh yes! this is all very well, but I am young, and I want to enjoy myself; I want to see life."

"And what if you should see death?" was the lady's prompt reply.

This smote him, and with a troubled look he said, "I don't want to think about that."

Shortly after this he was taken ill, and, to the end of the voyage, moved only with pain from his bed to a lounge in the saloon. There he would lie, evidently sad at heart, and from time to time opening his mind to his friends. All he could say was about his wickedness, and how justly God might have cut him off in the midst of it. "And I believe His hand is upon me now," he said once.

The last day of the voyage had come, and it was Sunday. The captain had requested a servant of Christ on board to preach, and as many as could or would, at the hour, assembled in the saloon. The sick young man was there too.

The preacher read for his text a part of the tenth chapter of Luke,—the "Good Samaritan." In his discourse he showed how that the Lord is there, in a wonderful manner, teaching the lawyer what he really is: a poor sinner, who has left Jerusalem—the place of God's abode—to go to Jericho—the place of God's judgment: that the Priest and the Levite—the representatives of law—did the man no good; and so trying and trying, doing, doing, could bring no sinner one step nearer God. After all his efforts, he was still there in the same place as the devil, that great thief, had left him, naked, wounded, bleeding, half dead.

But it is just then the Savior meets him. Jesus came to seek and to save that which was lost. The sinner is guilty—Jesus

died for him. The sinner is away from God—Jesus came to reconcile him to God. The knowledge of this is the binding up of his wounds, with oil and wine poured in, *i. e.*, *peace in his soul,—peace with God.*

The preacher said much more about that blessed scripture, but what is now related took hold of the young man's soul.

"I never heard anything like it," he said to some one after the meeting. "Why, if the preacher had known everything about me, he couldn't have told it out more fully. I never saw the gospel like this before. I always thought I must try very hard, and do a great deal, but here it is plain it is not so. It is because Jesus died for our sins; a sinner is saved when he believes, and not because he does some great thing for Jesus."

Scarcely had the young man reached his mother's house, when it became plain his illness was very dangerous. Week after week he lay upon his bed between life and death. His friend and fellow-voyager saw him twice, and all seemed peace in that chamber, where the next visitor might be he who, a short time since, was to him the king of terrors. They spoke as freely as the sick one's strength allowed about the things unseen. The king of terrors had become to him only a servant, to let him "out of the body" where he was suffering, to be "present with the Lord" where perfect bliss flows on without a break.

Oh, the power of the *grace of God!* It "bringeth salvation" *first of all*; then sets to work, "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The young man still lives at the time of penning these lines; and should it please God to restore him to health again, He will, no doubt, *teach* him, as He has already *saved* him. The "Good Samaritan" was not content with merely binding up the wounds, and pouring in oil and wine, but also "set him on his own beast," *i. e.*, Christ gives *power* for a holy walk as freely as He saves.

Reader, may you know the grace of which we speak.

"Great God of wonders! all Thy ways
Are wondrous, matchless, and divine;
But the blest triumphs of Thy grace
Most marvellous, unrival'd shine:
Who is a pardoning God like Thee?
Or who has grace so rich and free?"

P. J. L. in Messenger of Peace.

THE MORE we are crucified with Christ, and the more self is taken out of the way, the more we shall be filled with his holiness.

For the Herald of Truth.

CHRISTIAN FREEDOM.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2.

To be guilty of a crime which brings shame and disgrace upon the transgressor, is indeed a great punishment, even if he escapes the penalty of the law; for when he has been detected and his crime made public, so that those he meets look upon him with contempt, causes him to turn away his face with shame, perhaps wishing he could escape to some remote spot where he would be a stranger among strangers. Besides this, a knowledge of having transgressed the law of God, the penalty of which he cannot escape, fills his heart with remorse, thus making the punishment two-fold.

Were it possible that such a one could be made free by another stepping in between the broken law and the transgressor, taking upon himself the penalty, satisfying the demands of the law, and the shame and disgrace be lifted from the guilty one, so that every one would again recognize him as innocent, even forgetting the crime he had committed, that he could again move in society as before, what a great relief it would be to him! what a wonderful burden it would lift from off his shoulders!

We were all under spiritual condemnation because God's law had been broken by the transgression of our first parents, and the penalty was death—eternal death,—and "so death passed upon all men." Rom. 5:12. Under this condemnation we lay until the Son of God as a mediator came between us and an offended God, took upon himself the penalty, and satisfied the demands of the law.

Christ by his death paid the penalty for the transgression of our first parents, yet our personal transgressions make us guilty before God. "Our sins have hid his face from us." Isa. 59:2. If we would be made free from our sins, the blood of Christ is also sufficient to release us, and if we believe in Him, come to Him confessing our guilt, He will make us free. But if we continue in our sins, and live after the flesh, we shall die—still be guilty and pay the penalty of the law which was broken in the garden of Eden. God is satisfied with the offering, and "he that believeth on Christ is not condemned; but he that believeth not, is condemned already, because he hath not believed on the name of the only begotten Son of God." John 3:18.

Christ, therefore, being the *Way* by which we gain access to the Father, by believing in Him we acknowledge Him as the *Truth*, and are made free. John 8:32; 14:6. "If the Son therefore

shall make you free, ye shall be free indeed." John 8:36. "And 'being made free from sin, we become the servants of righteousness.' Rom. 6:18; we are made partakers of His Spirit, and are one with Him, and *in* Him. John 17:21; Rom. 12:5. Then, according to the words of the text, we are not condemned (verse 1), and the law of the Spirit of life (verse 2) has made us free from the law of sin and death. Gal. 5:18.

Now that we are no more under condemnation, but are free from the law, sin shall not have dominion over us; for we are not under the law (of sin and death), but under grace. Rom. 6:14; and being made free from sin, and become servants to God, we have our fruit unto holiness, and the end everlasting life. Rom. 6:22.

H. B. BRENNEMAN.

For the Herald of Truth.

THE TRUE VINE.

JOHN XV.

Christ says: He is the true vine and his Father is the husbandman. Every branch that bears no fruit He taketh away, but every fruitful branch he purgeth that it may bring forth more fruit. Through the vine flows the sap that gives life and vigor to the branches, and stimulates them to partake of its own nature.

The faithful disciples of Jesus have been cleansed through the word which he has spoken unto them, for his word is life, and if we abide by it we shall also live. It is manifest that the branches of themselves cannot bear fruit except they abide in the vine. An inseparable union must exist between the two in our manifestation of love, faith, and obedience to his word. He has loved us first, and in this can we show our love in return, when we become faithful to his command, and trust in the saving power of his blood. When this complete union continues to exist we may be distinguished as branches of the true Vine by the fruit we bear, for every fruitless branch will be cast forth and wither.

We cannot be recognized as fruitful branches unless we comply with the requirements of the word which he has spoken unto us, the observance of which will constantly contribute to the advancement of our spiritual growth in Him. Though the world hates us, and looks upon us in contempt and derision, the tender chords of love and union which unite vine and branches yield a flow of joy at the knowledge that He was hated first, and that because He has chosen us out of the world therefore the world hates us.

This close alliance of the true disciple to his Master demonstrates the utter impracticability of his followers to mingle with the degrading vanities of this world,

and to completely enjoy its friendship. For if we continue in his love we also keep his commandments which deny us the indulgence in the folly of pride and all intemperance and ungodliness, which are but fleshly lusts. If we comply with his commands we are enabled to enjoy his sweet friendship which is at variance with the friendship of the world. How inviting the thought that a compassionate Father has suffered it to be made possible, through the sacrifice of his only begotten Son, for degraded fallen creatures to become again initiated into his favor, and that he is willing indeed to receive us again as his own. Though naturally polluted with sin and iniquity, He is willing to call us his friends and children if we do whatsoever He has commanded us to do. Greater love hath no man than this, that a man lay down his life for his friends. A. METZLER.

For the Herald of Truth.

EARTHLY SABBATHS.

"Lord with the Sabbath's earliest rays,
Make in our hearts the notes of praise;
And when we to thy house repair,
O let Thy Spirit meet us there!"

How sacred and blest to God's saints are these holy sabbaths! They remind us so sweetly and blessedly of the eternal sabbath of glory into which ere long the pure in heart shall enter. How full of glad inspirations and joyous songs of praise are these earthly sabbaths to every pilgrim traveler along life's weary way! Yea these sacred rests of the God's own ordinance are boons indeed and as so many refreshing oases amid the parched deserts of this world. Glory be to God!

Cheer up, beloved, therefore, and devoutly sing a thousand anthems to God as the great and good author of these blessed sabbaths! How hallowed the seasons we spend before the Lord by these mile-stones of life and the consecrated rests on our journey to the better land! How greatly are our hearts delighted and our souls thrilled during God's blessed sabbaths we gather with the redeemed of the Lord to sit together in heavenly places in Christ Jesus in the use of all the means appointed to approach to and commune with the Father of our spirits. How near indeed heaven appears to approach us or we to approach heaven! Why indeed these delightful and consecrated sabbaths seem the very ante-chambers of the Most High! There verily it is that heaven meets us and joyfully greets us and manifests to us a glory never manifested to the world. Hallelujah to God for the happy institution of the Christian sabbath! Let us greatly appreciate and revere all these hallowed sabbaths of the Lord.

"Thine earthly sabbaths, Lord, we love;
But there's a nobler rest above:
So that our lab'ring souls aspire,
With ardent hope and strong desire!"

Newark, N. J. I. N. KANAGA.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 1, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to send MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 85," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If this label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

If you wish your papers charged from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

* Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC FOR 1885.—We still have on hand a number of our Family Almanacs, which will be sent to any address postage prepaid at 8 cents per copy, or 60 cents per dozen. Send for it.

HOME OF THE BLEST.—A beautiful hymn set to music, and both the hymn and the tune composed by Bro. H. B. Brenneman. It is printed on a sheet 11 by 15 inches, and to those who love good spiritual song, it will be of interest. Bro. Brenneman has still some of these on hand, and as he has kindly offered to give all the proceeds, after the printing is paid, to the Evangelizing Fund, we trust many will send for it. Price: single copy, 5 cents; 3 copies, 10 cents; 10 copies, 15 cents; 25 copies, 50 cents. Address H. B. Brenneman, Elkhart, Ind.

CORRECTION.—In the poem, "Look up," on the first page of the paper for Feb. 14th, in the first line of the last stanza, for "Wrath," read "Wealth."

NOTICE.—In the advertisement headed FREE! on page 64 of the Herald for Feb. 14th, the signature was given, E. Lewiston, Mahoning Co., O., which is incorrect. It should have been, *Yoder & Metzler*, East Lewistown, &c. Any of our readers who desire stock in their line, will no doubt do well to correspond with this firm.

TO THOSE IN ARREARS.—It is not a pleasant task for an editor or publisher to ask his patrons and friends for money, and yet it often becomes a necessity for publishers to do so, and as there now are quite a number who are in arrears for the HERALD OF TRUTH, we herewith earnestly appeal to them that if it is in anywise possible, they would very soon remit to us the amounts they owe. What you owe may seem like a small amount, and something that needs but little attention, yet this one dollar that you owe added to the one dollar that 50 or 100 others owe, makes altogether a large sum, so that though it may be but a trifling sum to you, with us it amounts to many hundreds of dollars, and as times during the past year were very close and money scarce, we need your aid all the more. Besides this the translation of the Martyr's Mirror into the English language is now almost completed, at an expense of some two thousand dollars, and to put it in print and issue it will require an outlay of several thousand more, and to meet this expense, we need your assistance. A prompt remittance of what is owing us will enable us to go on with the work, and for this reason we have ventured to press this matter upon you so earnestly. Please do all you can to help this work on, for in thus assisting us you not only help us, but you likewise help the work of the Lord.

BRO. A. H. KAUFFMAN writes us from his new home, Burns, Marion Co., Kansas, as follows: We have moved from Conlogue, Illinois, and arrived here on the 28th of January. We have built a little house and feel at home quite well. We live on the edge of Butler county, where there is a fine rolling prairie thinly settled, and where the land is still cheap.

SCARLET FEVER.—In Howard and Miami counties, Ind., there seems to be considerable scarlet fever during the present winter, as is shown by several deaths, given in our obituary-list. Bro. Absalom King writes us that aside from those given, four others also died in the neighborhood, whose names and ages he was not able to give, and for whom no services were held at the time, on account of the sickness of other members in these families.

ONE OF OUR subscribers writes us as follows: "Dear Brethren and fellow laborers in the vineyard of the Lord, I wish you God's blessing for the year that has just expired and also for the present one, in spreading the gospel truth abroad through the HERALD OF TRUTH, that more sinners may be awakened and brought from darkness into light. I have been a subscriber to the HERALD OF TRUTH for twenty years, and it is a welcome visitor still. My family and I wish to renew our subscription for the year 1885, for its continuance as before. Yours, etc. G. S."

REMARKS ON SUGGESTIONS FOUND IN A LETTER.—*Angels* are not men, and men never become angels. The angels are an order of created beings. Men are another order of created beings. Redeemed children are often made angels by preachers in funeral sermons. This is a mistake. They are redeemed human beings; saints—not angels.

The Devil, who is called the Old Serpent, is a fallen angel of high order. Being created with the capability of aspiring to things beyond his proper limits, he aspired and exalted himself and fell, i. e. was cast out of heaven, and through him sin came into the world.

We have no proof that Adam and Eve had any children born to them in Paradise before the fall. If they had, these children would not have been angels, but men, of the same order as Adam. But of these there is no intimation in the entire Scriptures, and consequently we can base no argument on any such supposition.

THE WEATHER.—We seldom have much to say about the weather, but as the present winter is an exceptional one, we believe it will not be out of place for the HERALD OF TRUTH also to make a record of the fact. All over the country during the past two months we have had one storm following another, and alternating between snow, rain, and extreme cold, and now during the past two weeks we have had in addition to the deep snow extremely cold. On Friday Feb. 13th, the thermometer in Elkhart varied from 25 to 33 degrees, which was the coldest, so far, of the season. On Friday the 21st the thermometer showed 18 degrees and on Saturday 20 below zero. We have never

experienced a winter in which so much snow fell, and in which the extreme low temperature continued so long. In consequence we hear many complaints; the roads are drifted, rail-roads are blockaded, trains are delayed, mails irregular, some of the manufacturers are running short of coal and materials; even some of the necessities of life are hard to obtain; trade and business are retarded, the poor and those out of employment find much difficulty in keeping hunger and cold from their doors, and many who are not in need of any of the necessities or comforts of life complain much of the inconveniences of the weather. We feel however that as our heavenly Father knows best what is for our good, and as he orders it, so it is well and we will be satisfied, and thank him every day for the good he gives us. We should never find fault with what God does, for all his works and all his ways are good, and he deals with us in mercy. Blessed be his name forever.

EVANGELIZING MEETING.—The second Annual Meeting of the Mennonite Evangelizing Committee was held at the Shaum meeting-house, Elkhart county, Ind., on Wednesday, the 21st of January. It had been the purpose to hold public services and set before the people the necessity of spreading the non-resistant doctrine, and of building up the small churches and strengthening the scattered members. This, however, was frustrated by a funeral service coming on the same hour, and nothing was done farther than to elect officers for the year and hear and accept the treasurer's report.

The Managing Committee consists of three, whose duty it is to find out where there are small churches and scattered members, and places that should be visited and have the gospel preached, and then supply such ministers as will go, with means out of the Evangelizing Fund. The Treasurer receives and takes care of the funds and acknowledges all receipts through the HERALD OF TRUTH, and pays out the amounts ordered by the Managing Committee.

Some money was used in the last year to meet the expenses of brethren engaged in evangelizing, and we have reason to believe it was the means of enlightening a number of souls in the truth of the Bible, some of whom have confessed Christ.

There is at present a considerable surplus in the treasury ready to be used. This fund is intended for the church in any part of the United States and Canada. An application from any point for money will be recognized if there is a satisfactory guarantee that it will be used for the purpose for which it was given.

Any person who desires to consecrate some of the money which the Lord has lent him to be used by the Evangelizing Committee, in spreading the Gospel, can send it to the Mennonite Publishing Co., or directly to the Treasurer, Joseph Summers, Elkhart, Indiana. Any application for funds should be made to Martin D. Wenger, Elkhart, Ind.

EVANGELIZING.—We have during the past years encouraged the brotherhood to earnestness and activity in the preaching of the gospel and the building of Zion. Many times, however, where ministers would have gladly gone, the all important question came up, How shall I be able to meet the expenses of the trip? and the desired work could not be done for the want of means.

Through the means provided by the Evangelizing Committee this difficulty is to some extent removed, and now we ask our ministers to show a redoubled zeal in the work of the Lord. Go, and preach the gospel; we say not now, to heathen lands—but in your own country; in your own state; in places within your reach, and where you have the language which your hearers can understand. There is much to do here, among the scattered members; in the weak Churches; in places where the descendants of our people live, without Church privileges. Go preach to them, and seek to lead them to Christ and if you have not the means ask for them of your Church; if your Church cannot or will not give them, ask the Evangelizing Committee, and they will furnish them if it is in their power. Let not the work of the Lord be left undone. One soul is worth more than all the world. We once made a long and a quite expensive trip, in company with an old fellow minister, and during the journey he said, one day, to us, as we were conversing about the time, labor and expense that we were devoting to the work: "If we could be the means of bringing only one soul to

Christ, we would have gained more than the whole world is worth." We have never forgotten that remark, and as we go preaching, we often think of it and it gives us new courage to go on even if all seems unpropitious. The apostle Paul also writes to his spiritual son Timothy: Preach the word; be instant in season out of season; reprove, rebuke, exhort with all long suffering and doctrine."

CHURCH NEWS.

THE BRETHREN James Coyle and Eli Stoffer of DeKalb Co., Ind., visited the brethren and sisters near Gar Creek, Allen Co., Ind., on the 5th of Feb., and held five meetings, which were well attended, and the brethren have reason to believe that there are a number of souls almost persuaded to come to Christ. They desire to be visited again.

FROM ARKONA, MICH.—The brethren at Arkona, in Antrim Co., Mich., organized a Sunday-school on the 8th of Feb., and have sent for Bible School Hymns to sing from. They manifest a commendable zeal in trying to interest their young people and keep them under the influence of the church. We trust the Lord will so bless them in their efforts, that they may be instrumental in doing much good. The Sunday-school is an excellent place for the children and young people, and wherever there is a good Sunday-school maintained by the brethren, we generally see the church prosper.

BRO. J. S. COFFMAN of Elkhart is at present on an evangelizing trip to some of the churches in Ohio. He spent a few days with the brethren near Elida, in Allen Co., visited the church in Hancock Co., the Reilly Creek church, and intends also to go to Medina, Wayne, Holmes, Fairfield and Hocking counties before he returns. He reports quite an interest in the Hancock Co. church, being there eleven applicants for baptism. Bro. Jacob Horning of the Hancock county church proposes to accompany Bro. Coffman to Fairfield county. May the Lord bless the brethren in the important work in which they are engaged.

THE BRETHREN G. D. Heatwole and C. Brunk visited the churches in Maryland during the month of February. Bro. Heatwole preached at Stauffer's Church, in Washington County, on Wednesday, the 18th, at Clear Spring on the 19th, at Reiff's on the 20th, and on Sunday, the 22d, he expected to be at Miller's and then start for home on the 23d. We hope their visit may encourage and strengthen the brethren and sisters, and be the means of bringing, at least, some souls to Christ.

For the Herald of Truth.
MY VISIT.

(Continued.)

On the 20th of Jan. I bade farewell to my dear sister Magdalene, her husband and family, and with my face turned homewards, took leave of my nephew and niece, S. A. Lewis and wife.

The next day I boarded the train at Geneseo, Ill., enroute for Kansas City, feeling sorry that I could not go farther east to visit my friends and brethren in Indiana and Ohio, and especially my esteemed sister, Sarah Fishback and family, of Rushville, Va., whom I have not seen for 16 years. I hope these dear friends will bear with me for not extending my trip to visit them at this time. The Lord alone knoweth whether we shall ever meet again in this world or not; but let us all strive to meet above where there shall be no more parting forever.

As I sped on my way rejoicing over the omens of good I had seen in Illinois, and the spiritual edification which I myself received there, I chanced to see a woman seated toward the front end of the car that attracted my attention, because of her plain attire and the covering (cap) under her bonnet. When I approached her, I soon learned that she had also taken me as belonging to a church, teaching non-conformity to the world, and remarked, How pleasant it is thus to know each other.

Though we met as strangers to one another, it was a great satisfaction to both of us to be able to converse upon the simplicity of the Gospel. Her home was in Oregon.

I know a man well who was afraid to sleep in the same room with his brother in the faith, as they chanced to meet at a hotel on a certain Saturday night. In fact each objected to sleeping in the same room with the other, and knew not that they were brethren until the church bell called them off together to church services.

On Tuesday evening Jan. 27th I was met at Harper, Keokuk Co., Iowa, by Bro. Adam Wenger, who conveyed me over the 15 inches snow, a distance of 6 miles, to the brethren Solomon Wenger and William Lineweaver. The latter though he had not seen me for thirty years, recognized me at once. We were school boys together in Virginia.

These three are the only brethren of our faith in this vicinity, and we tried to edify one another while together as we received grace from above. We had a happy season, long to be remembered, to God be all the praise. These brethren earnestly desire to be visited by ministers: they are hungry souls desiring to be fed.

There are many good people in this vicinity, mostly all from the valley of Virginia, and principally of the Dunkard faith. They have a large commodious

meeting-house, several ministers, and regular services. I visited the grave-yard near by accompanied by Bro. Solomon Wenger, and viewed the resting place of my beloved sister Frances, buried here by the kindness of these people six years ago. As I bent speechless and weeping over her tomb a long train of sweet memories came ushering into my mind. I thought of her devoted life—how consecrated, how willing she was during the twelve months she stayed with us in Kansas to yield to everything for Christ's sake; the parting hymn when she left us there, and the parting hand as she said, with faltering voice, "Farewell—pray for me." I stood here by the grave, side by side with Bro. Solomon, as he wept over the grave of his departed companion, "refusing to be comforted because she is not." Dear brother,

"Through many cherished scenes of life,
Ye hand in hand have journeyed on;
For her the labor and the strife
Are over, the peaceful goal is won.
The pleasant voice and cheering smile,
Which oft have soothed thy harassed mind,
Are gone but for a little while;
She hath not left thee far behind."

Then mourn not that an heir of grace,
Has reached the goal of hope and faith;
Press onward in the Christian race,
Brief is your parting now by death.
Soon thou, too, wilt be called to leave
This earth, where sadly thou dost roam;
Soon joyfully wilt thou receive
In heaven's her gentle "Welcome home!"

On the 2nd of Feb. my nephew S. A. Lewis of Ill., met me at Washington, Iowa, and we traveled together to the proposed settlement in Butler Co., Kan. Here, to my surprise, I met Bro. A. H. Kauffman and family, already located on a lot in Burns. We found them in good spirits, and departed on the evening train, meeting my wife and two little girls the next day at Newton. I found brother and sister Graybill, of Newton, in more favorable health than when I left, and was soon in the presence of those at home, after an absence of about six weeks. Many thanks to the ever gracious God, for his protecting care over those at home, and for my safe journey, and the many warm receptions and kind favors by those I met abroad. Visiting the scattered brethren is a source of joy and spiritual profit.

REUBEN J. HEATWOILE.

ACCOUNT OF A VISIT.

On Tuesday, the 27th of January, my wife and I went to visit some of our relatives and friends on the Haw Patch. Among others we visited Bro. Jonathan Zook, who has been afflicted with a very troublesome disease for some eighteen months. The disease causes him severe pain and stinging, so that he has to be kept under the influence of morphine to relieve the pain. He has tried many of the first class physicians, but has failed

to get any help. He feels very anxious to find relief of this strange affliction and asked an interest in our prayers. Now I for one, feel that if all God fearing people would humble themselves in earnest prayer to the Lord, that by the divine help and our prayers, he might be healed. We have the same God that Daniel and Elijah and the three Hebrew children had, and to whom they prayed and received help. We have the same God through whom, by the instrumentality of Peter and John, the lame man was made to walk. We might also mention others.

Brethren, where is our faith? I sometimes feel, that if our thoughts and actions were more heavenly, and not so much in accordance with the things of earth, and if our faith in the Lord Jesus were stronger, and we would offer up ourselves more fully to a living sacrifice unto the Lord, he would not only cleanse us from all sin, but also heal us of our bodily infirmities.

For the Herald of Truth.

JESUS AS A COMFORTER.

When Jesus was upon the earth He loved to comfort those that were in trouble. Those who came to Him with their sorrows and afflictions were always relieved, and went away with his peace and blessing resting upon them. And his comforting influence was felt wherever He went. See Him at the gate of the city of Nain as the funeral of a widow's only son was passing by. See that bereft mother weeping over the loss of perhaps her only comfort and support. When Jesus saw her his heart was moved with compassion; He said to her, "Weep not," and her bleeding heart is filled with joy as he restores her son to life. We see Him shedding the tears of sympathy over the grave of Lazarus, and restoring the home of Mary and Martha to happiness again as He calls their brother from the dead. His tears flowed in pity over his bitterest enemies as He foresaw the destruction that would come upon them. Thus all through the course of his life his loving nature was extended to all in healing the afflicted ones, giving rest to the weary, sight to the blind, feeding the hungry soul with the bread of heaven, and giving the thirsty the "water of life." Many learned to love Him supremely, and put their everlasting hope and confidence in Him. His disciples were often comforted when in trouble, and just before his death He spoke many comforting words to them. He said, Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you. I will come again and take you unto myself, that where I am ye may be also. When I am gone I will send you another Comforter, the Holy Spirit; he shall teach you all things and abide with

you for ever. My peace I leave with you; let not your heart be troubled, neither let it be afraid.

Jesus is now gone to his home in heaven, and is preparing a place for all who truly love Him. Those blessed words that He spoke to his disciples, He speaks to his followers still. He is just as able and willing now to comfort those in trouble as He was when on earth. He bids the weary and heavy laden ones come to Him for rest, and gives his Holy Spirit to all who ask. He is ever at the right hand of God the Father, pleading for his own chosen ones, and will come at last to take them to dwell with Him forever in the mansions of glory above.

DANIEL SPANGLER.
Shiremanstown, Pa.

For the Herald of Truth.

NOT OUR OWN.

"What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6:13, 20.

Now then since we are not our own, because Jesus has bought us with his blood, we ought also so to live, and not to use the members of our bodies for self gratification, but for the glory of God, whose they are. Let us use our hands and feet for Him by being ever ready to go where he would have us, and do the work for him. We must ever look to him for our orders. "The steps of a good man are ordered by the Lord." He will guide and teach us that we may use them for him; we dare not use them for worldly pleasure, and go to places where the Master cannot be named, because it would be out of place to speak of him. Do you think he would have his own to be there? Oh, let us be careful how we use these natural gifts. If we have really given our hearts to him, our thoughts and actions will be in accordance with his word; and it will not be hard to use our hands and feet for him. In our daily duties we can do this by doing and arranging all the little things decently and in order. Also our dress; if our clothes are made for his glory, there will be no useless trimming which costs so much time and strength, no "costly apparel;" by which perishable things we cannot glorify God, for he has forbidden us to wear such. Be ever ready to assist the poor, the aged, and the sick and afflicted, and remember Mark 9:14, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Make home cheerful and pleasant by speaking kindly, and by often speaking of Him, and uniting in prayer to him

with whom we hope to spend eternity. Let our voices be used for his glory by singing praises to him. How sad that we should ever have used our voices in singing foolish songs. But it is also sad that while singing some sacred hymn, we sometimes do not think of what we are singing. Let us ever remember to breathe a silent prayer that our mind and words may be in harmony. "Watch and pray," for Satan is ever trying to lead us astray. But we must pray in faith, "for without faith it is impossible to please God." And "with the shield of faith we shall be able to quench all the fiery darts of the wicked."

ANNA J. YODER.

For the Herald of Truth.

JUDGING OTHERS.

"Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged." Matt. 7:1, 2.

These words were spoken by our dear Savior in his sermon on the Mount, and are intended to show us how often we see the mote in our brother's eye, and are not aware of the beam in our own eye. Let us therefore take heed not to judge any one, lest we find on careful examination that we have greater faults ourselves than those we censure.

When I consider my own shortcomings as measured by the words of our Savior, I often feel as though Satan is at work with his whole army, trying to seduce us from the narrow path which leads to endless joy and happiness. O brethren, let us try and be more earnest, and more steadfast, in our endeavors to reach that heavenly home, where many of us have children, companions, brothers and sisters, and fathers and mothers, and what a joy it will be to meet them there.

Let us exercise ourselves in prayer and in the word of God, and as we meet together, let us converse of these things, like those of old who loved the Lord often spake to one another, and so encourage each other on the narrow way, edify one another, so that we all may grow in grace and in the knowledge of the Lord.

The word of God contains glorious truths, and every one will certainly be blessed in studying it and meditating upon it.

For the Herald of Truth.

THE POWER OF CHRISTIANITY.

While I was reading in the HERALD OF TRUTH for January 15th, I found an article written by the mistress of a slave, which brought to my mind a true story of a certain slave holder, a merchant in the milling business. The slave was converted, and sometimes when his master

had company, he prayed aloud. This disturbed their minds in the exercise of their worldly pleasures. One day the master said to his slave: "If you do not quit praying so loud I will sell you." This, however, had no effect on the mind of the slave and he continued praying to Jesus for deliverance as before. His master, true to his word, took him to a certain market for the purpose of selling him.

While there a certain man came to the slave and asked him: "Why are you here?"

"My Massa put me here for sale."

"Why, what is the reason?"

"He charged me with praying too much and too loud."

"Is that all?"

"Yes."

"Stay here: I will buy you; and then you may pray as much as you please; but don't forget to pray for me."

He purchased the slave and put him to work in his store house, in which he also had his mill. The consequence was that the slave being a Christian and honest, he drew custom to the mill, and brought his master much prosperity and great wealth, while the former owner began to decline in his business and property. This induced him to propose to buy back his slave. But the answer was: "No, you can buy him for no money." When he found that it was vain for him to make any further attempt to purchase him, he went to him one day to converse with him and ask pardon of him. The owner of the slave was on the lower floor of the mill, when he heard some unusual noise above, and going up to see what was taking place, what was his surprise and astonishment upon arriving at the place to find the former master and the slave clasped in each other's arms, frankly forgiving each other; the former master having come to a knowledge of the truth, and his heart filled with the love of God, he could rejoice in the love of their common Master with one who had been his slave, but who had so often and so fervently prayed for him. His prayer was answered. S. G.

Miscellany.

A WRITER in the *Religious Telescope*, on the tobacco habit takes the position that the older ministers may be excused, but of the young men it says that, if they are sufficiently intelligent and well-informed to preach the Gospel, they cannot be ignorant of the filthiness, the expensiveness and the injuriousness of the tobacco habit. And surely the young man knowing these things and who has not grace enough, and grit enough, to break away from the habit, has not the grace and intelligence to preach the Gospel.

CONFORMITY TO THE WORLD.

There is another sin which causes the Holy Spirit real grief, a sin which is becoming more common every day. It is the sin of *conformity to the world*. I ask a pleasure-loving, society-loving child of God "Which do you choose—Christ or the world?" His life gives this strange answer, "I choose *both*." *The doctrine of separation from the world has grown most popular. People stop their ears when it is spoken of.* But it cannot be blotted from the Word of God. It is a law of the sinner's life—"The world, not Christ." It should be a law of the believer's life—"Christ, not the world." You know how thoroughly the world is followed in its fashions, in its follies, in its conversation, in its amusements, in its ways (often dishonest) of conducting business, in its races, theatres, operas, dances, in its methods for raising money for benevolent objects, in its gambling, in its sale of drink, in its prayerless meetings. The world seems thoroughly to have persuaded the Church that separation is want of charity, that it does harm, that so long as a form of godliness combines with morality, further anxieties on its behalf is necessary, and further inquiry is impertinent. And Christians who really have an interest in the atoning blood, are beguiled by this sort of reasoning, and as their love for Jesus wanes cold, their love for society waxes hot. A glow comes over them in their intercourse with the unconverted that takes the place of heaven's love. I know why Christians backslide into the world. Because the heart, like nature, abhors a vacuum. It must be full of something. It must have satisfaction, and it is not wholly satisfied with Christ. It is satisfied with him for safety, but not for pleasure, or for companionship. The Holy Spirit grieves because of this—Christ is laid hold of only as a man lays hold of a life-belt when the storm is high, and lashes it up to the bulwarks again when the storm is past. The enormity of the sin lies in this—Christ is not reckoned enough, not good enough, not bright enough, not sweet enough, for daily life; the soul is invited to drink at the world's fountains, and the son's Lover is despised. Brethren, let us obey the voice of the Spirit, "Come out from among them, and be ye separate, and I—." "It is enough, Lord Jesus!" "We ask for nothing beyond Thyself." "Thou, O Christ, art all I want."—H. B. McCartney.

SELLING TO DECENT PEOPLE.

A temperance discussion once sprung up in a stage coach, crossing the Alleghenies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could

endure it no longer; then he broke out strongly, saying:

"Gentlemen, I want you to understand that I am a liquor-seller. I keep a public house, but I would have you know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself, he seemed to think that he had put a quicetus on the subject, and that no answer could be given. Not so, thought a Quaker, who was one of the company. Said he:

"Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers, thee would help ill off the race, and society would be rid of them. But thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards and loafers of them; and when their character and money are gone, thee kicks them out, and turns them over to other shops, to be finished off; and thee ensnares others, and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had facts on his side. The more "respectable" and attractive any public house is, the greater the mischief it is able to do in any decent community.

STOP AND WEIGH.

One morning an enraged countryman came into Mr. M.'s store with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M.," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got them home they were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.

"You lie, you young villain!" said the countryman, still more enraged at his assurance.

"Now, look here," said John, "if you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."

"Oh, you gave them to me, did you?"

"Yes, sir, I threw in a handful for the children to crack," said John, laughing at the same time.

"Well, now, if you ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter.

Much hard talk and bad blood would be saved if people would stop to weigh things before they blame others.

"Think twice before you speak once," is an excellent motto.

Married.

BRENNEMAN—WENGER.—On the 29th of January, in Allen county, Ohio, by George Brennenman, Benjamin Brennenman of Allen county, Ohio, and Anna Wenger of Rockingham county, Virginia.

MART—BLOUGH.—On the 8th of February, at the residence of the bride's parents, by Jonathan P. Snueker of Nappanee, Ind., Daniel M. Mast of LaGrange Co., Ind., to Lydia A. Blough, daughter of Joseph P. and C. H. Blough of Elkhart Co., Ind.

NEUHOUSER—SCHLATTER.—On the 5th day of February, in Allen Co., Ind., by Joseph Yoder, at the house of the bride's father, Peter Neuhoouser and Lydia Schlatter, both of Allen Co., Ind.

Died.

COCKLEY.—On the 9th of Feb., near Huntsdale, Cumberland Co., Pa., of spinal disease, of which she suffered over two years, sister Sarah, wife of Noah Cockley, aged 51 years and 21 days. She was buried on the 12th at Milltown Dunker Church, followed by a large concourse of friends. She died in a living faith, having the hope of a better life through Jesus, expressing a desire to depart and be with Christ.

BUCKWALTER.—On the 30th of January, in Lancaster Co., Pa., Amos M., son of Peter and Mary Buckwalter, aged 4 years, 5 months and 2 days. Services by D. Buckwalter and J. K. Brubaker. Text, Matt. 24:40, last clause.

"Fond parents, calm the heaving breast,
The Savior called him home;
Grieve not, your darling is at rest,
Beyond this vale of gloom."

"That cherub hand had need of one,
To join their songs of love;
Then weep not for your darling son,
He sweetly sings above."

REED.—On the 6th of Feb., in Medway, Clarke county, Ohio, Sarah (Zimmerman) Reed, aged 76 years, 1 month and 12 days. She was born in Pennsylvania, and emigrated to Ohio in 1865. She was a sister in the Old Mennonite Church, and lived and died in the faith and hope of the Redeemer and his promises. She was the mother of five children—three living, one dead, and one unknown. Services by J. M. Greider from 2 Pet. 3:9-14.

BLOUGH.—On the 21st of January, in Middletown township, Elkhart Co., Ind., of lung fever, Ora, son of Solomon and Frances Blough, aged 5 months and 17 days. Funeral services by Eli S. Miller and D. J. Johns, from Ps. 16:9. Buried at Forest Grove burying-ground on the 23d.

YODER.—On the 7th of Feb., in LaGrange Co., Ind., infant child, 7 days old, of Jacob and Sarah Yoder. Buried on the 9th, at Miller's burying-ground. Services by Henry A. Miller and D. J. Johns. Text, Mark 10:14, 15.

ESAU.—On the 8th of February, in Newbury township, LaGrange Co., Ind., of consumption, Moses, son of Jacob and Sarah Eash, aged 20 years, 3 months and 13 days. Buried at Hostetler's grave-yard on the 10th; services by H. A. Miller and D. J. Johns, from Isaiah 38:1.

MART.—On the 10th of Feb., in Newbury township, LaGrange Co., Ind., of lung fever, Cleveland, son of Frank and Katie Mast, aged 7 months and 28 days. Buried on the 12th at Miller's grave-yard. Services by H. A. Miller and D. J. Johns. Text, Matt. 18:1-6.

Letters Received.

WITHOUT MONEY.

Joseph Schrag, Levi A. Blough, Aaron Wall, Henry S. Rupp, Philip Stauffer, Heinrich Gortz, A. Metzler, P. P. Hersberger, David Byler, D. R. Bremer, Samuel Hoshalk, Wm. Kauga, Wm. F. Hildebrand, W. Spritzel, Rachel Philip.

WITH MONEY.

A—J. H. Austin, John Abrahams.
B—Amos Brennenman, Jos. H. Byler, John Bender, John Borkhold, Walter H. Brubaker, G. E. Barges, Wm. M. Baker, Catharine Byler, Christian Bomberger, Joseph K. Brennenman, Adam Baer, Joseph Burkholder, Joseph S. Baer, J. H. Brennenman, Barbara Bingers, John Brier, John M. Beller, Elam H. Brackbill, Benj. Brackbill, John R. Bruckwiler, Bernhard B. Bergen, Menno Bechtel, D. Bender, Francis Bickel, Barbara Belsley, Magdalene Bessing.
C—H. B. Cassel, Barbara Colough, Henry Cressman, Jos. W. Coffman, Cornelius J. Claasen.
D—David Detweiler, Jacob Denlinger, Abraham Denlinger, G. F. Fon Der Smith, Daniel H. Denlinger, Gerhard Dick, Mrs. Lizzie Detweiler, Wm. Dishen, H. Dalke.
E—C. Ehlman, D. Ewert, A. B. Ehlman, Barbara Ehlman, Cornelius Ewert, Maria Eschelman, Jacob Enns, John Enns, Jacob P. Epp.
F—Jacob M. Friesen, John W. Fast, John H. Friesen, Peter Franz, Elizabeth B. Franz, G. L. Fon Der Smith, Alm. Friesen, Nichol Friesen, Bernhard Friesen, Joel Fisher, Jacob H. Falk, H. A. Fisher, Mary H. Freed.
G—G. Goldshalt, Susan Gohlart, Andrew Guelcho, John M. Greider, Tobias E. Greider, Christian E. Greider, John E. Greider, Abraham Good, Peter H. Goertz, Daniel Greiser, John Goussen, Isaac Goertzen, Jon C. Gungrich.
H—Benj. Hartzler, Mrs. Mary Hostetler, Samuel Hage, Daniel Hostetler, Jacob Heinrichs, Andrew Hershey, Heinrich Heiber, Nicholas Heinrichs, Martin B. Herr, David Hershberger, Daniel D. Hershberger, Jonas C. High, Jacob H. High, Jacob Heiser, Catharine Heiser, D. S. Holdeman, Joseph High, Jeremiah Herr, Andrew Herr, Elias Herr, Margaret Herr, B. Herr, Dr. F. Herring, Jacob H. Hershey, Ephraim Hershey, Christ. Hershey, J. M. Hershey, Christ. Hooley, Dr. N. A. Herring, Abel Herring, Samuel Herr, Christian L. Hershey, Jacob Hartzler, Gustave Hagg, Jacob Hepper.
I—J. Karl Jantz, F. Jantz, John Ischy.
K—Abraham Klusen, Jacob Kirsch, J. S. Kralz, A. C. Klusen, Christian Kindig, Absalom King, Le. Knepp, C. T. Klunberger, Jacob Kohns, D. H. King, Peter Klusen, Jerry Kaufman, I. Kimer, John I. King, E. Kaufman, Jacob Kruicker, J. J. Kempf.
L—Catharine Losher, Josiah W. Leeds, Dietrich Lobrentz, Emma K. Lefever, John L. Landis, John S. Lefever, Henry Laman, Martin Loucks, John C. Lehman, Enos B. Loux, Jonathan Lauts, B. Loewen, Wm. Loucks, Stephen A. Luthy.
M—Jonas Martin, Abraham Martin, 2 Philip Meek, John Martens, Will. H. Moore, Abraham Metzler, Amos Mast, Jonas W. Meyer, Henry E. Metzler, John P. Mast, J. J. Mishler, Moses Miller.
N—John K. Niesley, Valentine Nafziger, Benj. Nickel, P. Nubbaum, Jacob M. Nef, John Scutell.
O—Peter P. Oswald, Enos Overholt.
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S—B. P. Schmidt, John Schwartz, Catharine Snyder, Alm. Shellenberger, Jacob Stott, Daniel D. Schmitt, J. Schreiner, John C. Stauffer, Jacob D. Stutzman, Gordon Stoltz, Joseph Shank, John Sommer, J. A. Sponker, Menno Schmitt, Nicholas Stomen, Albrecht Shiffer, Jacob Schmitt, Peter Schmidt, G. Stedden, Lorenz, Stalsholt, D. G. Schwartztraber, Catharine Schaefer, J. P. Stutzman, J. E. Shank, Joseph Stander, Heinrich Schmitt, Andrew Stosz, C. M. Shaver, John S. Snook, John P. Schmidt.
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Y—John Yoder, D. P. Yoder, Lizzie Yoder, J. C. Yoder, Israel Yoder, M. E. Yoder, Wm. Yoder, Z. Yoder, David Zook, Jacob Zavitz, Susanna Zimmerman.

and 10 children, the youngest only one day old, to mourn her departure. Three children died before her. She had a premonition of her death for some time. In the last hours of her life she admonished her children very earnestly as to how they should live and that they should enter into a covenant with God and keep it faithfully. She was a faithful member of the Amish Mennonite Church. On the 22d she was buried. Services by J. J. Guengerich and C. J. Miller from Heb. 4.

MILLER.—On the 4th of Feb., in Miami Co., Indiana, after an illness of eleven days of lung and typhoid fever, Barbara, wife of Absalom Miller, aged 56 years, 6 months and 14 days. She leaves a sorrowing husband and five children. She was perfectly resigned to the will of God, and had a firm confidence in the mercy of God. She was a member of the Amish Mennonite Church. Was buried on the 6th. Services by Daniel C. Miller and Robert Sproll.

CARR.—On the 5th of Feb., in Howard Co., Indiana, of scarlet fever, son of Franklin and Anna Carr, (foster parents Emanuel and Elizabeth Carr) aged 3 years, 3 months and 28 days. Services by Robert Sproll.

HERES.—On the 28th of January, in Howard Co., Ind., son of Israel and Amanda Heres, aged about three years. No funeral services were held on account of the father and other members of the family being sick with the scarlet fever.

MOLLET.—On the 14th of Feb., in Loeke township, Elkhart Co., Ind., Eva, widow of Benedict Mollet, aged 61 years, 6 months and 11 days. She was a widow about nine years, and had lived in matrimony thirty years. She was a faithful member of the Old Amish Mennonite Church, and leaves seven sons and three daughters. Funeral services by Moses Burkholder and J. C. Schlachba from Job 5:24 and 1 Cor. 15. Peace to her ashes.

REIST.—February 6th, near Medway, Ohio, suddenly, Jacob Reist, son of Augustus and Reist of Lancaster Co., Pa. His remains were taken to his parents. Funeral on the 10th. Text, Matt. 24:44. Buried at Erb's Meeting-house. Many friends assembled and sympathized with the bereft family.

ROHRER.—On February 9th, near Florin, Lancaster Co., Pa., Sister Catharine Rohrer, widow, aged 61 years, 5 months and 28 days. Funeral on the 11th. Text, Rev. 14:13. Buried at Strasburg Meeting-house. A sorrowing family followed her to the grave.

COCKLEY.—February 10th, near Huntsdale, Cumberland Co., Pa., after a long sickness, Sister Sarah, wife of Brother Noah Cockley, aged 51 years and 19 days. Funeral on the 13th. Text, Phil. 1:23. Buried near Huntsdale. A bereft family and large circle of friends followed her to the grave.

STREIT.—On the 4th of Feb., in McLean Co., Ill., of lung fever, Francis, wife of Joseph Streit, aged 76 years, 5 months and 7 days. She was born in Strasburg, Alsace, and a faithful member of the Amish Church. Services were held by Daniel Steinman and John P. Schmitt from Rev. 14:13. She lived a devoted Christian life, and the bereaved husband and friends need not mourn as those who have no hope.

SEHR.—On the 26th of January, at her residence in Hatfield township, Montgomery Co., Pa., Magdalena Sehr, at the very advanced age of 100 years and 3 months. She was probably the oldest person in the county. She lived all her life time in the township where she died. She saw generations grow up and pass away. She enjoyed good health until about a week before her death. She was buried at the Milltown (Lutheran) Church.

FISCHER.—On the 21st of Feb., in Green township, Iowa Co., Iowa, Sarah Schlachba, wife of Samuel Fischer, aged 43 years, 9 months and 6 days. She leaves a husband

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lawful and right for the American colonies to violate a plain, divine command.

No doubt the colonies were treated unjustly by Great Britain, but if they had acted in accordance with the Christian spirit they would have borne it patiently; they would not have resisted evil; they would rather have suffered wrong. Their pleadings for liberty, freedom and justice in their own behalf was certainly not the Christian spirit.

Nowhere do we find such a spirit manifested in the New Testament by Christ or his apostles or any of the true, primitive Christians. To the contrary, one of the main characteristic features of their lives was, they endured shame and injustice, cheerfully suffering wrongfully, and took joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance.

Between the years 1650 and 1660 it is said the Quakers caused trouble in one of the colonies by their peculiar views. They were fined, whipped, imprisoned, and sent out of the colony; yet they as constantly returned, glorifying in their sufferings. At last four of them were executed. The people beginning to consider them as martyrs, the persecution gradually relaxed. These Quakers undoubtedly exhibited the true Christian spirit.

Had the colonies all been possessed of the same spirit, and had they acted on the same principle they never would have attempted to throw off the British yoke. No matter how unjustly they would have been treated, they would rather have prayed for their merciless oppressors—they would have died rather than resisted.

The colonies, by standing up for their "rights," and pleading justice in their own behalf showed themselves to be sadly lacking in that love to friend and foe so plainly taught and manifested by Christ and his true primitive followers. They also showed themselves to be under the law of justice by which no one who is under it can be acquitted.

It is with a feeling of pain and sorrow that I read the history of the lives of so-called great and good men, who are eulogized and extravagantly praised on account of their heroic deeds of violence and bloodshed in the work of human slaughter. In pleasing contrast to this do I read with thrilling emotions of delight the history of the lives of others, whose acts of love, kindness and benevolence, adorn their lives with a lustre which no act of violent bravery could ever give. William Penn's treaty with the Indians is to me one of the most pleasing, sublime, and God-like events in the history of these United States. "We meet," said Penn, "on the broad pathway of good faith and good will; no advantage shall be taken on either side, but all shall be openness and love. The friendship between you and me I will not compare to

a chain; for that the rains might rust or the falling tree might break. We are the same as if one man's body were to be divided into two parts; we are all one flesh and blood." The savages were touched by his gentle words and kindly bearing. "We will live in love with William Penn and his children," said they, "as long as the sun and moon shall shine." The savage, uncivilized, simple-minded natives kept their word. "It was the only treaty never sworn to, and the only treaty never broken." On every hand the Indians waged relentless war with the colonies, but not a drop of Quaker blood was shed.

How widely different from this were the results when the poor natives were driven from their lands and hunting-grounds by the white people who claimed them as their own by the right of discovery, which, as must be admitted, was very unjust and unreasonable. It is no wonder that, ignorant and uncivilized as they were, they were made to burn with revenge, and practiced their savage cruelties upon those who thus unjustly treated them. Undoubtedly if they had been universally treated with kindness and love as they were by Penn and his followers the lion would have lain down in their hearts; they would have become docile like the lamb; and Indian cruelties and barbarities towards the whites would have been unknown.

The war of the late Rebellion, though looked upon by many as having been a just and a holy war, glorious in its results, is only a fresh example of the injustice and the outrageous cruelty of war. Here, multitudes of men in the vigor of life, met for the avowed purpose of taking each other's lives. Few had ever seen their acknowledged enemies' faces; they had left their quiet homes, many of them wife and children, and now by order of their acknowledged superiors they intently and deliberately take the lives and mangle the bodies of those whom Christ has bidden them love and bless; the once happy homes are made desolate, wives are made widows, and children fatherless. The awful reality of such an affair I suppose cannot be fully described or imagined.

The descriptions given of some of the battles of the late war are of the most harrowing character. On one occasion it is said, "Men in hundreds, killed and wounded together were piled in hideous heaps—some bodies, which had lain for hours under the concentric fire of the battle being perforated with wounds. The writhing of wounded beneath the dead moved these masses at times; while often a lifted arm or a quivering limb told of an agony not quenched by the Lethe of death around."

At Fort Donelson it is said that "for four successive nights of most inclement weather, amid snow and sleet, with no

tents, shelter, fire, and many with no blankets, the Union troops maintained their position, while the piteous wail of the wounded resounded through the bleak nights, but death came to many of them, who froze as they lay on the icy ground."

Such is war. Cruel, destructive, heartless, merciless, barbarous. Deprive it of these characteristics and it ceases to be war. Well might General Sherman make the remark, "War is barbarism, and you cannot refine it."

Elida, O.

DANIEL SHENK.

For the Herald of Truth.

POVERTY OF THE SLUGGARD.

"The sluggard will not plough by reason of the cold; therefore he shall beg in harvest, and have nothing." Prov. 20: 4.

The man who would accumulate wealth must labor with his hands, and must be willing to do everything that is necessary to be done. It will not do for him to select that part of the work which is the most pleasant to perform and leave the hardest undone, for generally the hardest is the most necessary, and often is that which must be done first, as in the case suggested in the text. The man who would raise a crop must first plough his ground, and if he would get his seed planted in good season he must often plough when it is cold. If he is not willing to do this, and he waits till the weather gets warm, and the time for planting his seed is at hand, it will be too late; his crop will not have time to mature, and when harvest time comes he will have to beg, and have nothing.

The sluggard who desires only pleasure for the present, and is not willing to make any provision for the future because it requires some hard labor, because he does not want to expose himself to the cold, or make any sacrifice, must expect to have nothing when the time of reaping comes. So the poor sinner, who seeks only the pleasures of this world, and is not willing to take up the cross, not willing to put his hands to the plough because of the cold; not willing to make any sacrifice that he may provide for himself a home in eternity, must expect, when the great harvest comes, when the angel reapers come to gather into the eternal garner the harvest of the Lord, to "beg and have nothing." Yea, he will beg for mercy when it will be too late, the door will be shut, and his standing without and saying, "Lord, Lord, open to us," will be in vain.

In the great day of judgment "the soul of the sluggard will desire, and have nothing;" he will desire to enter in with the Bridegroom; he will desire a place in His kingdom, and "beg, but have nothing, but the soul of the diligent shall be made fat." Prov. 13: 4. "The desire of the slothful killeth him; for his hands

refuse to labor." Prov. 21: 25. His desire to live in ease and worldly pleasure, and refusing to labor in the work of the Lord, will cause his eternal death.

Dear sinner, will you still refuse to plough because of the cold? Will you still be a sluggard and refuse to enter into the work of the Lord and labor to lay up a treasure in heaven for your poor soul, that you need not beg in harvest, and be banished forever from the presence of God and eternal happiness? Oh, how can you be slothful when so much depends on your life in this world? How can you feel secure when you consider the uncertainty of your life, when you know not whether you shall live to-morrow? If you should die to-night, or next week, or next year, in your sins, where would your poor soul be? In the language of Paul, I entreat you, as one who loves you and anxiously longs that your soul may be saved, "That ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 12.

My heart yearns for your salvation, and I again entreat you in the words of one who suffered imprisonment for Christ's sake, "What shall I say? Time runs, and will you be slothful? Much of your lives are past, and will you be slothful? Your souls are worth a thousand worlds, and will you be slothful? The day of death and judgment is at the door, and will you be slothful? The curse of God hangs over your heads, and will you be slothful?"

"Was Christ slothful in the work of your redemption? Are his ministers slothful in tendering this to you? If all this will not move you, I tell you, God will not be slothful or negligent." You will be sure to hear the sentence passed upon you by the great Judge, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh, "sluggard, art thou asleep still? Art thou resolved to sleep the sleep of death? Will neither tidings from heaven nor hell awake thee? Wilt thou say still, Yet a little sleep, a little slumber, a little folding of the arms to sleep?"

Now, dear reader, will you think of this matter as you never have before? Will you think of the uncertainty of life, the certainty of death? Will you think of God's goodness, mercy, and love toward you in sparing your life thus far? Think of what He has done for you in sending His Son into the world to die for you? Think of what you have done for Him? Think of the blessed privileges you enjoy, and what will be your doom if you neglect these duties and privileges?

Do not any longer permit Satan to persuade you that God demands hard things of you, that "there is a lion in the way; a lion in the streets." Nay, friend, Satan himself, as long as you are his servant, asks harder things of you than the Lord

will, and you do them without complaining, and all the reward he can give you is a little worldly pleasure which is all vanity, and in the hour of death he will stand by you only to drag you down into eternal darkness, woe and misery.

O Lord, impress the sinner's heart.
Help them their sins to see;
And show them what must be their part,
If they come not to Thee.

May they who now refuse to plough
By reason of the cold,
Be brought to Thee, O Lord, to bow,
And by Thy word controlled.

May many who in ways of sin
Are sleeping on their way,
Return to Thee, and now begin
To love Thee and to pray.

Awake the sluggard who in sin
Unconsciously doth sleep,
Create his heart anew and clean
That he Thy precepts keep.

O Lord, we pray thee now to hear,
And open sinners' eyes;
Do Thou to many hearts draw near,
And make them truly wise.

And now in Jesus' name we pray,
Who for us bled and died,
And taught our feet the narrow way,
Be Thou our constant Guide.

H. B. BRENNEMAN.

For the Herald of Truth.

GOOD HABITS VS. BAD HABITS.

We do a great many things from habit, and when a habit becomes well confirmed in us, it is almost impossible to break ourselves of it.

A man will habituate himself to eat and sleep at certain times, and when the habit becomes confirmed, he wants to sleep at his accustomed time, and he will also wake again at the accustomed hour. The man who works daily will feel himself quite out of place when he is not at his accustomed duties, and whatever habit we may grow into, when we have given ourselves up to it for a long time, it will be a very different matter to leave it again. Persons who have been brought up to good habits and continued in them until well-advanced in years will seldom leave them, and here the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it," confirms itself.

When, however, on the other hand, a bad habit, or a useless habit is formed, perhaps in youth, and adhered to till the more confirmed mature years of life, it is much harder to break away from it than it is to leave a good or a harmless habit.

The bad habit is doubly fortified. A person that is confirmed in a good habit, can much more readily exchange it for a bad one, because human nature is much more ready to drop the good and accept the bad than to drop the bad and take the good, for the reason that men love sin rather than righteousness; darkness rather than light.

We wish to say something in this connection in reference to the habitual use of intoxicating drinks; we are not going however to censure or condemn in harsh words the habitual drinker, or any one else. We know there are a class of persons who very severely denounce the poor inebriate and the habitual drinker, without stopping to think what trials, conflicts and temptations, by reason of habit and human nature he is called upon to endure.

We know well there are a large number of persons who have habituated themselves to the use of strong drink, who would gladly throw off these shackles of bondage and be free men, but habit, the inclination of the flesh, the temptations in the way, the passionate love which through the long years of constant use, they have acquired hold them, as though bound hand and foot. They many times resolve and re-resolve to break loose and free themselves from them forever, but as often break them again and return to their old ways.

Now what shall we do where we meet with such men? What is our Christian duty toward these men? Shall we turn away from them, like the priest and the Levite, leaving them half dead, in their blood by the way-side? Or like the good Samaritan shall we go to them, bind up their wounds, impart to them the oil and wine of comfort and consolation, speak to them words of encouragement and bear them away from the place of temptation and provide for them what their lost and helpless condition demands?

The parable of the good Samaritan gives us a valuable lesson of instruction, that many of our modern prohibitionists and temperance people ought to take deeply to heart, as well as the Churches.

We write and preach and pray much for temperance and prohibition and perhaps at our very doors lay the men whose characters are ruined, whose bodies are being destroyed, whose souls are on the way to eternal destruction, whose families dwell in poverty, degradation, and misery, suffering hunger and nakedness, and yet we are calm lookers-on, and do not stir a hand or move a foot to improve the condition of things and help these poor miserable sufferers into a better way of life.

Many of these men need sympathy and encouragement, a little kindly help to lift them out of their old ways of sin. I do not say that all could be saved in this way, but some at least I think could.

But what could we do? Some one may ask: Go to them and talk with such a man; reason with him; show him the folly of his course in a kind fatherly way; not in the way of censure, but show him with the spirit of kindness and love that you want to do him good. Do not leave him with one visit, one prayer,

one admonition but go repeatedly; and pray with him and admonish him; *prayer is a power.*

It is the grace of God alone that can save a man from sin, and release him from a habit which has gained such a strong hold upon the human system. It is very often difficult to gain a hold on the affections, and interest persons who are in this condition. If we would labor with them we need to be filled with the love of God, strengthened by the power of the Holy Ghost, and thus praying and laboring in the spirit of meekness we may be able to accomplish some good.

We need use all the grace we possess in this work, and in fact in every work, devolving upon us as laborers in the vineyard of the Lord. Here too let me say to all ministers, labor and pray that in our walk and conversation, in our example, we may not be the means of misleading or giving encouragement to those who are inclined to the use of strong drink.

If any of you brethren are inclined to use as a beverage any intoxicating liquors and feel that you could use it yourself without injury, think of thy weak brother; he may be led into sin, and lose his soul, because you were not willing to give up the use of it. Let us, both by precept and example, show that we can deny ourselves for our brother's sake, and if we see one about us who is given to this terrible, destructive, and for both body and soul, ruinous practice, let us make an effort to save these fallen ones. And if brethren in the Church should begin to indulge in any thing of this kind and we become aware of it, oh let us use our utmost endeavors to save them and bring them back. Drunkenness is a great sin against God, and no inebriate shall ever be permitted to enter heaven. May God save us all from the terrible scourge of drunkenness. J. F. F.

For the Herald of Truth.

GODLINESS.

Christ, said, "The kingdom of God cometh not with observation; the kingdom of God is within you." Many covet religion, and would readily endeavor to obtain it if it could be had with bodily exercise. Many would be willing to formally join the church, exercise themselves in prayer, and with their lips sing praises, if this were godliness. But as long as this is done without the spirit of love and forgiveness, true holiness, and divine humility, and full obedience to the will of God and the Gospel of our Lord and Redeemer, it can in no wise be acceptable to God.

Paul said, "Bodily exercise profiteth little, but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Godliness is heavenly minded. Few things are more contrary to godliness than levity, jesting and lightness of

behavior. Useless occupation, joy without trembling and awe of God and affection of vivacity are all contrary to the spirit of God to communion with him and to watching and praying. They greatly retard usefulness and destroy our influence for good. We lose our hold on the sinner's conscience by this indulgence. Many a young convert and sincere inquirer after truth is grieved while in the presence of some influential church member, who indulges in trifling conversation. Sinners know it to be inconsistent with the Christian character. To be successful in winning souls to Christ our speech must be always with gravity, seasoned with salt. Paul said, Eph. 5, "Neither filthiness, foolish talking, nor jesting which are not convenient; but rather giving of thanks." And he exhorts them to have no fellowship with the unfruitful works of darkness, but rather to reprove them. For it is a shame even to speak of those things which are done in secret. All who walk with God are serious, taking their Lord for their example. They walk by Scripture precepts and warnings. Seriousness and solid happiness are inseparable. We are to put on, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing and forgiving one another, even as Christ forgave us; and to let the peace of God rule in our hearts.

We should ever keep in mind and act on the remembrance that we are the purchased possession of Christ, and are bound, therefore, to be devoted to the interest and glory of Christ. If we are the subjects of Christ, we should walk in his law, do his work and fight his battles with fidelity and courage, putting on the whole armor of God, trusting in his promises, and be strong in the Lord, and in the power of his might. Love to Christ should be our chief motive in joining the church; so must it continue to be the main spring of our obedience, and the life of our profession. Christ said, "If ye love me keep my commandments." "Ye are my friends if ye do whatsoever I command you." So let us be diligent and, if possible, daily study the word of God, and have frequent intercourse with Him in secret prayer. Let us watch against temptation, and cultivate humility, self-denial, contentment, and submission to the will of God in all things as becometh saints.

Love to Christ is the connecting link between faith and obedience, knowledge and holiness. Let us ever keep in mind that in Christ we are to live, move and have our being, and ever present Christ's righteousness before God, not our own, which is as filthy rags. Confidence in God through Christ, or reliance on the merits and meditations of Christ, for salvation involves that holy, happy rest of the soul in God, which is the essence of salvation. A. SISTER.

WINTER WILL NOT LAST FOREVER.

Winter will not last forever:
Spring will soon come forth again,
And with flowers of every color,
Deck the hillside and the plain;
Lambs again in fields be sporting,
Birds re-echo from each tree,
'Winter's gone! its days are ended!
We are happy—we are free!"
Hedge and tree again be budding,
Again with leaves be covered o'er,
'Winter will not last forever;"
Brighter days are yet in store!

Sorrow will not last forever;
Brighter times will come again,
Joy our every grief succeeding,
As the sunshine after rain;
As the snow and ice in winter
Melt at the approach of Spring,
So will all our cares and trials,
Joy and peace and comfort bring,
When the heart is sad and drooping,
Think, though you be vexed and sore,
Sorrow cannot last forever.—
Brighter days are yet in store!

Selected by S. L. BLOUGH.

For the Herald of Truth.

PRIDE.

In thinking over this work I was made to think of the words of Paul to Timothy (Tim. 4: 5), "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

The first injunction here is to watch. What application can we make of this. In the first place, he should watch over the work which he had to do so that it might prosper and no deception creep in. In the second place it would be necessary for him to endure affliction. Paul well knew that any one keeping a watch against the evils of this world, had to suffer affliction.

In the third place he says, Do the work of an evangelist. He was to be a teacher either by preaching or writing. The evangelists, Matthew, Mark, Luke and John, taught much also by writing.

In the fourth place he says: "Make full proof of thy ministry." According to my understanding he here means that Timothy was to do his work with the same watchful care which he enjoined upon him in the first part of the verse, so that nothing that had any tendency to defile should be mixed in so that it might prosper and come to perfection.

Paul also warns Timothy (2: 3, 13) "But evil men and seducers shall wax worse, deceiving and being deceived." This is a warning to set Timothy on his guard against all these things.

Again, a man that will do evangelizing must be qualified for the work. The question then arises what are the necessary qualifications? Let me illustrate. I am a farmer; I have a field of corn to work; the weeds are growing forth, but I say they will not do much harm if only the corn grows well, and I go to my neighbor

to get another field to put in. If my neighbor, however, is a competent farmer, he will tell me, "I think you have all you can do at home; there are lots of weeds in your field that will destroy your crop unless you work it well."

I am afraid this is much the way with our church. The weed pride is much in our field, and care must be taken or it will destroy the corn. It has already destroyed some.

The Word of God speaks so strongly against pride, telling us that "whatsoever is highly esteemed among men is an abomination in the sight of God."

Some tell us they would rather be out of the world than out of fashion. The apostle John tells us (1 John 2: 15-17), "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world; and the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

In conversation with one of those fast ministers, on a certain occasion, I denounced fashionable dress, when he said, "We are not so strenuous against dress, but there must positively be no pride in the heart."

Now, where is the origin of pride; is it not in the heart; Where does lust come from? The lust for pride or any other thing to please the eye or gratify the carnal passions? Does not this all originate from the heart. Hence it is plain that when pride manifests itself on our person, or otherwise, it shows what is in the heart.

The Bible speaks of six things that the Lord hateth, and the first mentioned is pride, whether on our persons, vehicles, buildings or elsewhere.

We read in the Bible that one among the children of Israel was found gathering sticks on the Sabbath day, which was a transgression of God's law. It might seem that this was but a small transgression, and yet he had to be stoned to death.

One may say, that was under the old dispensation, the law. I would ask what is the difference in this respect between the law and the Gospel? In that time they had to suffer the natural death to satisfy the demands of the law; while under the present dispensation we have a Mediator, namely Jesus, who, if we acknowledge our sins and ask God to pardon us for his sake, intercedes for us. But if we ask God to pardon us and are not willing to cease from our sinful ways and put away that which we know is an abomination to him, he will not do it; for he cannot look upon sin with any degree of allowance, for the "fear of the Lord is to hate evil: pride and arrogance,

and the evil way, and a froward mouth, do I hate." Prov. 8: 13.

"Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." It is the duty of every Christian, to search the Bible diligently with a pure motive, and in this manner we obtain the true wisdom, and this, we are taught, is better than gold, and to get understanding is to be chosen rather than great riches. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. 6: 7, 8.

WILLIAM F. HOLDEMAN.

Wakarusa, Ind.

For the Herald of Truth.

THE SPIRIT OF CONDEMNATION.

We are all prone to condemn that which does not meet our approval, and often in the most severe terms. We often also condemn things of which we have not a full knowledge, and if called upon to explain the condemnable qualities of the person, act or thing which we condemn, we would either not be able to give them, or would give wrong ones, or else falsely interpret the person's motives.

The Savior says, "Judge not that ye be not judged; for with what judgment ye judge, ye shall be judged." Matt. 7: 1, 2. Paul says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself: for thou that judgest doest the same things."

Here are plain scriptural commands, showing to the people of God, Christians, the position they are to take in the kingdom of our Lord with reference to judging, or condemning.

My purpose is not to write an exhaustive article on this subject, but simply to offer a few plain, practical thoughts for professors.

What has led me particularly to this, is the wholesale condemnation with which professors of the Gospel condemn one another, which we cannot look upon in any other way than as contrary to the will of God, and by no means in accordance with the teachings of the Holy Spirit, and the Gospel of Jesus Christ.

We hear, for instance, a professor, whom we esteem as a true child of God, condemning a whole church as under the power of the world and Satan, and casts them out as entirely devoid of all love to God, and Christian practice. We see this same church, on the other hand, settle in their own estimation, as a fact, that one who has passed through a blessed experience of Christian life and found Jesus very precious to his soul, and manifests a fullness of the love of God,

as few do, is beside himself, and not prompted by proper motives.

We turn to another who has indeed attained to a high degree of Christian experience, and professes to be far in advance of his fellows in the life of love, and see that he can find no terms strong enough to condemn, and denounce, and place under the power of Satan, those whom he thinks do not come up to the standard of Christian life which he has set.

Then we turn to those whom he censures, and they, instead of letting the love of Christ rule in their hearts and overcoming evil with good, and turning the other cheek also to be smitten, only heap words of censure and condemnation on their accuser.

And thus I might go on and give instance after instance to illustrate this subject; I however deem this sufficient for my present purpose, and would here only add a little of my own experience.

I have through the trying experience of the journey of life, met with many similar circumstances, and to-day I thank God for the grace by which He has enabled me always to bear up under them meekly. The calumny, reproach, and false accusations that have been heaped upon me have always brought me nearer to God, and I could comfort myself with the promise of the Savior, to "rejoice and be exceedingly glad, for great is your reward in heaven." In the persistent and long continued, unchristian-like denunciation which is, at the present hour, heaped upon many of my brethren and upon the church in general, it requires a very strong effort to resist, overcome, and drive the devil with all his wicked purposes and designs away; but by the grace of God I have triumphed and can without any desire to resent, bear all this, even from a brother.

Through this conflict between the right and the wrong, I have been led to reason for myself in this way: God has given me many evidences of his love; He daily manifests himself to me in such a manner that I cannot be mistaken in the fact that He has been gracious to me; and if I am a child of God then, I must have the Spirit of Christ; if I have the Spirit of Christ I will be meek, humble, kind, forgiving; I will not exalt myself in my own opinion; I will not think more highly of myself than I ought; I will not boast of my Christian acquirements and despise others. I will in no wise set myself above others, and unless I know fully that my brother is an unconverted man, I will not condemn him and put him under the ban and give him over to the devil—I will by no means call that which God has cleansed unclean. I look upon my brother; he has an understanding mind and heart; he reads the Bible, he is a man of prayer; he manifests a Christian life and spirit, and when I converse with

him, he has an experience, it may indeed not be so bright as others that I have heard; it may not be anything like mine, but I have no right to say that he is unconverted unless I positively know such to be the case. If I feel that there is need of it, I will admonish him and instruct him and try to show him wherein he lacks; I will pray for him, and so if my brother is not strong, I give him my hand and try to lead him up higher. If I am a man in Christ Jesus, grown to the full stature, and my brother is but a babe that has just begun to grow, or is sickly and hardly grows at all, I have yet no right to consign him to Satan and condemn him as an ungodly impenitent person. This spirit of condemnation which so many have in our day, is not of God; it is a snare of the enemy, and it is in this manner that the enemy holds fast to some who boast of themselves that they are foremost in the ranks of Christianity.

Even the archangel Michael, Jude 9, when contending with the devil he disputed about the body of Moses, durst not bring a railing accusation, but said, The Lord rebuke thee.

The spirit of Christianity manifests itself more like this: You have a measure of the love of God; I have a measure of the love of God. Now let us as brethren grow in this love; let us help one another; work together directed by the Spirit, and bringing forth the fruits of the Spirit, and thus the Lord will be with us both and bless us.

For the Herald of Truth.
INJUSTICE TO OTHERS.

A certain writer says, "Man's inhumanity to man has made countless thousands mourn." As much as the Christian religion, in its very nature forbids its followers to listen to or give credence to a report depreciatory to the welfare and character of another; there are many persons everywhere in this enlightened land of ours, that allow this pernicious habit to grow upon them, and who seem alarmingly indifferent to the consequences that must naturally follow. The only way to quell and subdue this growing evil is for every one to adopt as a rule, First, Positive refusal to listen to or believe a report against any one until the truth has been fairly established; Secondly, Parents never to permit any one to speak of the faults of others in the presence of their children, and thirdly, Public school teachers to make it a leading feature in the management of their schools, to create in the minds and hearts of the children an aversion and dislike for speaking ill of each other.

It would seem that the toils, sufferings and disappointments that are ever and anon brought to bear upon our natures, are sufficient to separate and refine the

gold from the dross of our characters; but in addition to all this, to be made the victim of misrepresentation and falsehood, must be a task upon patience that only the most meek can bear.

When reflecting upon this subject the writer has often been ready to exclaim aloud, "No wonder the world is so slow being fully converted to Christianity; no wonder we have so many of our people standing at the threshold of the church, who are unwilling to enter and become live, active and influential workers in the cause of the Master, because they see so few within manifesting what they know to be the genuine God-life.

It is said that if every one in each community in which he or she moves would attend to what is strictly their own business, and manifest no concern about that which belongs exclusively to others, that a condition of affairs strongly akin to the "Millennium era," would set in at once.

A large per cent. of our people in the present age of the world deserve our unreserved pity and sympathy rather than our condemnation; for with weak nerves and a hasty temper, it is known to none but the struggling penitent himself, what a conflict it is, to wage war against sin when hemmed in by disadvantages.

Whether we be ministers, teachers, mechanics or farmers, let us ever manifest a higher spirit of Christian manliness than to speak ill of those by whom we are surrounded. The faith which is the gift of God, is so essentially connected with good works that: "Into the heavenly city there shall in no wise enter anything that defileth, or worketh abomination, or maketh a lie."

"I have learned not to look for perfection
In one of our frail, human kind,
In hearts the most gentle and loving
Some blemish or fault we can find;
But yet I have ne'er found the creature
So low, so depraved, so mean,
But had some good impulse—some virtue
That 'mong his bad traits may be seen."

L. S. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.
THE UNJUST STEWARD.

"And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light." Luke 16:8.

I do not understand that the Lord commended the unjust acts of the steward, but because he had looked beyond the end of his stewardship and was trying to make preparations for a future home or place. So we should be wise and seek a home for our souls beyond this tenement of clay; we should not be satisfied with a show for the present only, but see that we may have a living hope for the future. The unjust steward had

hoped for a habitation among his lord's debtors, by dealing wisely with them after the manner of the world, after he knew that he must, and before he did, render an account of his stewardship.

Now we know that we all must render an account of our stewardship in this world sooner or later, and the important question that presents itself to us is, Have I made any provision to be received into that everlasting habitation above? or am I still clinging to the false hope, that it is time yet, or in some more convenient season; I will first serve this tenement of clay; or I have a long time yet, and so on.

Dear friends, let us remember that the Word says, "To-day if ye will hear his voice harden not your hearts;" to-day is the day of grace; to-morrow it may be too late; to-day is the accepted time. So let us be wise and prepare to be received into that abode above which is not made with hands.

I do not understand that the children of this world are really wiser than the children of light, for we read that "The fear of the Lord is the beginning of wisdom. But they are wiser in their generation, for they care but for this present world. The children of light often have their cares so divided, so mixed up with the things of darkness, that it is neither one nor the other. Let us see how zealous the children of the world are; how they strive to gain their point; how they work, how they plan, how watchful they are. If they work for riches, silver and gold, or for a life of pleasure, how they strive to draw others from one abyss of darkness to another, from one sin to another.

How is it with us, or the so-called children of light? How zealous are we? Do we not fall far short; how have we our lights trimmed? in what directions does it reflect? are we as zealous for our soul's salvation as the children of darkness are to gain their point? what are we willing to sacrifice? it is a question for each one to ask himself.

For the Herald of Truth.
TRUE RICHES.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together; the Lord is the Maker of them all." Proverbs 22:1, 2.

This very plainly shows the great fallacy of the general custom in vogue to esteem a man according to the extent of his worldly effects. Especially in political and social life, and very often in religious society, are the merits of a man measured by his earthly treasures, more than anything else.

It is not gold nor silver; not lands nor cattle; not costly mansions nor

tapestry; not broadcloth nor silks, that constitute true riches. These are not even factors that enter to contribute the least bit, in making up the real value of a man, but are much rather a hindrance to those who would wish to become the possessors of true riches.

By humility and the fear of the Lord are riches, and honor, and life." Prov. 22:4. If a man has humility and meekness, and hungers and thirsts after righteousness; if he is merciful, pure in heart, a peacemaker, and is reviled of men and persecuted for righteousness' sake, then is he in possession of the greatest riches that a soul could desire in this world. Then can he "rejoice and be exceeding glad," for still greater riches are in store for him in the world to come. In a word, he who hath Christ for his guide, and is led by the Holy Spirit, has chosen the "good name" which is preferable to earthly riches, and the "loving favor" which, in true value, is far above "silver and gold." The heart that constantly covets the best gifts, is rich in blessings, and has no craving appetite, or desire, for the accumulation of the riches which "certainly make themselves wings, and fly away as an eagle toward heaven." Prov. 13:5. None but true riches can save us from eternal death.

A. METZLER.

For the Herald of Truth.
"FOR EVERY ONE THAT ASKETH RECEIVETH." Matt. 7:8.

An explanation is asked in the HERALD OF TRUTH as to the "every one." There seems to be some discrepancy; for James says, "Ye ask and receive not." So we might conclude that it means: "Every one that asketh aright receiveth." The conditions for availing prayer are generally held to be, obedience to and abiding in Christ. But may not a literal interpretation of the text hold good? It does not say here that every one receiveth just the thing he asks for. May we not conclude that every one that asketh receiveth? For instance, one asks for riches. He may not receive the thing he has asked for, but the Lord may give him to see his mistake and draw him to seek eternal treasures.

I truly believe that every honest prayer is answered; though it may be the very reverse of what was asked for. Christ prayed to be freed from drinking that awful cup; was his prayer granted? yes; he prayed that his Father's will be done. Surely from this standpoint every prayer of every resigned believer will be answered, and that for our highest good, and above that we could ask or think, and may we not add that the prayer of the ungodly will be answered even for their destruction.

J. O. SMITH.

BE GENTLE, FORGIVING AND KIND.

Oh why are we always so ready
To hear what another may say,
To canvass the faults of a neighbor,
Forgetting our own by the way;
We know not the heart that we censure—
Be gentle, forgiving and kind,
One drop from the fountain of pity,
A wound that is bleeding will bind.

A word like an angel of mercy,
The sunshine of gladness may bear;
May cheer a lone spirit forsaken.
Or add to the weight of its care
A word, do we think of its import.
Tho' uttered, perhaps with a smile;
A heart may be writhing beneath it,
Or breaking with anguish the while.

A word that in coldness is spoken
May sever the friendship of years;
The flowers of feeling may wither,
And leave thee in sorrow and tears;
Then why should we always be ready
To hear what another may say,
To canvass the faults of a brother,
Forgetting our own by the way.

Selected by MATTIE DIENER.

For the Herald of Truth.
THE NARROW PATH.

When we go to any place, whether to church, or anywhere else, we are always careful that we get into, and keep the right road or path. In the winter time when the snow is deep, we are especially careful that we do not step to one side and get into the deep snow.

We should exercise the same care in our spiritual walk, for the Savior teaches us that the way to life is a narrow one, while the road to death is a broad one.

We have trials and afflictions in this life, but we must keep in the narrow way, looking to Jesus for help and grace; we must watch and pray that we may not be led into temptation, and that we may also be able to resist and overcome the temptations with which we meet. We ought in this respect to be very careful, so that we may be an example of steadfastness and devotion to others.

There are yet many thousands out of the ark of safety, who are looking upon us, and to whom we may be an example for good or evil, as the case may be.

Recently I heard a professor say, she did not like the plain churches, because they were too strict in the matter of dress. This is, however, a matter that the church is not responsible for; it is the teaching of the Word of God. And hence it is not a matter of choice, but of obedience.

Let us then seek to walk carefully in the narrow way, and not step to one side or the other and so disobey God.

M. E. W.

For the Herald of Truth.
RANDOM NOTES.

It is impossible to conceive of a more Christ-like work than that of seeking those who are lost. We have opportunities for this kind of work all around us, and the Lord is ready to give grace to qualify us for the work, if we ask for it.

When difficulties are threatening the peace and welfare of a church, it seems to me, it would often be better, if we, brethren and sisters, of different and opposite views and sympathies, were less afraid of one another, more free to speak out, and reason with one another in brotherly love and in the fear of the Lord. Sometimes one might convince the other, or, at least, find out and correct misapprehensions; in this way the danger of drifting further and further apart might often be avoided, and mutual confidence, it seems to me, might be better maintained, than by a sort of distrustful silence, or worse still, talking "behind the back."

It seems to me, it is a sin not to speak out, if we see the way open to do good by speaking out, for "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. We may commit great sins by what we don't do, as well as by what we do. This we may learn from the Savior's parable of the talents. Matt. 25:14-31. The servant who did nothing with his talent but bury it out of sight, received a fearful doom.

There is a time to be silent. It is a good time to be silent when we are excited or angry. It is a good time to be silent when we have nothing to say. It is wise to bridle the tongue. Truly, we need wisdom from on high to teach us when to speak and when not to speak. Our carnal feelings are no guide in this matter, for they prompt us to speak when excited and angry, and they selfishly find silence sometimes when duty points out a way to do good, for fear we may lose the favor of men, or displease by courageous words of testimony for our Lord and his truth.

N. G. R.

SURE I am (says John Crook) none can be so weary, but He takes care of them; nor none so high fainting, but He puts his arm under their heads, nor none can be so beset with enemies on every side but He will arise and scatter, because they are his own, and his life is the price of their redemption, and his blood of their ransom. When they feel nothing stirring after Him, He yearns after them; so tender is the good Shepherd of his flock! I can tell, for I was as one that once went astray and wandered upon the barren mountains.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

March 15, 1885.

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SUNDAY SCHOOL CARDS.—For 25 cents we will send a sample package of Sunday School cards to any address, from which persons desiring cards or tickets can select any of the kinds they wish to buy. These sample packages show ten different kinds of card, with the price marked on each, so that any one desiring to buy can select and know just what he gets and how much they will cost. We also call attention to our Sunday School books, on the last page of this paper.

HOME OF THE BLEST.—A beautiful hymn set to music, and both the hymn and the tune composed by Bro. H. B. Brenneman. It is printed on a sheet 11 by 15 inches, and to those who love good spiritual song, it will be of interest. Bro. Brenneman has still some of these on hand, and as he has kindly offered to give all the proceeds, after the printing is paid, to the Evangelizing Fund, we trust many will send for it. Price: single copy, 5 cents; 3 copies, 10 cents; 10 copies, 25 cents; 25 copies, 50 cents. Address

H. B. Brenneman, Elkhart, Ind.

TO THOSE IN ARREARS.—Many of our patrons who have been in arrears have responded to our call very promptly. We trust all who know themselves indebted to us will very soon send in the amount and so help us in our work.

BRO. JACOB WIEBE, of Hillsboro, Marion Co., Kansas, desires to return his sincere thanks especially to the brethren in Cumberland Co., Pa., as also to those in Franklin and Lancaster Counties, for favors and assistance rendered him while among them, and wishes them a kind, brotherly greeting.

JOSEPH F. SOHM who has been employed in this office for over five years, and who for three years has been engaged in the translation of the Martyr's Mirror, has just completed the work and by reason of close application his health became somewhat impaired, so that it was necessary for him to take a season of rest. With this object in view he left Elkhart on the 6th of March for the East and (if the Lord will), he will sail from New York for England on the 11th or 12th of the month. After spending some three or four months on his journey, he intends to return, and on the way spend a short time among the brethren in Lancaster Co., Pa. We trust he may have a prosperous voyage and that his health may be fully restored.

PRIVATE AND PUBLIC PRAYER.—Ministers often do not discern between public and private prayers. There are certain things that are proper to be prayed for in public, and there are other things that are proper to be prayed for in private only, and any one offering a prayer, should be careful to discern between these things. Every person that is a true Christian should have his seasons of private devotions. Here, of course, we need set no restriction. In his private, personal devotions a Christian is at liberty to extend his petitions to God as far as his love of souls or other proper desires may prompt him; but one will embrace in his private devotions what he would consider inappropriate before a public audience, or even before a family or a circle of friends. An open prayer, should always be adapted to the place and the occasion. A little thought on this subject, by those who are called to pray in public, will help much, in adapting prayers to circumstances.

PREACH THE GOSPEL.—This is the minister's commission. Salvation and redemption through Jesus Christ. Some ministers are always complaining. They are so weak—have so little ability, are so unworthy, and so on. I do not mean that one should be lifted up or boast, or think more highly of himself than he ought, but it seems to me as though a man were dishonoring God, and was out of place, when he too frequently speaks of these things in the place where he is to preach the gospel, at any rate, he shows a lack of confidence and trust in God and his promises.

It is right that one should be sensible of his own weaknesses, his inability and his unworthiness, and the consciousness of this should humble him, yet at the same time it should lead him not only to call upon Him for help and grace, but also to put a more implicit reliance upon him from whom all his help comes, and in this trust and confidence, when the time comes to rise and speak, he, like David of old, should go forth fearlessly and boldly speak as the Lord gives him grace, but under all circumstances, he should see to it well that he preach the gospel, not himself, not his weakness, not his inability, but the glad tidings of salvation and redemption through Jesus Christ. The minister should always keep himself well out of sight, while he well holds up Christ to view. Christ and him crucified, should always be the grand theme.

STEADFASTNESS.—We live in an age of progress, and this continually naturally brings with it changes which affect even our spiritual life to such an extent that we can very readily see that our Christian life, is, in a large degree, influenced by surrounding natural circumstances.

In this we may see, in some measure, the cause for the great instability of character in many professors of religion. Men deal with religion as with other natural things, and it becomes to them and is treated by them much as merchandise. They accept it in a formal way, and when circumstances make it desirable they lay it by and live without it. When affliction or a so-called revival overtakes them, they in their formal way, take it up again; and thus it becomes to them a sort of semi-sunday garment which can be put on or off at will; just in the same man-

ner as the marriage relation is esteemed in the present age. Men and women marry, and when their convenience, their passions, or their likes and dislikes prompt them, they get divorced, and thus make a mere mocking of the sacred institution; and thus the Bible and religion are, in a large measure, robbed of the sacredness with which we should regard them.

This condition of things is much intensified by the method in which most of the churches are conducted.

We are all aware that there is much coldness and worldliness in all the churches, and in order to overcome this, in some measure, and to promote the prosperity of the church, a revival is projected.

A proper renewal of religion, or of Christianity is right and should be hailed with joy by every true Christian.

But a revival of religious excitement, which is what we understand by the term as it is now in general use, must be looked upon, as only increasing the instability of professors, and so having really an injurious effect both upon the world and the church.

When we carefully investigate the manner of conducting modern revivals we will readily discover this unavoidable effect.

A Church has been pursuing the usual routine of worship for some time; the members have been attending the usual meetings, some regularly, others irregularly and living as men ordinarily do, when at the proper season, according to the present mode, a revival is determined on. The minister and some of the members begin to work and pray; they visit and talk; they hold meetings night and day; stirring sermons are preached, exciting hymns are sung and every effort is put forth to gather in large crowds of people, and to bring the members as well as the congregation into sympathy with this spirit of revival; all the services are directed to bring about the highest possible state of excitement. Under these circumstances men and women catch the inspiration and are led into a state of feeling which is not real, and which cannot be maintained for any length of time, and which is often taken for conversion, when it is only a delusion.

In this manner the whole church is stirred into a condition that is not all a normal condition, either of a converted or unconverted people, and since this condition cannot be maintained, and as a natural consequence, when the revival meeting ceases, and the spirit of excitement dies away, the fervor of spiritual enthusiasm in the hearts of the people subsides, and they fall back into the natural routine of life, and having devoted a more than usual amount of time and attention to the meetings for a season, they feel that with redoubled vigor they must now give attention to their temporal affairs, and the result is a relapse which is very depressing on the spiritual life (if indeed they have possessed the real life), to say nothing of those who had simply been brought into a state of religious feeling or fervor.

Such a course of training in the church, educates people to expect these changes—the ups and downs in religion, and it becomes habitual, and is indeed a very objectionable feature of the religious training of our time.

The more scriptural method applies the gospel to men's hearts and in a more calm and considerate manner, through the power of the Holy Ghost, convinces the sinner of the error of his ways, leads him by faith to accept the means of salvation, and thus being brought to God, he walks in all the requirements of his word, and seeing his imperfections, he goes on, growing in grace; and thus, without lifting himself into an undue state of feeling, through excitement, or falling below the plane of Christian life into which his measure of faith has brought him, he becomes a steadfast, devoted follower of the Lord Jesus, turning neither to the right nor to the left, but pressing forward with all diligence toward the mark of the high calling of God in Christ Jesus.

Let us teach a religion and a religious life, that is constant, devoted, firm, steadfast, and that will lead men to adhere to the work, and run in the Christian race without flagging until the goal is reached, the race run, and the crown obtained.

Let us endeavor to attain to that degree of steadfastness that we may say with Paul, (Acts 20:24) "But none of these things move me." "Who shall separate us from the love of Christ?" "I am

persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Jesus Christ our Lord." Rom. 8:35, 38, 39. "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10.

CHURCH NEWS.

J. J. BORNTRIEGER, formerly of Bellefontaine, Ohio, has changed his address, and now gets his mail at De Graff, Ohio.

BISHOP C. B. STEINER, of the Chippewa (Swiss) Mennonite Church, has sold his farm, and it is his intention to move to Oregon in the spring.

PRE. J. S. COFFMAN is at the date of this writing (March 9th) in Fairfield Co., Ohio, visiting with the brethren there, and will probably return during the present week.

BRO. SAMUEL BUCKWALTER of Mercer Co., Pa., writes under date of Feb. 25th. "There is much sickness here now, and many deaths, especially among old people. My wife has been laid up over two weeks with neuralgia in the shoulder and side, but is getting better."

BRO. LEONARD HOOVER, of Cayuga, Ontario, is at present on a visit in Elkhart County. On Tuesday evening, March the 3d, he had a meeting at Silver Street School-house, in Clinton township, and on Wednesday evening, he, in company with his sister, Anna Weaver, visited Elkhart and we had a service at Brother David Nold's. On Sunday, the 8th, Bro. Hoover attended meeting at the Shore Church, in LaGrange County. We hope he may have a pleasant and prosperous journey and that the Lord may bless him in his labors.

PRE. B. F. HAMILTON, of Cherokee Co., Kansas, writes us under date of March 5th, as follows: "This leaves us all well, thanks to our kind heavenly Father for his blessing. I have just recovered from a severe attack of typhoid malaria, which set very hard on me, but the all-wise God knows all things best and to his name be all the praise. We had a very long, cold winter; it is said that so severe a winter has not been known here for thirty years. We had plenty of snow until the 1st of March. Since, the weather has been fair, but the frost is not yet all out of the ground. The Lord has helped us and his mercy endureth forever."

FATAL ACCIDENT.

On the morning of the 24th of Feb., Willie Miller, a stout lad of eighteen years, went out to cut wood for his mother, and as he felled a tree, a part of it was broken off and fell on the young man's head. About 9 o'clock he was found lying on the snow unconscious; he was taken home and died about 9 o'clock in the evening, aged 18 years, 7 months, and 27 days. He was buried on the 24th. Services were held by Lowell Hotchkiss and Philip Roulet. He leaves a sorrowing mother and six sisters, to mourn his sad and unexpected death. This is indeed an earnest warning to all. And what I say unto you, I say unto all. Watch, says the Lord. Mark 13: 37. "Remember now thy Creator in the days of thy youth," says the preacher. Seek Christ early and he will bring you to his rest.

PH. ROULET.

Davis county, Iowa.

CORRESPONDENCE.

Blair, Feb. 17th, 1885.

Dear friends: I have often felt urged when reading the HERALD, to try and write something for the encouragement of others also, as I have often been encouraged myself to go on in the service of the Lord, though I have not had many years' experience in Christian life, and have not been as faithful as I should; for I have wandered far from the Savior at times. Yet I can say that there is nothing that this world can give, that can be compared with the peace and joy we can feel when we trust in the promises of our heavenly Father; for without him we can do nothing. Though we sometimes have trials and afflictions, it is only a loving Savior drawing us nearer, and trying our faith; for the Bible tells us that "whom he loveth, he chasteneth." I have been brought to feel my lost condition through affliction, for I am partly crippled for life; yet I think it has been a blessing in disguise. I wish all the readers of the HERALD the blessing of God.

J. S. WISMER.

For the Herald of Truth.
LIGHT.

Editor HERALD:—In your paper of February 14th, I find the question, "What is meant by this passage of Scripture—'If thine eye be single, thy whole body shall be full of light?'" The word *single*, as defined by Webster in this use of the word is, "incorrupt, unbiased, having a clear vision of divine truth." Now, if the eye be thus pure, it is evident that it sees what is pure, sees good in every thing. Paul says, "To the pure all things are pure;" and the heart becomes so pure that it is filled with the light of truth,—or in the language of Scripture,

become "full of light," that light which according to Webster, is "illumination of mind, instruction, wisdom, knowledge." Jesus said, "Blessed are the pure in heart, for they shall see God." Now, as this heart cannot mean to be the fleshly heart, but the seat of the understanding, so by *body* is not meant merely the animal frame of flesh and blood, but the whole living person or being; or, as expressed in Scripture: the sensual part of man. Therefore if thine eye be pure, incorrupt, unbiased, thy whole *being* becomes full of light, i. e. knowledge. If thy spiritual eye is incorrupt, having a clear vision of divine truth, our whole being or self becomes enlightened, "full of light," knowledge, understanding, heavenly wisdom, and in Scripture language, is "born again," the "life," the "truth," the "light of God's countenance." A sufficient portion of this light, is "given to every man to profit withal," and which "the wayfaring man, though a fool, cannot err therein."

For the Herald of Truth.

A FATHER'S LETTER.

The following letter was written by an aged Christian father to his daughter and son-in-law, before their conversion, and shows us how much concern a faithful, Christian father has for the spiritual welfare of his children, and how much joy it causes when they repent and turn unto the Lord.

Elkhart, Ind., Dec. 25th, 1879.

"Glory to God, peace and good will to man" was the song of the angels eighteen hundred and eighty years ago this last night. That glory is still for us to-day. The birth of Christ is just as much for us to-day as it was the day he was born. Five thousand, eight hundred and eighty-four years ago the world was made, the heavens, the seas, and all that in them is.

The Bible teaches us that he created man in his own image. We do not understand that man was formed in the shape of God, but (that he was made) pure without sin as God was.

God gave him only one commandment, and told him, that in the day he would transgress that command, he should surely die. This death was not only of the body, but was the spiritual death also. This is the sin.

Christ came into the world to redeem all that were ever born, or are to be born; that is, if they believe in this only begotten Son of God. Christ told his disciples to go into the whole world, and preach the gospel to all nations, and that he that believeth, and is baptized shall be saved; but he that believeth not shall be damned.

Now, faith must have works. James says: "Faith without works is dead." He also says: "As the body without the spirit is dead, so faith without works is

dead." What works must we have? We must keep the commandments of the Savior and his apostles.

At the day of Pentecost they cried out: "Men and brethren what must we do?" Peter said: "Believe on the Lord Jesus Christ and be baptized, every one." My heart's desire and prayer to God is that he might open your hearts as he did the heart of Lydia, the seller of purple, when she heard the preachings of Paul.

I have now had two wives that have departed this life and I hope to meet them in heaven. I have also had eight children, four of whom have died young—these are cleansed in the blood of the Lamb, and are happy, and four that went after they were grown up have left a good example, so that we have a good hope of meeting them enjoying the heavenly rest, praising and glorifying God and the Lamb, where all wish to meet and join in the song of praise. And there are [also] five [of my children] that have vowed to the Lord to follow his precepts, and forsake the devil and his works. If they hold out faithful to the end the crown is promised [them].

I do not lay my body to rest at night but what I lay in a petition in your behalf and pray that the Lord may teach your hearts and make them willing to come into his fold. Greater joy could not come to my ears than to hear that Levi and Mary had given themselves to serve the Lord. What joy there would be if we could all meet at the right hand of God. There is more joy in heaven over one sinner that repenteth than over ninety and nine that need no repentance.

I am now old and know that my days are few. If I could see you turn to the Savior, I think I could lay my head down in rest, in hopes of meeting you all in that better world where parting is no more.

Those twin babies I long to see if life and health permits, I want you to bring them so that I may see them, but do not bring them in ruffles and founces, but adorn them in modest apparel as becometh Christians; offer them up in prayer.

We are all middling well; my health is as good as common at this time of year, only I feel my strength declining. The grace of our Lord Jesus Christ be with you. Amen. From your praying father to—

This dear father has now gone the way of all flesh, but thanks be to God, he lived to see the desire of his heart fulfilled, and like Simeon of old he could depart in peace, and lay down his head calmly to sleep with the blessed, in the hope of the resurrection of eternal life. May God help these dear children to lead such a pious and godly life as their father did, so that when they come to die, they too may see the stars shining in their crowns as he did in his, and may all who read this become bright and shining lights in the Church of Christ, and so heirs of heaven.

SPIRITUAL GROWTH.

S. P. JACOBS.

Spiritual as well as physical growth has its unalterable conditions. This is clearly revealed in the Scriptures, and these conditions are necessary and universal. There are no exceptions.

By growth we mean increase, progress, advancement to maturity. Now, it is evident that for anything to increase, progress, or advance to maturity, it must have first of all an existence. A thing without existence is not thinkable, much less possible is it to conceive of its growing. Existence is not the result of growth, it comes of creation. This is true both in nature and in grace. Hence we read, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3: 18. But the Scriptures give no support to the idea of growing *into* grace. Coming *into* grace is by creation, by gift: "Created in Jesus Christ unto good works" (Eph. 2: 10); "by grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2: 8); "but not as the offense so also is the *free gift*; for if through the offense of one many be dead, much more the grace of God, and the *gift* by grace, which is by one man Jesus Christ hath abounded unto many" (Rom. 5: 15).

When once the grace of God exists in the heart, it may grow. Divine grace, from repentance to glorification, is the gift of God, as the foregoing texts prove. The idea that one may obtain grace by growth of that which is not grace is absurd. According to this theory, the state of regeneration comes of the growth of the spiritual state before regeneration. But what is one's spiritual state before regeneration? "Dead in trespasses and sins" (Eph. 2: 1), "free from righteousness" (Rom. 6: 20). Therefore growth by which one is to obtain the grace of regeneration is the growth of sinfulness. I know it is admitted that the grace of regeneration is a *gift* and not the growth of a previous spiritual condition; but at the same time it is assumed that grace subsequent to this gift is obtained by development of that which is already in possession by gift from God. Here is the error. By this theory it is hoped that regeneration will *grow* into entire sanctification. This notion is contrary to those texts of Scripture which declare all grace to be the *gift* of God, and those which declare entire sanctification to come by direct divine act. Eph. 5: 25—27, 1 Thess. 5: 23, Heb. 7: 25, &c., &c.

The Scriptural conditions of growing *in* grace make it impossible to grow *into* grace. The Bible not only requires one to be in grace in order to grow therein, but it requires *permanency* of position therein. Many Christians hope by

growth in lapse of time to become steadfast. They have been tossed about for years; for years they have fondly hoped that by *growing* they would be delivered from inbred sin, and made pillars in the church of Christ to go out no more forever. Nothing is more unscriptural. The Bible demands this permanency of position, or steadfastness, in Christian character in order to grow. Spiritual growth results from spiritual steadfastness where successive gifts of grace is the divine order. Notice, "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness; but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 17, 18).

Here growing in grace is conditioned on steadfastness. It stands in strong contrast with that wavering, up-and-down life, so common among Christians who look to growth for steadfastness of character. "In whom all the building (body of true believers), fitly framed together, *groweth* unto an holy temple in the Lord" (Eph. 2: 21).

Here perpetuity of position, or steadfastness, is prerequisite. It is a foregoing condition to growth. Christian growth in grace in this text comes of right, *fixed* relations to Christ and to Christians.

"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking the truth in love, *may grow up* in all things in him which is the head, even Christ." (Revised Version.) Eph. 4: 11—15.

The diligent study of this text will show, that growth in grace, requires as its foregoing condition, completeness and fixedness of condition in Christ. This is growth *in* Christ, not *into* Christ, for they are already fully and fixedly in him. (See Revised Version.) Growth in grace is found above the region of becoming good. One grows in grace after the hindrance to growth is removed. Tradition would have people to *grow* good, *grow* holy; but the Scriptures present the divine the creative *act* to make men good (Eph. 2: 10, 14, 24) and the Father's fiat to make men holy (Eph. 1: 4, 5; 1 Thess. 5: 23).

That being in perfect and perpetual union with Christ is antecedent to growth in grace, is evident from Eph. 3: 16—19. Perpetuity of place is indispensable to a

tree growing, or to a building in process of construction. In this text, being *rooted* and *grounded*, immovable, in divine love, through Christ dwelling in us by the omnipotent working of the indwelling Holy Spirit, is the foregoing condition of that rapid growth and comprehending ability which characterizes perfect Christians.

The idea of being perfect in order to grow seems absurd to many Christians. Yet the fact has its illustration in nature everywhere. Vegetables or flowers in a garden perfectly clean, and permanently set in perfectly clean, rich soil, will grow best to perfect maturity. We see from the Scriptures, that perfect holiness and perfect steadfastness are not the same as perfection of maturity. Perfect maturity of grace comes of growth in grace. But perfection as to quality is not the result of growth either in nature or grace. Men do not *grow* weeds out of the field, to secure a full crop of corn. The vine dresser does not *grow* off from the vines all the hindrances to perfect the growth of grapes; but he *cuts* and *cleanses* away the hindrances (John 15: 1—8).

Doubting, wavering, vacillating from good to evil, faltering Christians, cannot *grow* in grace. This is out of the question. In growth in grace there is no hope for them, therefore Satan keeps them looking to *growth* in grace for deliverance. It is not *growth* that such people need. It is cutting with the law of Sinai, and cleansing with the blood of Calvary, that they need. Growth in grace is not to be had on their plane of experience. Grace is first received as a free gift, afterwards, we grow therein.

LEARNING TO USE TOBACCO.

My new friend and I were no sooner started on our little journey, than he took a cigar case from his pocket, and said:

"Will you have a cigar?"

"No, thanks; I never smoke nor use tobacco in any way; that part of my education was neglected."

"But it is a very great pleasure to smoke; I could not get on without it."

"In what does the pleasure really consist?"

"Well, after eating, a good cigar is a greater pleasure even than a good dinner to a hungry man."

"But I wish to know in what the 'pleasure' consists? We have just had a good dinner. I am perfectly satisfied and comfortable. I can not think of anything to eat or to drink that I should like. But you want your cigar, and if you could not have one, wouldn't you be uncomfortable?"

"Yes, I confess that I should."

"Would you be *very* uncomfortable?"

"Yes, I acknowledge that I should be so."

"Pray excuse me for pressing the matter, because I am really anxious to ascertain, as accurately as I can, whether any real pleasure comes from tobacco—a pleasure that a sensible man need not be ashamed of. No man likes comfort, real downright comfort, better than I do. I greatly enjoy suitable and intelligent pleasure. Now, if I were to allow myself to be influenced by your example, so as to have a share of the pleasure you speak of, what would happen? I could not smoke freely at once, I suppose, as you do now?"

"You must learn to smoke by slow degrees."

"During this process of learning I suppose I should be very sick."

"Yes, of course you would be sick."

"Very sick, I suppose. I have heard it said there would be deathly nausea at the stomach, and violent prolonged vomiting, with a cracking, snapping headache; is that a fair description of what I should suffer?"

"Probably; but all beginners do not suffer so much."

"Yes, I understand that; there are differences in physical constitutions. And besides that, some children are saturated with tobacco smoke; they live in a tobacco atmosphere, so that they would not suffer so much in learning to use tobacco in any way. But, as a rule, people learning to use tobacco are dreadfully sick and suffer very much."

"Yes, as a rule, they do. I did."

"For how long a time does this suffering continue?"

"That varies in different persons. I was sick for about four weeks. That's the average time. Some people suffer less and some more, and some persons can not learn to use tobacco; they are always sick if they touch it."

"Yes, that corresponds with what I've often heard. But now, suppose I've fully made up my mind to learn to smoke so as to have my share of the 'pleasure,' the 'comfort' coming from it. I have great powers of endurance; I sit down to my task as in a dentist's chair to have all my teeth pulled out. I don't flinch, but endure heroically the torture of the dreadful nausea, the retching and violent vomiting, and the crashing headache. My lips are livid, my face has the pallor, the anguish of a painful agony. You stand by to keep my courage up. 'Don't be afraid,' you say, 'you'll not die. I've been through it all, and more. For all this suffering and anguish you'll be rewarded many-fold in the pleasure and comfort of smoking.' Would you say all that to encourage me?"

There was a pause. He didn't answer at first. Then he said: "I've never thought of it in that way. I do not think I should encourage you, or even stand by the bedside of any one learning to use tobacco, and encourage him to persevere." Laughing heartily. "I never thought of

the ridiculous, absurd figure a man makes in learning to use tobacco. In fact, men never acquire the habit, or very rarely, and then under exceptional circumstances. It's boys who learn, because they think it smart and manly to use tobacco. They steal away into secret places; they hide behind the barn, or creep under the woodshed, out of sight, because they're ashamed, and there they smoke and vomit. That's the way in which ninety-nine of every hundred tobacco-users have acquired the habit."

"But to come back to myself. I do not nauseate now, or but very little. I've conquered that, but I have no desire whatever for a cigar. I can smoke one without being sick, but I would not touch one but for the example of others. Isn't that exactly what would happen?"

"Yes, that was precisely my case."

"But I persist in smoking; and by-and-by it becomes a necessity, because if I omit the customary cigar I should suffer. After a year or two of the tobacco habit I should suffer very much if I could not have my cigar."

"Yes, that is a fair statement of the case."

"Then, in short, I continue the tobacco habit only to avoid the intense suffering which would otherwise torment me. The 'pleasure,' the 'comfort' coming from the tobacco habit is this—only this, and nothing more; it wards off pain."

"I've never heard the matter put in that way before, but I must confess that that is the whole of it. If I can not have my cigar I suffer; while I am smoking the pain is relieved, and, in fact, that is all the pleasure that comes from smoke."

"Upon the whole, then, I do not think I shall learn to use tobacco; to acquire a habit which is very costly; which makes one offensive to many people—a habit which unmanly one so far that he feels himself under a bondage, which he can not throw off without an effort that few men find themselves equal to."

NEAL DOW.

IN EARNEST, BUT LOST.

During a gale, in the winter of 1883, a vessel was driven into West Bay, near the Isle of Portland a bay which is very dangerous when a south or south-west wind is blowing, for if a ship once get in it is very rarely she succeeds in getting out again.

This vessel got past the fatal point, and had been sailing about in a heavy sea all the day, hoping to get out; but each tack only brought her more deeply in, and her doom seemed well-nigh sealed.

The coastguards had been watching her all the day; and when nothing could save her, they made signals for her to be run ashore in a cove that afforded a better chance of saving life than any other part of that treacherous beach.

The terror that reigned on board was intense. There was but one way of escape now, and that the authorized and practically safe contrivance of the "cradle."

Can they wait to be saved by an outside power, or will they risk their lives on efforts of their own? All but one could wait for help from shore, and he seized a life-buoy, put it round him, and sprang into the surging sea. Unfortunately the buoy was detached from everything; and there the poor fellow floated, earnestly struggling for dear life, whilst the waves carried him out to sea, and dashed him about till every bit of life was beaten out of him, and he floated a stiffened corpse, through resting on his self-chosen means of escape. "In earnest, but lost!"

How aptly this poor fellow's case depicts that of thousands of to-day! How many an earnest, moral-living religionist is building his hopes of eternal salvation on some effort of his own, some ordinance or law-keeping, utterly disregarding the only divinely-appointed means of salvation. Acts 4:12.

They may argue, and rightly so, too, that "the commandment is holy, just, and good" (Rom. 7:12); but they will find with the law what this poor fellow found with his life-buoy, that "that which was *ordained to life*, he found to be death." Rom. 7:10.

How solemn to think that many a well-meaning, earnest soul will be wrung with bitter disappointment when the fearful storm of God's judgment shall sweep away all they have trusted in! All their boasted self-righteousness on which they rest, or under which they shelter, will turn out to be but a "refuge of lies," a "hed too short." Isa. 28:17, 20.

Let us now turn to the rest. The ship has struck, a rocket is fired, a rope is delivered, and shortly the "cradle" is drawn alongside, and one by one they step in and are drawn safely to the shore. Not one lost! All saved! How? By simply trusting to, and availing themselves of the authorized means of escape.

Now, dear reader, which describes thy position before God? Art thou resting on some device of thine own, building thy house upon some quicksand that will sooner or later launch thee into blank disappointment and despair? For it is said of thee, "He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure." Job 8:15. Job said, "My righteousness I will hold fast, and will not let it go;" until he had to say, "Now mine eye seeth thee; therefore I abhor myself, and repent in dust and ashes." Job 42:5, 6. Oh, dear reader, trifle not with the "grace of God that bringeth salvation." Risk not thy precious, immortal soul on that which will not stand the light of His presence. All thy best works are productions of a

nature that "cannot please God" (Rom. 8:8); but *dead works* from which thy conscience must be purged by the blood of Christ (Heb. 9:14), if thou wouldst stand before Him who is a consuming fire. Heb. 12:29. Rest in simple faith on Christ and His work for thee—the only divinely appointed means of salvation—and neither death nor judgment can reach thee.

The safety of the people in the ship depended upon the *trustworthiness of the means*. If it broke down they would perish; whilst it stood, they were safe. Look, dear reader, at the *eternal security* of the simple believer in the Lord Jesus Christ. Will He break down? Impossible!

"The Rock of ages must endure."

Hear what He says, hang upon the precious words of His lips—"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:28. Cease your doing and rest upon His *perfect, finished work*; repent and believe His word, and salvation, full, free, and eternal, shall be yours.

"Cast your deadly doing down—

Down at Jesus' feet;

Stand in Him, in Him alone,

Gloriously complete."

—The Salvation of God.

For the Herald of Truth.

WRITING FOR RELIGIOUS PAPERS.

We are to be followers of the Lord Jesus and to walk in His footsteps; to walk means to advance, to go forward. Now, if we do this, if we have resigned our will, and have an eye single to the glory of God, we will study His word as a whole, and not a phrase, clause or verse here or there, simply because it suits our tastes; and we will pray to God for wisdom, that we may understand His word right, and may make use of all the light we have. Now, it does seem to me that if we would all do this, we would not differ so much in our opinions.

One writer advocates a point and brings Scripture to prove it; another speaks against the point and he likewise brings reference to prove his side of the question. Now it is a self-evident fact that they can not both be right. God's word never contradicts itself when rightly understood. Now where is the trouble? Do not understand me to say that we shall not compare references. I believe as much in comparing references as any one; but is it not rather a dangerous place to compare them in a religious paper where they will be read by thousands, by saint and sinner? We may get impressions from those pieces written for our papers that will follow us to the grave. In fact this should be the object in view. Then we should be very careful what these im-

pressions are; that they are such as will build up the inner man. Hence our articles should be of such a nature as will build up love and union among us.

Let us remember the maxim which says: "In facts, unity; in uncertain matters, freedom; but over all let love reign." O that we all had the love of Jesus in our hearts more abundantly, that we could bear and forbear more! The church would be a source of power. The sinner would see that there is something real in Christianity, and he, too, would desire the Christian's part.

J. S. HARTZLER.

For the Herald of Truth.

STRAIGHT PATHS.

There is one remarkable thing I have observed in Bible history among God's dear saints of old. They never talk at any time about making "*crooked paths*." This appears to be the peculiar experience of latter-day saints. God's children of old seem rather disposed to "make straight paths for their feet" to walk in. Verily if they had not made straighter lines in the divine life along life's dusty way, than multitudes of God's professed followers of the present times, they had not attained to such preeminence in spiritual things.

It is not much credit to any class of God's dear people to dodge to the right and then to the left of a truly straight line like an old Virginia "barshare" plow in making furrows across a corn field. Let us, dearly beloved, "stand in the ancient way and inquire for the old paths and walk therein." Nothing will make us such good travelers and earnest, successful saints of the Most High. Yes, let us walk near to and with God, so shall we walk surely and come to Zion at length "with everlasting joy upon our heads." I. N. KANAGA.

Newark, N. J. 1885.

For the Herald of Truth.

A REST FOR THE PEOPLE OF GOD.

In the 4th chapter of Hebrews, we read: "For he spake in a certain place of the seventh day on this wise: And God did rest on the seventh day from all his work." From this we may learn that there is something for us to do before we have the promise of rest. God finished all his work before he rested.

We also read in the 8th verse of the same chapter, "If Jesus had given them rest, then would he not afterward have spoken of another day."

Also in Matthew 25:16, we see that he who had received five talents, went and traded with the same and made them other five talents. Therefore the Lord, when he found him so faithful in his

labor, bade him to enter into the joy of his Lord. If we are found faithful in the talent which God has given us, then there will be a rest for us; but while we are here in the body there is work for us to do. Therefore let us work while it is called to-day, for the night cometh when no man can work. M. K.

PREACHING TO THREE PEOPLE.

It is not easy to tell by outward circumstances what will be the ultimate results of labor in the cause of Christ. The efforts which we may esteem least may be most signally blessed, and when circumstances may seem most forbidding, blessings may most abound.

A Christian friend informed us that a number of years ago an earnest preacher, named John Holmes, had an appointment to preach one evening at Castle Bar in Ireland. On arriving at the place he found a congregation of three, to whom, not daunted nor discouraged, he preached the word of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted; a young man, who grew in grace, and was subsequently called to the ministry of God, and greatly used of the Lord in his service. It was a good hour's work when John Holmes preached the gospel of Christ to a congregation of three at Castle Bar. One soul saved is worth a life of labor, and especially when that soul, thus won, becomes a soul-winner, and gathers others to the ark of God, as has that Castle Bar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."—The Christian.

CONVERTED BY HIS OWN PREACHING.

French Protestants have been lamenting the loss of several valuable pastors; among them is M. Jeannaire of the confession of Augsburg, and the story of his singular conversion is recalled: At the time of its occurrence he was a preceptor in the house of Hohenlohe, and was a rationalist in his views. On a certain occasion he was invited by a pastor to supply for him. He declined saying: "How can I preach what I do not believe?"

"What! do you not believe in God?"

"Yes, I do that."

"Well, then, preach on the words of Jesus: 'Thou shalt love the Lord thy God with all thy heart and mind and strength.'"

"I will try just to oblige you."

He thought over the words and made notes: "First. We must love God, and the reason for it."

"Second. We must love Him with all our powers, in every deed; nothing less could satisfy God."

"Third. But do we thus love God? No." "And then," said he, "Without any previously formed plans, I was brought to add: 'We need a Savior.' At that moment a new light broke upon my soul. I understood that I had not loved God: that I needed a Savior; that Jesus was that Savior; and I loved Him and clung to Him at once. On the morrow I preached the sermon, and the third head was the chief—the need of Jesus, and the necessity of trusting such a Savior.—*Sd.*

HEAVEN ON THE SHELF.

As John Elliot was once calling on a merchant, he saw in his counting room, ledgers, and account books on the table, while some religious and devotional works were laid up on the shelf, and remarked to his friend:

"Sir, here is earth on the table, and heaven on the shelf. Pray do not think so much of the table as to altogether forget the shelf."

We are too prone to put heaven on the shelf, and so busy ourselves with this world that we forget the next. But the things that are seen are temporal; and how soon they must all pass away. A little while and every earthly delight and possession will have passed forever beyond our reach: and there will be nothing left for us except the unseen and eternal.

Let us then occupy ourselves most with the things that are enduring. Let us lay up our treasures where they cannot be stolen or destroyed; and let us first seek the kingdom of God and his righteousness, knowing that all needed things will be added unto us.—*The Christian*.

THE SECRET OF POWER.

You will never know what true power is, until you perfectly learn the lesson of spiritual poverty, utter and constant helplessness in yourself—

"A broken and empty vessel,
For the Master's use made meet."

The telegraph wire is never conscious of anything wonderful. It experiences no change when the dispatch is running through it. Its helplessness it is not aware of the wonderful things spoken through it. It is nothing but a common wire, distinguished from other wires by two things. In the first place it is isolated from objects that would draw off the electric motion. In the next place, it is attached to a galvanic battery. And thus it is with the most powerful. They are just as frail and void of all inward strength as any-body in the world, only they are detached from sin and earthliness, and united by simple trust to Jesus, the infinite battery of strength. Jesus says, "Without me ye can do nothing." Without the battery the wire can do nothing. The wire has no strength to speak, it simply conveys what is spoken by the battery.

The greatest workers for God are never aware of what is being accomplished through them; neither are they anxious to know. It often happens that when people are full of blissful emotions, and think they have the power, and expect that their words and actions will be attended with wonderful energy, at these times they are fruitless.

And on the other hand, when they feel so utterly worthless, and a sense of spiritual poverty almost crushes them, they go forth to work, leaving results entirely to God, and not thinking much of either failure or success, but only that they may do the present will of God;—then their slightest actions or words are wonderfully accompanied by the Holy Ghost, and marvels of grace are wrought above and beyond their knowledge. This is the state that Jesus refers to when He says, "Abide in Me and go and bring forth fruit." The secret of great fruit-bearing is the death of self. "Except a grain of corn die it cannot bring forth fruit."—*Witness*.

LINES.

Selected on the death of John Brenneman, who died Dec. 6th 1880, in Elkhart Co., Ind., by Mary A. LaRue.

Grandpa, we on earth do miss thee,
We thy loss most deeply feel;
It is God who hath bereft us;
He can all our sorrows heal.

O Grandpa dear, you've left us here,
In this cold world to roam.
But thou hast gone from earth away,
To thine eternal home.

Farewell, dear Grandpa—must I say
Farewell so soon to thee?
Yes, thou hast gone from home away,
With God in Heaven to be.

A few long months you've suffered pain,
But meekly bore it all;
You did not murmur nor complain,
But waited God's last call.

Then farewell Grandpa
Till we meet in heaven above.
To sing God's praise in music sweet,
And dwell in Jesus' love.

Married.

PETKUSHEIM—HENSENBERGER.—On the 21st of December, 1884, in Marshall Co., Ind., by Bishop Moses Burkholder, Noah Petersheim of West Virginia, and Anna Hensenberger of Marshall Co., Ind.

HOCHSTETTLER—MOLLET.—On the 4th of January, in Marshall Co., Ind., by Bish. Moses Burkholder, at the house of Jonas Yoder, Marion S. Hochstetler of the above mentioned place, and Eva B. Mollet, of Holmes Co., Ohio.

SCHULACH—HOCHSTETTLER.—On the 29th of January, by the same, in the house of Daniel Hochstetler, Moses J. Schlachach of Marshall County, Indiana, and Catharine M. Hochstetler of Elkhart Co., Ind.

HOCHSTETTLER—YODER.—On the 15th of February, in the house of J. L. Schlachach, by the same, Manasse M. Hochstetler and Salome S. Yoder, both of Elkhart Co., Ind. May the Lord bless all the above, and may they live together in peace as becometh the saints.

YODER—KAUFFMAN.—On the 19th of Feb., in the Amish Mennonite Church, near Allensville, Milford Co., Pa., by Pre. Michael Yoder, Peter Yoder and Annie Kauffman, both of Menno Twp., in said county.

STAUFFER—SREITER.—On the 15th of Feb., near Milford, Seward Co., Neb., in the Amish Mennonite Church, by Bishop Joseph Schlegel, Benedict Stauffer and Lena Stetler, both of Seward Co., Neb.

EICKER—ROTH.—In the same Church, by the same, Martin Eicker and Kate Roth, all of the same place.

Died.

CORRECTION.—In the death notice of John Stahly, in the last number, his age is given 70 years, &c. It should be 79 years, 7 months and 11 days.

ORTEN.—Near Allen, Collin Co., Texas, on the 7th of January, 1885, Mary Ann, wife of G. W. Orten, and daughter of H. E. and Mary Rexode, aged 31 years, 10 months and 18 days. She had been a member of the Baptist Church for fourteen years. She was a strong advocate for the doctrine of self-denial, as taught by the Mennonites. She bore her suffering patiently and was cheerful to the last. She was an obedient daughter, a kind sister, an affectionate and faithful wife and mother, and a humble and devoted Christian. She expressed a bright hope of a blessed immortality beyond the grave, and said a short time before she died, "I am ready to go to my home in heaven." She leaves a kind husband and five dear children to mourn their loss. They moved to Texas the 30th of October last, for her health. The bereaved and heart-broken husband and family started for their home in Webster Co., Mo., the 4th of February.

Watchful Pilgrim, please copy.

ZOOK.—On the 17th of January, near Belleville, Milford Co., Pa., Mary, wife of Pre. Enoch Zook, aged 67 years, 11 months and 1 day. She was always a faithful and consistent member of the Amish Mennonite Church. She leaves a husband, six children and fifteen grandchildren. Services by Michael Yoder and John Yoder.

McLaughlin.—On the 29th of December, David, son of Thomas J. and Mattie McLaughlin, aged 1 month and 11 days. Buried at the Chambersburg Meeting-house. Services by P. H. Parret and P. Wedel.

LAPP.—On the 23d of Feb., near Clarence Centre, Erie Co., New York, Anna, widow of Pre. Abraham Lapp, aged 85 years, 7 months and 15 days. She was a faithful member of the Mennonite Church. Services by Jacob Hahn and Edison Smith from Rev. 14:13.

LAPP.—On the 1st of March, at the residence of his mother, who had died just 8 days previously, (see above) of disease of the lungs, Abraham Lapp, aged 62 years and several months. Services by Jacob Hahn and Edison Smith from Psalm 8:5.

RUDY.—On the 30th of January, in Waterloo Twp., Waterloo Co., Ontario, of the infirmities of old age, Widow — Rudy, aged 81 years and 1 day. She was a weary pilgrim on the earth and a faithful member of the Mennonite Church. She was buried on the 2d of Feb., at C. Eby's Meeting-house, where many relatives and friends were present.

GROFF.—On the 15th of Feb., in Waterloo Twp., Waterloo Co., Ontario, Brother Abm. Groff, aged 55 years, 4 months and 2 days. About two weeks before his death, he lost his reason, apparently, and according to the saying of the physicians, he died of congestion of the lungs. He was buried at Martin's Meeting-house on the 19th, and the high esteem in which he was held appeared from the fact that a vast number of friends and acquaintances followed him to the grave.

BRICKER.—On the 12th of Feb., in Waterloo, Waterloo Co., —, wife of Jacob Bricker. On the evening of the 7th, as she was about to retire, she went without a light, into another room, from which there was also a door leading into the cellar. In returning, she came to the cellar-door and fell through into the cellar, where she was taken up insensible, and died from the effects of the fall, aged about 63 years. She was buried in the Waterloo Cemetery, followed to her last resting place by many friends and relatives.

MILLER.—On the 4th of March, near Noble, Iowa, Levi J. Miller, aged 68 years, 10 months and 16 days. Bro. Miller was born in Holmes Co., Ohio, and emigrated to Iowa thirty-two years ago. He was a faithful member of the Church of Christ and possessed a good hope. Funeral services by Benjamin Eicher from 1 Cor. 15:58, 54.

JOHNS.—On the 20th of Feb., in LaGrange Co., Ind., of brain fever, Ora Daniel, son of D. J. and Nancy Johns, aged 1 year, 1 month and 24 days. Funeral services were held by Eli Miller and J. S. Hartzler. Text, 2 Kings 4:26, and Mark 10:14.

ZOOK.—On the 25th of January, in Lackawannock Twp., Mercer Co., Pa., of heart and kidney disease, Catharine Zook, wife of Pre. Noah Zook, aged 64 years, 1 month and 13 days. She was a faithful member of the Old Amish Mennonite Church upwards of fifty years. She leaves a bereaved husband, all their children, five in number, having died with diphtheria inside of five weeks, several years ago. She has gone to be with Jesus and meet those gone before her. Funeral services by Pre. Daniel Byler.

BIZLER.—Near Perrine Corners, Worth Twp., Mercer Co., Pa., of erysipelas on the head and face, Pollie Bixler, wife of Peter Bixler, aged about 70 years. She was a faithful member of the Mennonite Church for a number of years. She leaves a bereaved husband, two sons and one daughter to mourn their loss. She was born in Green Co., Pa.; her maiden name was Silvius.

FISHER.—On the 21st of February, in Mount Pleasant Twp., Westmoreland Co., Pa., Elizabeth Fisher, widow of John Fisher, aged about 90 years. Her maiden name was Strohm; she came from Germany when an infant, and united with the Mennonite Church in her younger days, and remained a member to her death. She was buried beside her husband, who died thirty-two years ago. Funeral services were held by Pre. Hahn.

JONES.—On the 14th of February, in Waterloo Co., Ontario, Martha Jones (widow), aged 76 years, 8 months and 25 days. She was buried on the 18th, at Blenheim Meeting-house. Funeral services by J. Gingerich and J. Nahrang.

NAFFIGER.—On the 26th of February, in Tazewell Co., Illinois, of the infirmities of old age, Anna Graber Naffiger, aged 77 years, 6 months and 27 days. She was born on the 30th of July, 1807, in Gensburg, Alsace, France. She was married to John Naffiger on the 20th of March, 1832, in Burscheid, in Lotharingen. Her husband died twenty-eight years ago. She was a member of the Amish Church.

Services by E. M. Hartman, — Each and Peter Stuckey.

ALBRECHT.—On the 21st of Feb., in Livingston Co., Illinois, of consumption, John, son of Pre. John Albrecht, aged 31 years, 9 months and 9 days. He was buried on the 24th, in the Waldo Twp., burying ground. Many people attended his funeral. Services by Peter Zimmerman of Woodford Co., Joseph Greiser and John P. Schmitt. During the early part of last summer, he gradually grew so weak that he was unable to work. The doctors advised him to go to a warmer climate. On the first of December, his older brother accompanied him to Florida, where he found good care and accommodations, but continued to get worse. On the 11th of February, in the night, he arrived at Mionok, on their return, but on account of the snow, could not get home till the 14th, when he immediately took his bed and died as above stated. Shortly before he died, he said, "I am growing weaker, but am not afraid to die." He was converted some years ago and united with the Amish Mennonite Church, of which he was a faithful member. All display and fashion he carefully avoided. O dear young friends, seek the Savior now in the accepted time, and serve him with all devotion, that it may be well with you in the end.

RESSLER.—On the 7th of Feb., in Martineville, Lancaster Co., Pa., Milton Elmer, son of Levi and Eliza A. Ressler, aged 14 years, 6 months and 25 days. Services by W. H. Smith and Amos Herr from Job 16:22.

YODER.—On the 12th of February, in Holmes Co., Ohio, of the infirmities of old age, Catharine Kurtz Yoder, aged 91 years, 9 months and 12 days. She was buried on the 14th and was a faithful member of the Amish Mennonite Church. Services by Josiah Hostetler, Levi D. Miller and F. Mast from John 5:24—29 and Rom. 14:7—9.

STAUFFER.—On the 23d of Feb., near Georgetown, Columbiana Co., Ohio, Lewis Stauffer, aged 81 years and 28 days. Brother Stauffer departed this life without warning to wife and children. At five o'clock in the morning he was thought to be well, and when called to breakfast he was found dead. The bereaved widow who mourns the loss with three sons and four daughters is in feeble health. May God comfort her in her old age, and abundantly bless her declining years.

BRENNEMAN.—Isaac R. Brenneman, of Trumbull Center, Ashtabula County, Ohio, died on Sunday night, February the 15th, 1885, at 9 o'clock, at Trumbull Center. The deceased was son of Christian Brenneman, of Orrville, and moved to Ashtabula, nearly three years ago. He leaves a wife and five children to mourn the loss of a husband and father.

NEWCOMER.—February 19th, near Mount Joy, Lancaster Co., Pa., of scarlet fever, Catharine S., daughter of Brother and Sister Christian N. Newcomer, aged 7 years, 4 months and 14 days. Funeral on the 23d. Text, Rev. 3:19. Buried at Landisville Meeting-house.

SCHREINER.—February 17th, near Manheim, Lancaster Co., Pa., of scarlet fever, Howard, son of Frank and Amanda Schreiner, aged 5 years, 6 months and 7 days. Funeral on the 19th. Text, Mark 10:13. Buried at Mount Joy Cemetery.

KOLP.—On the 3d of March, in Westfield Twp., Medina Co., Ohio, of palsy and general infirmities, Isaac P. Kolp, aged 83 years, 8 months and 27 days. Buried at the Upper Guilford Mennonite burying ground. Services by E. Hunzinger from Heb. 4:10, 11. He was born in Northampton Co., Pa., and moved to Ohio in 1851. He leaves a widow and three sons to mourn their loss.

Letters Received.

WITHOUT MONEY.

Daniel Shook, Mrs. Susan Herr, J. S. Hartzler, Isaac Salin, Peter Abrams, Henry Goertz, Jacob M. Greider, S. M. Eberly, Amos C. Gorts, N. G. R. L. J. Heat-
well, H. Goertz, J. Hahn, Fb. Roulet, I. Peters, C. Augsburg.

WITH MONEY.

A—Samuel K. Augsburg, John A. Ametutz, John Abrahams, Sarah C. Allen, Daniel Auker, Moses Augsburg.

B—Justus B. Bero, Henry G. Baltzer, Jacob M. Bender, Abm. Boese, Jacob N. Brubacher, Peter Bixel, Benjamin S. Brubaker, J. C. Beachy, Joseph Brenne-
mann, F. L. Buel, J. A. Blough, David Bixler, George East, Henry Boyer, J. H. Bauser, Rudolph Bauser, Anna Bolton, W. H. Beidler, Wm. Berg, John W. Reery, Mahlon Buckwalter, Solomon D. Blough, Am. Bauman.

C—Aaron C. Clemmer, Jacob C.ulp, Henry B. Casel, Christian Clemens.

D—Jacob DeWeller, Abraham Dalosky, Gerhard Dirks, Mattie Diener, Elizabeth Dunn, E. S. Damer, L. Duack, H. Dalke.

E—John Egli, John Ehresman, J. U. Egglieman, Joseph Eichelberger, Pre. Moses Erb, Annie Eberly.

F—Cornelius Friesen, Carl C. Foth, Peter Friesen, Cornelius Fast, John Foll.

G—Samuel Guengerich, Jacob O. Gingerich, Peter H. Goertz, John Giesche, Henry Goertz, Peter Geyer, John Gingrich, Emma Gerhart, Mrs. Lizzie Graybill.

H—Samuel H. Houser, John P. Hostetler, John C. Hertzler, V. H. Hochstetler, John Hiestand, Isaac W. Horst, Veronica Horst, Simon Hess, John H. Huber, Joseph Holdeman, C. H. Henderson, C. H. Hochstetler, Panny Hough, Wm. Hiebert, Jacob Heinrichs, Dr. F. Herring, Abraham B. Herr, Martin Huber, Kate Hauder, Benj. B. Hulteman, Jos. Hulteman, John Hunsberger, Tobias Herschberger, E. Hostetler, E. Hoover, Leonard Hoover, Henry Hiestand, A. E. Hersch, James Hillborn, C. H. Hershey, Philip Hilshy.

I—John Jords, John Julian, Cornelius J. Jansen, David J. Johnson, Joseph Johnson.

K—John Kerselson, John Kreider, George Keffer, Geo. B. Kraft, Samuel L. Kauffman, Jacob Kutz, Jacob Kerselson, Samuel Kempf, D. M. Kaufman, D. B. Keoperts, Heinrich Kroecker.

L—Jacob Long, Elias Lathaw, Christian Lathaw, B. Loewen, Isaac Loewen, Catharine Lapp, Peter Landis, Bernhard Loewen, Christian Lauber, Jacob Lapp, Abraham Leophy, Esther Lapp, Benj. Lehman, Daniel Lehman, Barnard Loewen, J. H. Lehman, Frederick Lantz, U. O. Leatherman, B. Loewen, Lizzie L. Leshner.

M—L. C. Mast, M. P. Miller, Wm. Mueller, Paul Maindel Jr., Susan A. Mathias, Isaac Mehlman, David Murray, Isaac Murray, B. Martin Meyer, A. Metzler, John Martens, Isaac Miller, S. A. Miesler, Michael Miesler, Isaac H. Moyer, Joseph Miller, Joseph Musselman, Jacob Martin.

N—Isaac Neufeld, P. Nice, Henry Nold, H. S. Niesley, Abm. Nice, Valentine Nice.

O—Abraham Overholt, Oswald D. Remington.

P—E. S. Price, John Pike.

R—Christian Ruby, Bernhard Reimer, Nicholas Roth, Abraham Rosenberger, Joseph Rodege, Henry Rissor, Michael Robner.

S—Joseph Schmidt, Joseph Stutzman, Mrs. E. M. Scott, Daniel N. Souders, David Spangler, John Simmons, Ily Smeltzer, Jacob Sutter, Jacob Schindler, Daniel Shook, Amos Smith, Susanna Shook, Sarah Swartzentruber, G. W. Shautz, Anna Sherk, Wm. Stauffer, E. M. Schlenker, Joseph Schertz, Jacob Y. Shantz, D. B. Stutzman, John Spring, Joseph Stucky, Peter Shirk, Albert S. Snyder, Philip Stauffer, Andrew Schlenkerberger.

T—Isaac Thiessen, Jephtha Troyer, John Traub.

U—John Voel.

W—David H. Wenger, Peter Wies, Samuel Whitmer, John Wiegand, Benjamin Weaver, Christ Whitler, Fred Weber, Benj. P. Wedell, Bernhard Wiebe, son of Wm. and P. P. Wiegand, Wm. Wade, Amos Weber, Moses Wagner, Abm. Williams, Mary Wade, Isaac S. Weber, Abraham B. Weber, Daniel Weber, Henry Wahl, Robert Wascoe.

Y—Levi Yoder, L. E. Yoder, J. H. Yoder, Jacob H. Yoder, H. D. Yoder, Peter Yoder, Jacob Yoder, J. F. Yoder, John C. Yoder.

Z—S. A. Zook, D. H. Ziegler, Frederick Zierlein.

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which God has given
But we see no beauty
we do not understand
Our text contains
and beautiful truths
fort and encouragement
life.

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Jesus told them that the work of God, and that which it was necessary for them to do, if they would please their heavenly Father was to "believe on him whom he had sent."

Jesus further says: "If any man eat of this bread he shall live forever; and the bread which I shall give him is my flesh, which I will give for the life of the world." John 6:51.

Again he tells us that unless we eat his flesh and drink his blood we have no life in us, but if we eat his flesh and drink his blood, we shall have eternal life.

Jesus became the true spiritual bread for our souls when he died on the cross. There he gave his life and shed his blood for us.

If we then repent of our sins, and accept this sacrifice as our salvation, consecrate our lives, our bodies, and our souls, to his service, trusting in him and obeying him, he forgives us our sins, accepts us as his children; we are regenerated, and saved, and thus we are made partakers of the reconciliation which he brought about between God and the human family by his sufferings on the cross.

His suffering body and his shed blood supply life, and strength, and vigor to our perishing, famished souls, and keep us alive to the eternal life, just as natural bread feeds the body and gives life and strength and vigor to our natural bodies. Thus Jesus is to us "the bread of life;" thus we eat his flesh and drink his blood and thereby he gives us eternal life.

But Jesus is to us also the bread of life when we, by our daily walk and conversation, serve him. The Christian must be fed in his soul every day. Throughout his entire Christian life, he must daily pray, daily trust, daily receive strength from on high, and his life being centered in Christ, Christ abides in him, and he in Christ. The grace which enables him to live and walk and labor in Christ, he receives every day through the divine Spirit, and so through faith and trust in God his soul is fed and kept alive through the living bread which cometh down from heaven, which is Christ. Hence the Apostle says, "For me to live is Christ; and to die is gain." J. F. F.

For the Herald of Truth.

THE UNJUST STEWARD.

In the HERALD OF TRUTH of February 15th there was a request made that correspondents write articles on several different subjects, and among the rest was the Parable of the Unjust Steward. I have not been a correspondent, yet I have been a reader of the HERALD for nearly twenty years, and my heart responded to the invitation, and I find myself making the attempt to write a few thoughts on the above parable.

It occurs to my mind that the Savior used this parable to stimulate his disciples

to a closer application and a greater perseverance in the divine life. It appears that this steward had entire control of the rich man's goods, and whatever disposition he made with them was final. His lord could not go behind his steward's actions and recover his goods, neither could he recover damages for wasted goods. He could deprive him of his stewardship, which was done; and the steward was thrown upon his own resources for his living. His rank and position was such that he was unused to manual labor, and therefore he could not dig, and to beg was too low an occupation for him to think of; so he hit upon the plan of reducing the amounts of his lord's debtors, and thereby secure unto himself a living, since his lord could not go behind his actions as his steward to recover anything. When his lord saw his sagacity, he commended him for his wisdom.

Thus far this parable is worldly with regard to both lord and steward. We could not regard this lord anything else than a worldly man, since he commended the actions of the steward in taking that which is another man's, and appropriating it to his own use. It makes but little difference how a man acquires this world's goods, so the law does not take hold of him, and he is called a wise and shrewd business man. When a man gets pressed in business, closes up, makes an assignment, covers himself with the law, and makes offers to settle at so many cents on the dollar, he is called a shrewd business man by the world.

Christ says, "For the children of this world are wiser in their generation than the children of light." Here the Savior points his disciples to the parable, not, however, directing them to deal with this world's goods after the manner of the unjust steward, but to teach to make to themselves friends of the mammon of unrighteousness, "that when ye fail, they may receive you into everlasting habitations." We are not to understand here that these friends are to receive us into everlasting habitations, but we are to apply the unrighteous mammon to a righteous use, such as distributing to the necessities of the saints, feeding the hungry, clothing the naked, entertaining strangers, always being open handed to the needy. Cornelius gave much alms to the people and prayed always, and God sent his angel to testify to him that his prayers and alms had come up as a memorial unto God. He was told to send for Peter at Joppa, who was to instruct him in the way of salvation. Thus we see these alms and prayers of Cornelius were opening the way for his reception into the everlasting habitations.

In Luke 12 we have a parable of a certain rich man whose ground brought forth bountifully. This man thought only

of self—of his own comfort. It seems he did not think that the earth was the Lord's, and the fullness thereof, and that he was only a steward over these things, and that they were all the gifts of God. No doubt he thought that it was by his own skill and energy that they had been produced, like as many now say, I have made so much corn to the acre, or so much wheat to the acre. Man has his part to perform, but the increase comes from God. This rich man would pull down his barns and build greater so he could have room for his goods, then he would say to his soul, "Thou hast much goods laid up for many years, take thine ease, eat, drink and be merry."

We have nearly a parallel case in Luke 16. This rich man was clothed in purple and fine linen, and fared sumptuously every day. And there was a beggar laid at his gate, asking to be fed with the crumbs that fell from the rich man's table. The rich man died, and in hell he lifted his eyes. He had received his reward, his habitation was eternal death. The beggar also died. He was carried into Abraham's bosom, and was happy.

But let us return to the first rich man. God said to him, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God. Here we have the results of these rich men's work.

The Savior's instructions now follow. Sell that thou hast, give alms, provide yourselves with bags that wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth. Here again we see that by using this world's goods for the purpose that God has given them we shall have a treasure in the heavens, and thus obtain an everlasting habitation. "For where your treasure is, there will your heart be also." Christ directs how alms should be given. In his sermon on the mount he says our alms should be in secret and our Father which seeth in secret, himself shall reward us openly.

Versailles.

D. F. DRIVER.

For the Herald of Truth.

THE LIGHT OF THE BODY.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." Matt. 6:22.

As an explanation is desired through the HERALD on the above subject, I will here give a few thoughts. Our Savior doubtless has reference to the natural body and natural eye, but wishes to teach a spiritual lesson. He says in verse 22, "If thine eye be single, thy whole body shall be full of light;" and verse 23, "If thine eye be evil, thy whole body shall be full of darkness. This, in a natural sense is very easily understood. If a

person whose eye is single (good) walks in the day, he stumbleth not, because he seeth the light of this world. Jn. 11:9. But a person whose eye is evil (blind) stumbleth because there is no light in him. Jn. 11:10. Just so spiritually. When the "day dawns, and the day star arises, and the light of the glorious gospel shines into the hearts" of the children of men "the eyes of their understanding are enlightened." Having been "delivered from the power of darkness, and translated into the kingdom of God's dear Son," they are "children of the light," and they "stumble not" because they "walk in the day."

There is another class who have the "understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts." "In whom the god of this world hath blinded the mind of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." Such then are "in darkness, and walk in darkness, and know not whither they go because that darkness hath blinded their eyes." They belong to the "ruler of the darkness of this world," the "prince of the power of the air, the spirit that now worketh in the children of disobedience."

How important, dear reader, that we know to which of these two classes we belong. Let us take heed to ourselves, lest we be like the "blind Pharisees," who nevertheless said, "We see;" or like the Laodicean Church which said, "I am rich and increased in goods and have need of nothing," and knew not that she was "poor, and miserable, and wretched, and blind, and naked."

May the ever merciful Father grant us wisdom and grace, that we may "walk in the light as He is in the light, that the blood of Jesus Christ His Son may cleanse us from all sin." 1 John 1:7.

Elida, Ohio.

JOHN SHENK.

For the Herald of Truth.

PURE RELIGION.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:26, 27.

If we look at these words we cannot help but think, that to a great number of Christian professors religion is vain. James tells us to be doers of the word, and not hearers only, deceiving our own selves. Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. We are to be a living epistle, known and read of all men. What we are, is sometimes more important than

what we say or do. The grace of God manifested in a redeemed soul cannot be hidden. The life of such a man will be the means of grace to all who come within its influence. He will scatter the incense of praise and blessing on every hand. Let us not fail to walk upon that straight and narrow path, professing to believe the truth, while with our works we deny it. Let us do as Paul says of himself, walk strictly in the commandments of God, and keep under our bodies. He says he brought his body into subjection, lest that by any means, when he had preached to others he himself should be a castaway. Let us not do like the lawyers of whom Jesus said, They lade men with burdens grievous to be borne, and themselves touch not the burdens, with one of their fingers.

To be a Christian is to be Christ-like. Paul filled this requisite so fully that he could say, "Be ye followers of me, even as I also am of Christ." His character was proof against every assault. In all the accusations brought against him we find none against his moral character. When he reasoned of righteousness, he was himself a living example of righteousness. This was no doubt one great point in Paul's success as a preacher of righteousness. Neither trials, nor hardships, nor threatening, nor persecution could quench his zeal for Christ. Near the end of his life, he could say, "I am now ready to be offered, I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing."

Are we thankful when Christ appears and convinces us of sin and righteousness? Are we quite willing to forsake all for Christ's sake as Paul was, or do we confer with flesh and blood yet sometimes? No doubt there are many at the present day who fail to succeed in winning souls simply because their conduct is contrary to their teaching. They hesitate to perform the same duties, and to bear the same crosses which they enjoy upon others, and the result is, their teachings are not heeded.

The religion of Christ is not a dead religion like that of the heathen and the formalist. Our God is a living God, and the religion he teaches a living religion; a religion possessing power. It gives a living, working, progressing principle into the hearts of its followers. Amid temptation the faith of the follower of Christ will sustain him, in tribulation hope will be his soul's bright guiding star; in sorrow and affliction, and amid the weary toils of life, his spirit will be cheered, and his soul made glad with the thought that there is a haven of rest when this frail bark has crossed the troubled waters of the ocean of life.

When we believe, repent, and conform ourselves unto the Gospel of Christ, we receive his Spirit, and that it quickens us, bestows life and strength, governs and directs us in all His ways. We become changed beings, new creatures in Christ; old things have passed away, all things have become new. The sinful pleasures we once loved, we love no more. We receive grace to overcome evil, to resist the devil, to deny ourselves, to take up the cross, and follow Christ. We have now no pleasure in the ungodly associations of wicked and impious companions and ungodly friends. We set our affections on heavenly things, we are able to bear afflictions, sorrows, trials and persecutions, to resist temptations and contend against sin and unrighteousness. Thus we are prepared for all the stern duties of this life, for the hour of death, and for the enjoyment of heaven.

Thus if any man seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain. From this we may plainly see that we may be deceived in this matter. We may be professors of religion, we may seem to be religious, and yet upon a careful examination find that our religion is not pure and undefiled, consequently vain, useless, and even worse than none, as we might thereby be sadly disappointed, and while we look for joys above, be found alas! among those on the left hand, who, astonished, will cry out, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?

One that has pure religion will be clean, pure, undefiled and unspotted from the world. For there shall in no wise enter into that city, the New Jerusalem, anything that defileth. How necessary then that we be sure that ours is the pure and undefiled religion. Let us carefully try the spirit that rules in our hearts, to see whether we are led by the Spirit of God. We must try the spirits by the Word, and compare the fruits with the word of God. We must notice the fruits which the spirit ruling in us brings forth in our daily walk and conversation, at home and abroad, in private and in public, and in our dealings with our fellow-men.

Do we manifest a desire to have all men saved, and come to a knowledge of the truth. Have we mortified our members which are upon the earth? Do evil thoughts proceed out of our hearts, does pride or foolishness defile us, or have we purified our souls in obeying the truth through the Spirit unto unfeigned love of the brethren? Do we watch and pray always? In this way we can prove our religion, and know whether we are walking in the narrow path, or upon the broad road to death. May God in his infinite mercy and grace, grant that this imperfect writing may be all to the honor and glory of God, and, not condemn me at the judgment day. A SISTER.

For the Herald of Truth.
WHITE ROBES.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." Isaiah 61:10.

Beautiful and bright was the brown, old earth one winter morning, in her spotless robe which the night had gently cast around her. Yon hill with its rugged rocks, the stream at its base, the bare old trees upon its brow, every straggling vine, the shrub and thorn had all been beautified by the pure white covering of snow. I stood enjoying the beauties of the winter morning, when suddenly the sun broke through the clouds illuminating the scene with such dazzling brightness that the eye could not steadily behold.

Arrayed in white robes and glorified by the sunlight was the earth this winter morn. but alas! for her children who walk in darkness and disobedience. Once our hearts too were cold, frozen and apparently dead. Once we too were content to wear the scarlet robe of sin. Yet the germ of life was there, and the "Sun of Righteousness" beaming upon our benighted souls warmed us into life and awakened us from the slumber of sin, clothed us with grace, and the scarlet robe was washed and made whiter than snow in the blood of the Lamb.

Grand was the scene when the sunlight flashed upon the earth to-day, but when those divine rays from that all-powerful Sun pierced the gloom that shrouded us and fell upon our hearts, what utter darkness and desolation they revealed; and we cried with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" And, yes, we too have realized the triumphant answer, "I thank God through Jesus Christ" there is deliverance, for His blood cleanseth us from all sin, and we stand arrayed in glorious robes—the Righteousness of Christ.

O Christian, put on thy beautiful garments, and realize thy strength and joy. Come hither, ye cold-hearted, for Jesus Christ counsels thee to buy of Him "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." And this to every one, "without money and without price," not only for the saint who has walked with God many years, but for you trembling sinner, the white raiment was purchased. Especially for you was the fountain opened that by plunging in its waters, ye may be clean.

We all need the grace of God. Though we have health, wealth, honor, and happiness, and every earthly blessing; yet the "one thing needful" we lack if we are not covered by the righteousness of Christ. We are indeed poorest of the poor if we have not yet purchased this

precious white raiment. I need it every hour to cover my sins. You need it every hour to cover your sins, for "weak and full of sin I am," "all unrighteousness I am," and there is no possibility of entering into rest except through "Jesus' blood and righteousness."

We are bidden to the wedding, and must wear the wedding garment ere we enter, or we shall hear the voice—that voice that sent out loving invitations to come to the feast—now pronouncing judgment upon us. Bind him hand and foot and cast him into outer darkness. There shall be weeping and gnashing of teeth." It makes one weep now to think of being doomed to outer darkness forever when we might have been heirs of eternal glory; but what will be our feeling on that great and terrible day of the Lord, when, not having on a wedding garment, the thought shall have become a reality, and we hear the words, "Depart from me, I know you not!" When shall be seen on the one side the New Jerusalem, the saints in white, the Lamb of God, and the glory which "eye hath not seen, ear hath not heard, neither have entered into the heart of man;" on the other hand eternal night, eternal anguish, with never a ray of hope, not even a drop of water to cool the tongue. Shall not the wicked then wish to sink out of sight and be for ever no more? Shall they not then cry out, "Rocks and mountains fall on us and hide us from the face of Him that sitteth upon the throne!"

May we who believe, by the grace of God, all be kept faithful unto death. May we wear the "white raiment," the "victor's crown," and the "new name" here, so shall we find entrance into the eternal city of God.

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed;
With joy will I lift up my head."

BARBARA HERR.

For the Herald of Truth.
WHERE WILL YOU MOVE TO?

The above question frequently came to my mind in a spiritual sense. Many of us are so situated in this life that we must sometimes move from one place to another. How eager we are to get good homes where we think we can do the best? How we labor to be ready when the time comes to move to our new homes.

Are we so earnestly engaged in getting ready to move to that beautiful home the Savior has prepared for us? Though we have very pretty homes in this world which we call our own, and have no occasion to move, let us not be too much attached to them, and forget that we have no "abiding city here." This present life will soon be at an end. It passes away like a shadow and we must move, prepared or unprepared, to our eternal

home, when the spirit will be summoned to return to God who gave it. In that awful moment, whether we look backward or forward, how pleasing will be the prospect to the follower of Jesus—"a home in heaven!" If he looks back he has the pleasant remembrance of a life well spent. When he looks forward he beholds an inheritance incorruptible, undefiled, that fadeth not away, he sees the angel guards ready to carry him into Abraham's bosom, as the poet says:

"Then the angels will come, with their music
will come,
With music, sweet music, to welcome me
home."

Oh what joy unspeakable to the Christian's soul! How different will be the lot of him that loses his own soul. No joyful sentence will be pronounced on him, but he must hear one that will pierce him through with unutterable horror. God forbid that ever it should be pronounced on any who may read this.

The Savior says, "In my Father's house are many mansions." "I go to prepare a place for you." The home is prepared; all things are ready there. We must only become truly and sincerely willing to obey the commands of that dear Savior, and when our time comes to move, we can all have a home in heaven. May we all strive by the grace of God to be enabled to enter there is my prayer.

"A home in heaven! what a joyful thought, As the poor man toils in his weary lot;
His heart oppressed, and by anguish driven
From his home below to his home in heaven;
Traveling on so glad and free
To a home for you and me;
Come and join our pilgrim band
Traveling to the promised, heavenly land."
S. G. BOWERS.

For the Herald of Truth.
RECEIVE HIM JOYFULLY.

In the 19th chapter of Luke we read of Zaccheus, a man of small stature, who desired to see Jesus. As the Lord was to pass a certain way, near by a sycamore tree, and Zaccheus, not able to see him because of the throng around him and his smallness of stature, ran before and climbed upon the tree that he might see Jesus. When the Savior reached the tree he beheld this little man up in the tree and asked him to make haste and come down. He told Zaccheus also that it was his intention to abide at his house that day. This was good news for Zaccheus; it was just the thing he desired, he received him joyfully.

Zaccheus was a publican, and was looked upon by the Jews as a great sinner, and the people murmured against Jesus that he should go to be a guest with a man so sinful. But the Savior said to him, "This day is salvation come to this house." This was blessed news for Zaccheus, and must have increased his joy that he had when he first learned that the Lord would be his guest.

This incident shows that it was the mission of Jesus to save sinners. He was the friend of sinners, and every sinner that could learn to understand him could like this sinner receive him joyfully.

Zaccheus became willing at once to receive Jesus, and all other sinners if they ever saved must come to the time when they are willing to receive Jesus. He will not save those who are not willing; he will not force an entrance into any sinner's house (heart). But in this lesson he shows us home; he desires to be received, and what he will do for those who receive Him joyfully.

Sinner, take not your own course, but come to God through Christ. He is the way, and his word is that fountain of living water which flows free for all who are willing to take it without money and without price. Make haste and come down, come down from all that lifts you up in pride or selfishness, and receive joyfully a loving Savior, who will gladly bring salvation to your house. Come low to his feet, become as small as Zaccheus must have appeared when he descended from the tree to stand beside Jesus of Nazareth. Ask him for a new heart that the fruits of your life may be as different as was that of the little man of Luke 19. Find greater pleasure in doing good with your earthly means as he did after he received salvation than to possess them and acquire still more. Stay not away from the little company that presses around Jesus everywhere he goes. Make yourself one of the number, he will give you salvation if you only receive him joyfully as your Lord. You can have pleasant company with him; he has promised to come in, if you open the door where he stands knocking, and will sup with you and you with him. Confess Jesus before the world as Zaccheus did before the multitude, and his promise is that he will confess you before the Father. Will you remain upon the tree of your self-righteousness, or your pride, or your good works, and refuse to come down when he bids you? O trifle not with this best friend that the world ever had; receive him joyfully, he will abide at your house, he will bring you salvation.

JOHN P. SPEICHER.

For the Herald of Truth.
COME.

The first time this word is used in the New Testament Scriptures is in the narrative of the wise men coming from the east to Jerusalem to inquire where Christ, the new born King was. They said, "We have seen his star in the east and are come to worship him." Should not the sincere seeker after God's true Messiah come to worship with that same confidence and trust that the wise men did? If we come not with our souls set stead-

fastly upon this one object, we cannot worship Him in spirit and in truth.

God invites the world to come to this Savior and learn of him. All his saints echo the invitation, "Come." Come see, come taste, come, and take the waters of life freely. All that is holy in heaven and earth join in the invitation to fallen man to come to Christ and be saved.

Those who are not in Christ do not know him; these are invited to come and learn. They must learn that they can do nothing toward cleansing themselves from sin. We must repent of our vain boasting and self-righteousness, and hate the wickedness which we have done, then we may expect to be comforted. Come, learn of Christ; His lessons will make us lowly in heart. The teachings of Christ will open our understanding that we may see how much God loves us; that all things that he permits us to experience work together for good. The blessedness, and the goodness, and the power of the words of Christ are only open to our understanding after we have learned in his school.

Coming to Christ and learning of him will create in us a hunger and thirst for his righteousness, and then we have the promise that we shall be filled. When we are filled with the righteousness of God, we are led by the Spirit of God. Then the fruits of the Spirit will become manifest, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. If this be the fruit we manifest to the world, God will be with us and for us, and who can be against us?

Here the invitation to us is, Come. We hear it, we obey it, we come to Christ and learn, we are clothed upon with His righteousness, we show forth the fruits of His Spirit, and God is with us; no man can stand against us or rob us of the blessings God is pleased to bestow upon us in the Spirit. We continue to be faithful servants, waiting for another invitation to come up higher. Soon, at longest, we will hear the blessed invitation "Come," faithful servant, come, thou blessed; come and inherit the kingdom prepared for you from the foundation of the world.

Come now, learn of Christ; he will make you happy here, he will keep you through all the journey and the trials of life, he will save you in death, he will give you glory in eternity and make you for ever happy. J. B.

For The Herald of Truth.
TRUE TO OUR PROFESSION.

Why do we as christians so often feel too backward to own that we are living a Christian life? We should feel glad that we have such a kind God above us. If we are sometimes asked, Why do you not go to places of amusement, such as

dances and theatres, and why do you not dress as the world does? we should not be ashamed to say that it is not the will of our father in heaven that his children do such things, and that we wish to live true christian lives.

A brother once preaching in our neighborhood said, he sometimes overhears remarks that are made about him by worldly persons when he is traveling—something like this, "There goes a preacher." They could tell that by his appearance. He said it is all right that they know it, he wants people to know that he is a child of God, and not a gambler or a horse thief.

We must be a separate people from the world if we would be God's people, and not try to keep up with the world. We cannot serve God and mammon. Let your light shine before men that they may see your good works, and glorify your father which is in heaven. We of ourselves are too weak to do the will of God. We should pray unto God for wisdom and understanding; for he hath said, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Let us not be ashamed of our church if it is plain; and if the world does make sport of us, let us see that we are right and then press onward in the work of the Lord. We should pray for our persecutors, and say, "Father, forgive them, for they know not what they do." L.

For the Herald of Truth.

THINE EYE SINGLE.

"If thine eye be single, thy whole body shall be full of light." If thine eye is turned from the allurements of the world and centered upon Christ for the express purpose of beholding in Him a pattern for our lives, the eye is *single* in the sense of the text above noted. Single is taken from the number *one*, meaning a single thing. Paul wrote to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and him crucified." He had a single purpose. The Savior said, "Set your affections on things above. Here the affections are directed to one single place.

When the eye single, turned from the world and centered upon Jesus, the whole body is full of light. Then the Christian can shine as a light to the world. He will light the way for the happiness of his fellow beings and shine to the glory of God.

Every member of the church of Christ should have an eye single to the work whereunto he is called, laboring fervently, and watching unto prayer. Let every converted reader have his eye single—set upon the mark of the high calling as it is in Christ Jesus. SAMUEL GODSHALK

WATCH YOUR WORDS.

Keep a watch on your words, my darling,
For words are such wonderful things;
They are sweet like the bees' fresh honey;
Like the bees they have terrible stings;
They can bless like the warm glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind,
If they come to support the weary,
To comfort and help the blind,
If a bitter revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar, and lock, and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever
From the time of your early utter,
May the words that you daily utter
Be the words of beautiful truth.

For the Herald of Truth.

THE REST OF THE GOSPEL.

The rest of the children of God, spoken of in Matt. 11:28, &c., I understand to be the rest for the sin-sick, penitent soul, that has found peace and forgiveness of sins through the merits of Jesus Christ.

Naturally speaking, after a hard day's work, we gladly lie down to rest, and the night's repose enables us to rise in the morning refreshed and vigorous for the day's work.

So likewise when the soul, tossed upon the restless sea of sin, that cannot rest, comes to a knowledge of the truth, believes in God, and trusts his promises through faith in the Lord Jesus Christ, it finds rest. This rest is found in the consciousness that God through Christ has accepted us, and that we have become his children, heirs of God, and joint-heirs with Jesus Christ, and in the hope that at the last day he will raise us from the dead, and receive us into eternal glory, to be there with the Father and the Son, and surrounded by an innumerable host of angels; where the saints will rest from their labors and their works do follow them.

If we do not find rest for the soul in the day of grace, we cannot enter into the rest which remaineth for the people of God. Why so many of those who came out of Egypt did not enter into the promised rest, was because of unbelief. This unbelief must be overcome, and then we shall find rest for the sin-laden soul, and peace in Christ; and after death we shall be received into the perfect rest in heaven, where we shall praise God with all the redeemed forever.

When I was a young minister, I had a conversation with a man who was an excellent scholar (though in poor health), on the subject of rest. He said to me: "I do not believe in rest; rest is death; I believe in everlasting activity." This

put me to thinking; it was strange language to me. But whatever the condition of the redeemed may be in eternity, the Bible describes it as a rest, joy, peace, blessedness; where the "wicked cease from troubling, and the weary are at rest;" while the condition of the ungodly is presented to us as a condition of anguish, sorrow and suffering; just the contrary of what we naturally understand by rest, and this shows us that the man, however much of a scholar he may have been, had never been well educated in the school of Christ and in the teachings of the holy Scriptures. S. G.

For the Herald of Truth.

FIRST DAY SABBATH.

The observance of the first day of the week seems to meet the sanction of God from the fact that Christ after the resurrection repeatedly appeared unto his disciples on the first day of the week. John 20:19-26. It was on this day that the gospel was first preached, the Holy Ghost sent down from heaven, several thousand converted, and a wide foundation laid for the Christian Church. It was on that memorable morning of the first day of the week that Christ burst the bars of death and freed man from that terrible bondage, and secured peace for the soul.

Well might we honor the day in which Christ declared peace unto man. Matt. 2:21-26. We could do no greater homage to God.

If the Most High had designed the seventh day to be continued as the day of public worship, can it with any reason be supposed that the abundant effusion of the Holy Spirit, which qualified the apostles to preach for the first time what is strictly the gospel, should have been made on the first day, and that the first day of the week should have been the day honored by the first preaching of the gospel, and by the conversion of thousands? Did not this precedence of the Lord God mark out the first day of the week as the one which he designed the gospel of Jesus to be most extensively preached?

The first day of the week was the day on which the disciples united in that most solemn act of worship the supper of the Lord.

Can you, dear reader, for one moment doubt the fact that the resurrection of Christ marked the beginning of a new dispensation, in fact a new life to the world—a life which you can not obtain by the observance of the literal law which some professors of Christianity seem to be inculcating in the minds of young disciples?

It was on the first day of the week that God commenced his work of enlightening this dark void world, that we might have peace and enjoy his eternal presence through Christ Jesus our Lord and Savior. *Masonstown, Pa. LOWRY JOHNSON.*

for the Herald of Truth.

EXPLANATION OF EXODUS

4: 23-26.

The reader will readily understand in the 23rd verse that the speaker here is the Lord. The person spoken to is Moses. God gives Moses his command as to what he should do in Egypt, and how he should deal with Pharaoh. The son here spoken of is Israel; see verse 22d. The first-born whom he would slay, was the first-born son of the Egyptians.

Moses took his wife and sons and set them upon an ass, and entered upon his journey toward Egypt. He also took the rod of God in his hand. See verse 20. On his way he stopped at a place, evidently for the night—The word in Hebrew signifies simply a halting place for the night—and here the sacred writer tells us, "The Lord met him, Moses, and sought to kill him." The narrative here is somewhat obscure, but by close examination it seems to show us that here Moses was overtaken by the judgment of God, an account of having, to please his wife, postponed or neglected the circumcision of one of his sons, probably the younger. To dishonor that sign and seal of the covenant was criminal to any Hebrew, peculiarly so to one destined to be the leader and deliverer of the Hebrews; and he seems to have felt this judgment of God, whatever it may have been as a merited chastisement for his sinful omission. Concerned for her husband's safety, Zipporah overcomes her material feelings of aversion to the painful rite, and herself performs with a sharp stone an operation which, though properly belonging to the husband, he was probably, from some cause or other, unable to do, and bringing the bloody evidence, she exclaimed in the painful excitement of her feelings, that from love to him she had risked the life of her child.—*Commentators.*

If we are to walk with God we must not go anywhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the counsel of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the seat of the scornful." Christ is not there. If you with Christ keep out of evil company, of all evil associations; keep from all evil places—from every place where you can not go in the spirit of Christ, and where, if he were upon earth, you might not expect to meet him. If you go out in the territory where He would not go, you need not expect to find Him.—*Bishop Simpson.*

SOLEMN TRUTHS.

The word of God declares, "Except ye be converted, ye shall not enter into the kingdom of heaven." Matt. 18:3.

If you, then, reader, be UNCONVERTED, and die as you are now, you are undone for ever.

Is it not "appointed unto men once to die"? Heb. 9:27.

Is it not quite *uncertain* how soon you may die?

May it not be this day?
After death is "the judgment."
How can you stand before the bar of God?

One single sin, unpardoned, would ruin you for ever.

But you have committed thousands!
You may be very decent outwardly, but God looks on the heart. He will be your judge. He knows your very thoughts.

Would you like any one else to know of you, all that God knows?

However honest, and sober, and moral you have been in the eyes of men, *it is not love to God that has made you so.*

Love to God is his first great command. But you have not loved Him—you do not love Him now. For want of this, all you do is sin.

"The wages of sin is death." Rom. 6:23.

"The soul that sinneth it shall die." Ezek. 18:4.

"Whosoever was not found written in the Book of Life was cast into the Lake of fire." Rev. 20:15.

Again, I say, if you live and die as you are, you are undone for ever.

There is but one way of escape.
Reformation will not save you. Vows and good resolutions will not save you. Your best endeavors are of no avail.

If you could avoid sin and obey God perfectly the rest of your life, that would not atone for your past sins.

But you cannot do this. Your "heart is deceitful above all things, and desperately wicked." You cannot change it.

You have destroyed yourself—you can not save yourself. If left to yourself your case is hopeless—utterly hopeless.

You are "ungodly"—the bond slave of Satan—"without strength" to break your chains, or of yourself to do anything pleasing in the sight of God.

But God has loved and pitied us.—Hear what He says:

"When we were yet *without strength*, in due time Christ died for the *ungodly*." Rom. 5:6. Why was this?

In order that "to him that worketh not (having no strength to work), but *believeth* on Him that justifieth the *ungodly*, his faith might be counted to him for righteousness."

If God reckons or accounts you righteous, who then shall condemn you? "But I am not righteous," you say.

No: but Christ the eternal Son of

God is, and He was made sin for us; He was treated as a sinner in our stead; He bore our sins—our guilt—our condemnation; He died upon the cross—(though in Himself He knew no sin) "that we might be made the righteousness of God in Him." 2 Cor. 5:21.

This renders it just for God to justify or reckon righteous all who believe in Jesus—all who believe God's record of his Son.

The vilest sinner upon earth, if he sees himself to be so, and believes in Jesus as his Savior, trusting in his precious blood as an atonement for sin, is justified freely, and "has everlasting life."

There is no other way of salvation for the most respectable, moral man upon earth.

God says, "There is no difference"—that "all have sinned."

God has opened this way to all. *There is no other way.*

At "the judgment," it will not be that some are sinners, and others are not. All are sinners. You and I are.

The difference will be, that some will, through grace, have believed God's word about Christ, and "submitted to God's righteousness." These will have eternal life and glory.

Others will be found to have despised or neglected this great salvation. These will inevitably perish.

"He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

Trust, then, in Christ! There is salvation in none besides.

Nothing can ruin you eternally but turning away from Him.

If you are conscious of having upon you the guilt of ten thousand sins, yet come to Christ, and come *just as you are; and do come at once.*

Christ himself hath said, "Him that cometh to me I will in no wise cast out." John 6:37.—*Tract.*

FOLLOWING CHRIST.

R. F. P.

If we attempt to follow Christ at all, it must be unconditional, or it will not be acceptable to God, and we will find it a tiresome and unpleasant task.

This is why so many people go groaning all their days, and live as though they were condemned to be executed, and that it was only a matter of time when the sentence should be put into effect. They have just enough religion to make them miserable.

Following Christ is delightful. Simply wishing we enjoyed the results of following him, while we are not willing to take the cross, is terribly troublesome—often harassing.

Many would follow Christ to the Mount of Transfiguration, and walk through

Beulah land all their days, but desire to be excused from going to Gethsemane. But they who share his sufferings are the only ones who share his glory. So, then, whoever he be who will take the sweet, but will shrink from the bitter, had better give it up entirely, or take the bitter with the sweet; for he cannot have the one without the other—give up and die, and at the end be *pressed* to take the bitterest of the bitter, or take a little gall with the honey now, and at the end enjoy eternal, unmixed felicity.

Christ is passing through the city. Great multitudes throng around him. In the rear is a poor woman afflicted with a grievous disease, but she wants to get close up and touch him, for she knows there is virtue there. She elbows her way through the crowd, stretches out her hand, and touches the hem of his garment, and the life current thrills her whole being, and she is made whole. Two blind men in the distance plead for mercy; Christ calls them; they approach, make known their wants; he touches them, and they see.

Who would lag behind, or stand in the distance, when they can approach and walk hand in hand with Christ, and ever feel the current of God's intense joy and power thrilling their souls?

But many people have strange ideas of following Christ. They would have us believe, by their own actions, that Christ would do some very doubtful things, and go to some very doubtful places. We know one person who claims to follow Christ to the theatre; some claim to follow him to the Masonic lodge room, where he sends them inside, while they bolt them outside. Others run off into the world—look like the world, and yet profess to be following Christ.

The fact is, this is but a mild form (if such there be) of blasphemy. They had better cease their profession until their ideas of following Christ are somewhat more enlightened. Such persons do more injury to the Christian cause than all the infidels on earth.

Certain it is, no one is following the Christ of the Bible in doing these things. All men follow after that which they love; if a man loves the world, he will follow its maxims and customs; if a man loves Christ he will follow him. And it is a positive contradiction for any one to say they are following Christ while they love the world. And herein may we know we are following Christ: If we "love not the world, neither the things that are in the world."—*The Vanguard.*

Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are not yet born to to-morrow.—*Anon.*

HERALD OF TRUTH.

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J. S. COFFMAN, ASST. EDITOR.

April 1, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

How to save MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter and pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 84," it is paid to that time. If "dec. 85," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, as second class mail matter.

NOTICE.—In the Herald of Truth for Feb. 14th. we called attention to the fact that any one desiring to invest a small amount in the business of the Mennonite Publishing Co., could do so by purchasing one or more shares of Stock. This offer is still open and any one desirous of doing so, can communicate with the Mennonite Publishing Company, Elkhart, Indiana, and all necessary information will be given.

TO OUR PATRONS.—It is with much pleasure that we observe the promptness with which a large number of our friends have responded to the request we made in our last issue, to those in arrears. We thank all such for their kind remittances. There are, however, still a number who have not yet sent in the amount of their dues. We hope, however, they will shortly respond and so lend us the help in meeting our obligations.

WELL DONE.—One of our agents sent us this week a list of nineteen names as subscribers for the Herald of Truth, including nine new subscribers. This makes thirty-nine names sent us by this agent since the beginning of the present year, and shows what can be done by an earnest effort. A number of such workers would soon increase the Herald list very largely. How many others can "go and do likewise?"

CONCERNING PRINTED POISON.—By Josiah W. Leeds. Philadelphia, 528 Walnut Street. Published for the Author. 1885. Square 16mo., pp. 42. Price (mailed), 8 cents; per dozen, 80 cents; fifty copies, \$2.25.

HOME OF THE BLEST.—A beautiful hymn set to music, and both the hymn and the tune composed by Bro. H. B. Brenneman. It is printed on a sheet 11 by 15 inches, and to those who love good spiritual song, it will be of interest. Bro. Brenneman has still some of these on hand, and as he has kindly offered to give all the proceeds, after the printing is paid, to the Evangelizing Fund, we trust many will send for it. Price: single copy, 5 cents; 3 copies, 10 cents; 10 copies, 25 cents; 25 copies, 50 cents. Address

H. B. Brenneman, Elkhart, Ind.

THE CONTINUANCE OF COLD WEATHER.—March, so far, has been a remarkably cold month. During the time of the Equinox the thermometer was lingering about zero for several days, reaching in some places, it is said, on the 20th as low as 10 degrees below. We trust, however, that in a short time we shall be able to see it warm and pleasant. At any rate we will not complain as so many do, because the weather is not just as we desire it, believing that a kind heavenly Father knows best, and that he will provide for us in all things just that which will, in the end, prove to us the greatest blessing.

IMPROPER ADVERTISING.—Many religious papers contain advertisements that are eminently improper. When they are outspoken against surrounding evils they are almost certain to condemn articles advertised in their own columns. As an example of this we recently found a widely circulated religious paper containing a long article with weighty arguments against roller skating—not the paper, however, from which we have copied on this subject. The next number contained an advertisement of a Skating Shoe, accompanied by a cut of the shoe mounted on a roller skate. The question was naturally suggested whether we may not look for an advertisement of the skate itself in some future number of the paper.

A SOURCE OF COMFORT.—A sister in the faith writes in the following comforting strain, which we believe may be an encouragement to many others similarly situated: "I feel my dependence on God, knowing that we can do nothing of

ourselves. I have been to preaching only twice this year. I do love to go to meeting, but am so situated that I cannot go very often; but I console myself with the thought that I am not the only one that is so situated. It is true we have our Bibles and other good books to read, yet if it were not for the kind admonitions we read in the Herald, we might sometimes be almost discouraged. Satan sometimes leads us astray by discouraging us, yet if God be for us, who can be against us? We see daily the goodness of God, and if we trust in him and realize that all good comes from him, we may readily feel that his word is a true and faithful word. He says: 'All that come unto me I will in no wise cast out.'

SUBJECTS TO WRITE UPON.—We have now had the subjects presented to our readers, as proper subjects to write upon pretty well ventilated and a number of articles have been published on those subjects.

We do not wish to weary our readers with one class, or one set of subjects, and we think it best now to change, and will therefore herewith give some others upon which we would like to have our friends write.

1. Matt. 14:15—21. Explain the several doctrinal lessons and also their practical applications.
2. Write an article on the subject of justification; what is it? How are we justified, through what means, and what are the benefits of justification?
3. Write an article on John 10:8, "All that ever came before me are thieves and robbers, but the sheep did not hear them."
4. Write an article on Rev. 21:1, and explain what we are to understand by the new heaven and the new earth.

GOD IS MERCIFUL.—In all God's workings with man he shows himself merciful. When every soul had become a creature of wrath, unfit for heaven and the glory of his Maker, the loving Father did not leave man to the results of his disobedience to reap the reward that justice pays to those who choose for themselves instead of obeying God. He mercifully prepared a way for the restoration of man, and the payment of the debt of his guilt that man might still be saved from eternal death if he would.

CHURCH NEWS.

FROM MONTGOMERY Co., Pa.—Bishop Andrew Mack, of Berks Co., visited and preached in the Franconia Church on Sunday, March 15th. In the afternoon of the same day Bro. Isaac Moyer, of the Deep Run Church, in Berks Co., preached in the Souderton Church.

SISTER MARY MEANS, of Cowley Co., Kansas, writes us under date of March the 8th as follows: "We have now been here a little over a year and are well satisfied with the country. We have, however, had a much colder winter than we expected in this part of the country. Now, however, it seems as though spring had come; the snow is gone and the weather is pleasant. There is still some frost during the night, but the ground is drying off fast, and it will not be long till we can work in the ground. We had more snow it is said, than usual in this part of the country. People need good buildings, and should also well prepare for their stock, on account of the northern storms which we have so frequently through the winter season, but taking it all through I think we have more days in which a laboring man could work, than any year I have ever seen. Some persons might think it would get very hot during the summer. Some days of course are very warm, but most of the time there is a pleasant breeze and so more endurable. Men claim that horses do not sweat as much as in the east, which is accounted for by the constant breeze."

Now if we only had a church here, so that we could worship with the brethren and sisters it would be much more comfort to my soul; that is, if we could then all be of one mind as the Scripture says we should be. The word of God tells us to grow in grace, and if we do this we will be sure to increase in knowledge; we will have more power and strength so that we can discern more and better what the Lord's will is, and we will also understand our own imperfections more, we can then also feel and sympathize with others, when they do not just think and do as we would like them to do, as long as they do not commit the sin unto death, &c."

CORRESPONDENCE.

WE now expect that Bro C. C. Beery of Medina County, Ohio, will move into this neighborhood this spring. We have been without a preacher now for several years, and it is very burdensome especially during the past winter for the brethren from Bowne to come over every two weeks, as the roads oftentimes were almost impassable so that it is indeed very acceptable to think that we have a prospect again of having a minister in our own Church.

We will therefore pray the Lord of the harvest that he may send laborers into his vineyard so that the borders of his kingdom may be extended.
Kent Co., Mich. HENRY EYMAN.

DEAR BROTHER FUNK, May the grace, love, and peace of God be with you. I inform you that Bro. Auer and family, of Woodford County, Illinois, arrived here safely, and they seem to be well pleased after having endured the inconveniences attendant upon moving from one place to another. The Lord has blessed this brother, and it is my sincere desire that the Lord may continue to bless him also here in his new home. Our church has this year already been blessed with a considerable increase, which truly makes our hearts rejoice. The Lord grant that we may all be one heart and one soul, and may continue in peace. To this end we sincerely desire your prayers, and trust that through love you may be prompted sometime to visit us. There is a large field of labor for us here; come and help us. It is my desire also, if God will, some time to visit you. Bro. Jonas Nice is my fellow laborer. A. SCHIFFLER.

Adams Co., Nebraska.

NOTES ON MY TRIP TO OHIO.

I left home on the 7th of February and returned on the 12th of March. In the mean time I visited in Allen, Hancock, Wayne, Medina, Holmes, Fairfield, Perry, and Hocking counties, Ohio; and in the time attended forty-eight meetings.

In my brief stay in Allen Co., it was my privilege to spend a time of prayer and exhortation with our aged brother J. M. Brenneman, who in his age and affliction feels the needs of the church and the necessity of souls being saved even more than he did in the years of his greatest activity. At New Stark in Hancock county, where our young brother Jacob Horning is the only minister in the little congregation at that place, there was more than usual interest. The meetings were attended by a number of persons from Bluffton, twelve miles distant, where Bro. C. Steiner is the minister. At these two places there are fourteen applicants for membership, and there is every reason to believe that the members are earnestly praying and laboring in the good work.

Bro. Horning accompanied me through the rest of the visit. We stopped one night in Wooster with our aged, blind sister Overholt, widow of preacher Joseph Overholt deceased, of Westmoreland county, Pa. She is living in comfortable surroundings with two of Bro. Overholt's children, Christian and Bettie, and seems as cheerful and patient as could be expected of one in her circumstances. The time of devotion here was one not soon to be forgotten, at least on my part. The

Lord seemed very near in spiritual blessings.

The church in Medina county has gone through many sad experiences, that have had a tendency to discourage both members and outsiders, but I have much reason to believe from the interest which was manifested that the Lord has here an abundant harvest that might be gathered for the church and the kingdom by the blessing of God and proper efforts of faithful laborers. There is one applicant there for baptism and a number more that seem almost persuaded. Seldom have I been in a church for whom I had to feel so much sympathy as those dear disciples in Medina.

We had a pleasant stay in Wayne county in Bro. Horst's church, and also in Bro. John K. Yoder's church. The meetings we had with him in the Amish church were largely attended. In this church we saw much of which we could speak very highly, and my prayer is that the Lord may keep them faithful in that life of Christian simplicity in which they are walking. While in this county we had the pleasure of becoming acquainted with Bro. D. C. Amstutz of the Swiss Mennonite church. It was a matter of regret that we had not arranged any time to spend in his congregation. I was glad to find so many brethren and sisters in Bro. Horst's church, and to see them so very hospitable.

In Holmes county we stopped only a part of a day and one night. We visited our afflicted Bro. Geo. Mumaw, who is still very feeble, but strong in the faith. The one meeting here was well attended, and we found many more members here than we expected. This is one of the places that should be visited by evangelizing brethren, as Bro. Kilmer is becoming aged, and is alone in the work.

In Fairfield, Perry, and Hocking there was once a large congregation of brethren and sisters, but they are few at present. From the interest that is manifested by many that have been brought up under the influence of our people I am fully convinced that a prosperous church could be built up here by a proper effort. It makes one feel sad to find places like this, where the church is declining, and no special effort made to build her up. Paul planted and Apollos watered, but it seems we have places where the church has been planted, and no effort is made to water the planted seed; at least no effort that would show that we expected to build up the church. Our aged Bro. Andrew Blosser, in Hocking county, we found very sick of dropsy. May the Lord keep him steadfast.

In parting with Bro. Morning I felt that we had grown to be intimate friends, and my prayer was that the Lord would be with our young brother in his charge over his congregation, and make him strong for his work in the ministry.

J. S. COFFMAN.

For the Herald of Truth. REST.

The rest of which we read in Matt. 11:28, 29 and in Heb. 4 (as I have received it) is when persons are laboring under the burden of sin and conviction and the Savior invites them to come unto him, and he will give them rest—rest of conscience. When a sinner sees his lost condition and the justice of God in casting him off forever, he finds himself in a most distressing condition from which he seeks a way to be free; thus he is laboring and heavy laden. When he once believes that Jesus invites him to come unto him, and promises him rest, he will draw nigh unto him in prayer, confessing his sins, and asking pardon. The Savior will freely forgive all. This is a great consolation to such a lost, burdened sinner. Then he finds that rest which the Savior promises to give to those who come unto him. The poet says:

"For oh! no joy shall that man know,
Who bears a guilty breast;
His conscience drives him to and fro,
And never lets him rest."

This rest is not a rest here upon earth, that those who here received it have no more to do. A Christian finds no rest on earth except the rest of conscience, having his soul redeemed from the guilt of sin, believing assuredly that if he holds out faithful unto the end he shall inherit the eternal rest, "while he looks not at the things which are seen, but at the things which are not seen." 2 Cor. 4:19.

We have a continual warfare. The enemy will come once and again tempting us to do evil, and we must fight until we have overcome the last enemy which is death. 1 Cor. 15:26. If there was an abiding rest here for the Christian, why did Paul say, "I have great heaviness and continual sorrow in my heart?" 1 Cor. 9:2. Again he says, "Lest I should have sorrow upon sorrow." Phil. 2:27.

The Savior said, "The servant is not greater than his Lord." He was a "man of sorrow and acquainted with grief." He is Lord, and we, his servants, must follow him if we would inherit eternal life.

We cannot cross all danger and sit down to rest until we reach the eternal rest above.

L. A. KESSLER.

For the Herald of Truth. SIMPLICITY.

Simplicity is an humble uprightness of the soul that has overcome self; it goes hand in hand with sincerity, but has still a higher virtue. Many are sincere without being simple. They have a desire to pass for what they are, and are unwilling to pass for what they are not, thinking

too highly of themselves; they recall their thoughts; review their actions and are not satisfied with themselves. Such persons may be sincere but are not simple; they are not satisfied with themselves.

The simple are less correct, but are also less artificial, striving for simplicity. We should be much occupied with ourselves, and thus examining our features in the mirror of the Word of God, which teaches us simplicity and godly sincerity, but by the grace of God, we have had our conversation in the world, and more abundantly to your word." 2 Cor. 1:12.

Beloved brethren, let this be our rejoicing, the testimony of a clear conscience, and let us practice simplicity and godly sincerity, apart from earthly wisdom, and by the grace of God, our walk and conversation may be unspotted from the fashions of the world; we may be filled with a greater degree of love toward all the saints, and our affections may be more firmly set on things above. Thus by the grace of God, we will be more perfectly conformed to Christ, our elder brother, who dwells above, from whence he shall come again, to judge the world in righteousness, and take with him the saints, to inherit the blissful mansions, and sing with the redeemed His perfect praise forevermore.

Dear brethren, let us labor more earnestly and ever become more Christ-like.

S. G.

A DOCTOR'S STORY.

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"Write one," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added: "Our profession takes us into homes. And lives and hearts that seem all bright and happy are often dark and miserable from sickness of the soul."

"There must be some scenes that it would be proper for you to tell me," I urged; "please think of some."

"I was called to the wife of a distinguished gentleman. Her husband sat by her bed fanning her, and a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the room. It was a charming picture of love and devotion."

"My wife fell down stairs," said her husband, "and I fear has hurt herself seriously."

"I examined her shoulder. It was swollen and almost black, and one rib was broken."

"How do you find her?" asked her husband anxiously.

"I will ask the questions, if you please. How did you so injure yourself?"

"I fell on the stair-way."

"I hesitated. I was not in a Paddy shanty, but in the house of a well-known and unstained man. I examined her side."

"When did she fall?" I asked.

"Last night," he said, after a second's pause and a glance at her.

"My resolve was taken."

"Please show me the place on the stairs where she struck?" I said to the husband, rising and going out. He followed me.

"I was not with her when she fell," he said.

"The injury was not from a fall, and it was not done last night. Never try to deceive a doctor."

"She begged me not to tell you the truth."

"Then get another physician," I said.

"I will tell you the whole truth. Night before last I had been out to dinner."

"I saw your brilliant speech in the paper. Was it wine-inspired?"

"Partly. Most after-dinner speeches are to a degree. I came home excited by the fine dinner, wit, wisdom and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me up-stairs, as she had done many times. But she was too late. My reason and manhood were gone, and I pounded her, and left her. She tried to follow me, but fell on the stairs. After a time she crawled, she says, up-stairs, and went into the nursery and slept with the little girls. I slept late, and woke with a fierce headache, and went out at once, thinking no breakfast and the out-door air would clear my brain for my morning engagements. I pledge you my honor I had forgotten I struck my wife. When I came back last night I found her suffering: but she would not permit a physician should be sent for lest it should disgrace me. I think she really tries to believe that she hurt herself, more or less, when she fell."

And with an honest quiver of the chin he added, "She is an angel, and wine is a devil."

"What are wine-bibbers?"

"Own children of their father. Is my wife seriously hurt?"

"I cannot tell yet. I fear she is."

"More absolute, untiring devotion no man ever gave a wife than he gave her while she lived and suffered. When her noble, true, loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the providence that so afflicted him was called 'strange' in a tone of semi-censure! On the tomb is cut the 'beloved wife! He has gone to her now, in that land of no license."

"No one but myself ever knew the truth."—National Temperance Advocate.

THE NEW GAME.

It was a rainy Sabbath afternoon when the five grand-children of old Mr. Howe gathered into his cosy room to listen to a Bible story. Mr. Howe was in feeble health, and the noise of the children seemed almost too much for him to bear; but, remembering that he too in childhood loved to listen to the historical stories of Joseph, Moses, and Elisha, he aroused himself with some effort so as to interest the children.

"Did I hear rightly," said grandpa, "did Frank say that he wished he could play games on Sunday?"

Frank hung his head as if ashamed and mortified that Mr. Howe had ever heard the wish; but, at length, he answered: "Grandpa, Sunday is so long when it rains that I want to do something besides reading my books and going to church."

"Well, then suppose we have a new diversion—a new game, perhaps you might call it."

"A game on Sunday, grandpa! You don't mean it, though! Do tell us what you do mean, for you have always told us that it is wrong to play on the Sabbath."

"Did you ever hear," said he, "that the German watchmen have a pretty song a verse of which they sing at every hour of the night, as that hour reminds them of some scriptural truth or fact? The first lines of one verse are these:

"Hark, ye neighbors, and hear me tell,
Ten now streaks from the belfry bell,
Ten are the holy commandments given," etc.

"Now, supposing we take in this manner your various ages, 5, 7, 8, 10, and 12, and find what scriptural truths or incidents they remind us of."

This was a new idea to the children, and they were very attentive, as children are always found to be when a new and instructive thought is presented to their minds.

"Let us take Willie's age first, because he is youngest," said Emily.

"Yes," replied grandpa, "Willie is five years old; now, can any of you think of a miracle recorded in the New Testament of which five might remind?"

"I can," replied Willie, after a moment's thought; "the five loaves you told us about last Sabbath."

"That is right, my child; now, Willie, do you remember anything about David that five could remind you of?"

"Oh, grandpa," said Willie, "is it the five smooth stones from the brook?"

"That is it. Who can tell the kind of sufferings of Paul, of which five might recall the memory?"

"I know," replied Julia; "five might remind us of the five times that Paul received of the Jews forty stripes, save one."

"You are correct. Now, Emily, we will take your age—seven; do you remember

anything about that number in the Bible?"

"Yes, sir," said Emily, after a short pause; "God made the world in six days, and rested on the seventh."

"Right, my child; but do you recall the name of the city whose walls fell down when an army had gone seven times on the seventh day, and the seven priests had seven trumpets?"

"Oh, yes, grandpa, it was Jer—i—Jericho."

"What churches might this number call to mind?"

"The seven churches of Asia," replied Frank, "and also the seven church candlesticks."

"Yes, the number seven is used many times in the Bible," said grandpa.

But Mamie on hearing this, said she didn't want to hear any more about seven, for she knew something about her own number, eight."

"What is it Mamie?" inquired grandpa.

"Oh, it was just eight folks that went into the ark," replied the child, "because I just counted them up."

"I am glad you thought of that, Mamie; now do you remember the name of a good king who began to reign when he was eight years old?"

Mamie could not answer this question, but Frank replied that "it was Josiah."

"You are right, Frank; now can you tell us what miracle wrought by Peter that eight might remind us of?"

"Yes, sir, Peter healed Eneas of the palsy after Eneas had kept his bed eight years."

"Well, Julia," said grandpa, "of what does your age—ten—make you think?"

"I know, grandpa, of the ten commandments."

"Yes, and what else?"

"O, it makes me remember the ten dreadful plagues of Pharaoh."

"There is another thing you might recall, if you wait a moment."

"What book of the Bible is it in, grandpa?"

"It is in the twenty-fifth of Matthew."

"Oh, now I know, you mean the parable of the ten virgins, don't you?"

"Yes, you remember very well. Now, Frank, you are the oldest, and I suppose the twelve remind you of a great many facts and incidents from the Scriptures."

"Yes, grandpa, I can think of four or five."

"Well, you mention them, Frank."

"Well, there were twelve apostles, and Jacob had twelve sons; then after a miracle there were twelve baskets of fragments taken up, and Jesus was twelve years of age when he went up to Jerusalem."

"Very well, Frank, twelve, like seven, is often used in the word of God, but I would also like to have you think of the glorious company in heaven of which John speaks in Revelation. There were

12,000 from each of the twelve tribes of Israel who were sealed and stood before the Lamb, clothed in white robes, and crying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'

"What made their robes so white, grandpa?" inquired Emily.

"Ah, my dear child, they had washed their robes, and made them white in the blood of the Lamb; the blood of Jesus alone can cleanse from sin, and I hope you will each trust in Him now in the morning of life."

"Grandpa, haven't you got a number, too?"

"Certainly, my child, but I am too tired to talk of it to-day. I am just seventy years of age, and before next Sabbath you may find out what you can about that number."

The children returned to the sitting-room to tell their parents the interesting game which grandpa had taught them, "and best of all," said Frank, "it isn't wrong to use on Sunday."—*C. E. B. in N. Y. Observer.*

Miscellany.

EVILS OF WAR.—"But what a warning the whole story of the Soodan against the dangers of a 'brilliant foreign policy' is! 'Israel's war in Afghanistan cost enough to have bought out every landlord in Ireland and have honestly and forever settled the Irish question. This Soodan expedition will, before it is over, cost enough to extinguish poverty in East London, and give to tens of thousands of starving wretches a chance to start afresh under kinder skies, to say nothing of the burnt villages and the slaughtered peasants abroad, and of the weeping widows and desolated homes and fatherless children in England." "War," says General Sherman, "is destruction." It is so in every sense of the word. Yet war was much more prevalent and brutal a hundred years ago than now. It was the normal condition of ancient civilization. Only when the principles of Christianity are universally practiced will "the nations learn war no more."—*Evening Post.*

ROLLER SKATING which has become the popular amusement among young people, was the subject of a double condemnation recently. The pastor of a Church at Jamaica, Long Island, found that the amusement was a serious hindrance to his revival work during the winter, declaimed against it, especially on the ground that it encouraged late hours, and led to improper associations. He believed also that it was physically injurious, and asked the opinion of an eminent Brooklyn surgeon. The opinion confirmed the clergyman's view.

The surgeon wrote: "I consider that the practice physiologically is a pernicious one. Its effect upon boys is bad enough, but upon girls it is much worse. It destroys muscular balance, strains unduly the parts chiefly exercised, locates weakness at vital points, and prepares the way for a great amount of suffering and wretchedness. If the craze should continue for any considerable length of time the facts which I have named will be verified in the experience of many a young lady."—*Christian Herald.*

NOTHING NEW UNDER THE SUN.—As we wander through the houses of Pompeii—where the paintings are yet bright on the walls, and we may walk around their gardens and see their dried-up fountains—one seems to hear the book of Revelation sounding in one's ears, and a voice saying, "Behold I make all things new!"

Those old Pompeians were very modern. There is nothing new under the sun. They had folding-doors and hot-water urns; they put gratings to their windows and made rockeries in their gardens; their steel-yards are exactly like those of our own cheese-monger uses to weigh his Cheddars and Glosters. Their children had toys like ours—bears, lions, pigs, cats, dogs, made of clay, and sometimes serving as jugs also. Poor children! poor mothers! How did they fare in those three days of darkness and dismay?

People wrote on the walls and cut their names on seats just as we do now. They kept birds in cages. In Naples to day as you walk along the Chiaja, you may find yourself in the midst of a herd of goats, with bells around their necks, exactly like those in the Museum. They gave tokens at the doors of their places of entertainment—the people in the gallery had pigeons made of a sort of terra cotta. They put lamps inside of the hollow eyes of the masks that adorned their fountains. They even made grotesques of shells; vulgarly itself is ancient.

They ate sausages and hung up strings of onions. They had stands for public vehicles, and the school-master used a birch to the dunce. They put stepping stones across the roads, that the dainty young patrician gentlemen and the pursy old senators might not soil their gilded sandals. It was never cold enough for their pipes to burst, but they turned their water on and off with taps, and their cookshops had marble counters. They clapped their offenders into the stocks: two gladiators were kept there for 1,800 years!

When their crockery broke they riveted it. At Herculaneum there was a huge wine-jar half buried in the earth. It had been badly broken, but so neatly riveted—with many rivets—that it no doubt held the wine as well as ever. Those rivets have lasted 1,800 years! It is a

strange thing to think about. What would the housewife have said if some one had told her that her cracked pot would outlast the roman empire?—*Sunday at home.*

Married.

EURET—YODER.—On the 28th of February, by Joel Shively, Cornelius O. Euret, of Olive Twp., and Nancy A. Yoder, of Baugo Twp., both of Elkhart Co., Ind.

SNYDER—NUSBAUM.—On the 15th of March, in Elkhart Co., in the Clinton Church, by Henry A. Miller, Henry Snyder, of Livingston Co., Ill., and Hannah Nusbaum, of Elkhart Co., Ind.

GRAYBILL—WEAVER.—At the same place, by the same, Noah Graybill, of Livingston Co., Ill., and Sarah Weaver, of Elkhart Co., Indiana.

COY—BIXLER.—March 6th, in Ma'oning Co., Ohio, Solomon Coy and Lydia Bixler, both of East Lewistown, Ohio.

Died.

BLOUGH.—On the 22d of February, in Newberry Twp., LaGrange Co., Ind., of consumption, Brother Samuel Blough, aged 56 years, 11 months and 26 days. He was buried on the 24th, at Hostetter's grave-yard. Services by Eli Miller, J. J. Miller and Henry Weaver, from 2 Timothy 4:6-8. The deceased was a member of the Amish Mennonite Church. His sufferings were long and sometimes very troublesome, but he bore them all with Christian forbearance. He leaves a sorrowing companion and four children who have the blessed assurance that he is now with saints on the other shore.

MARTIN.—On the 5th of March, in Kent Co., Michigan, of bilious fever and liver complaint, Daniel Martin, aged —. He was buried on the 9th at the Mennonite Church. He leaves a large family to mourn their loss. Services by Peter Keim and — Kinney.

FATAL ACCIDENT.—At the house of Aaron Zehner, in Kent Co., Michigan, on Monday, the 2d of March, the two-year old child of Louis Gill fell backward into a pail of boiling suds, which was set on the floor. The child was quickly removed, but was badly scalded that it died on Tuesday morning. Friend Gill and family were visiting at Bro. Zehner's, the grandparents of the child. Services by Preachers Speicher and Kinney.

"Fond parents, calm the heaving breast,
The Savior called him home;
Grieve not, your darling is at rest
Beyond this vale of gloom."

PUNK.—On the 28th of February, in Allen Co., Ohio, Henry Trine, aged 36 years, 8 months and 14 days. Services by C. B. Brenneman and H. Good.

NEWCOMER.—On the 9th of March, in Hancock Co., Ohio, of inflammatory rheumatism, Jacob Newcomer, aged 66 years, 10 months and 15 days. Buried on the 11th. Services by C. B. Brenneman. He leaves a wife and three children to mourn their loss. Bro. Newcomer bore all his afflictions in Christian love and died in the bright hope of heaven.

LEAR.—On the 21st of Feb., in Plumstead Twp., Bucks Co., Pa., suddenly, Joseph R. Lear, (undertaker), aged 47 years, 11 months and 16 days. He was buried at Deep Run on the 25th, where many were present. He leaves a widow, an only son, and aged parents to mourn their loss.

HOCHSTETLER.—On the 16th of March, in ——— Twp., Somerset Co., Pa., Adam

MEYERS.—On the 13th of March, in Olive Twp., Elkhart Co., Ind., of diphtheria, Amanda Jane, daughter of Anthony and Hannah Meyers, aged 5 years and 9 days. Buried at the Yellow Creek Meeting-house, on the 14th. Services by John F. Funk from John 5:24, and D. Brenneman from Mark 5:39.

In Zion's peaceful court above,
Secure from every mortal care,
Is Amanda Jane in arms of love,
"Not lost, but gone before."

HIGH.—On the 3d of March, in Bucks Co., Pa., Joseph, son of Abraham and Agnes High, aged 6 months and 5 days.

Weep not for me my parents dear,
Since I must go and leave you here,
Your hearts are sad and full of grief,
But Jesus gives you sweet relief.

SCHMUCKER.—On the 13th of March, in Wayne Co., Ohio, of consumption, Anna, daughter of David J. and Sarah Schmucker, aged 20 years, 1 month and 28 days. The deceased was a faithful sister of the Amish Mennonite Church. She died in the full hope of a blessed immortality and had a desire to depart and be with Christ. She was buried on the 15th at the Amish Meeting-house, where a large number of people had assembled, upon which occasion funeral services were held in German by David Hostetter, from Rev. 20:6, and by J. K. Yoder from Phil. 1:19-21, and in English by D. Z. Yoder from 2 Peter 3:9-15.

RENNINGER.—On the 25th of February, in Drecksnoek Twp., Lancaster Co., Pa., Rebecca Renninger, aged 56 years, 5 months and 19 days. She was the widow of Isaac Renninger, who died nine years before. Two years ago she began to suffer with the asthma and finally died of dropsy and asthma. Three daughters and five sons survive her. A loving mother and kind neighbor has been taken from our midst.

WEAVER.—On the 27th of February, in East Earl Twp., Lancaster Co., Pa., of consumption, Martha, wife of John M. Weaver. She was a member of the Mennonite Church. Bishop Eby and Benjamin Horning conducted the funeral services.

LAMBERT.—On the 10th of March, in Shiremanstown, Cumberland Co., Pa., after years of suffering, Esther, wife of William Lambert, aged 55 years and 26 days. Sister Lambert bore her great suffering with Christian resignation. She had a desire to depart and be with Christ, yet was willing to abide God's time. She selected her funeral text Rev. 7:16, 17. She was buried at Slate Hill.

KENNEDY.—On the 15th of February, in Howard Co., Ind., Barbara Idella, daughter of David and Malinda Kennedy, aged 4 years and 1 day. She was buried at Moses Mast's grave-yard. On the 18th, Joseph Edwin, aged 5 years and 6 months. On the 19th, Nancy Emeline, aged 1 year, 10 months and some days. The last two were laid in one coffin, and on the 20th buried in Mast's burying ground. These three were children of the same parents, and all died of scarlet fever. Services were held for the three at the same time by — Bowman in English, and Emanuel Mast in German. One child about seven years old is left to these much bereaved parents.

MISHLER.—On the 4th of March, in Howard Co., Indiana, of spinal disease, Jennetta, daughter of John and Sarah Mishler, aged 4 years, 2 months and 1 day. Buried at Moses Mast's burying ground. Services by Emanuel Mast and Nohart Sproll. Text, 2 Sam. 21:22 and Psalm 78.

HOCHSTETLER.—On the 16th of March, in ——— Twp., Somerset Co., Pa., Adam

Hostetter, aged 82 years, 10 months and 7 days. Funeral services by C. G. Lint from John 14:1-14. Adam Hostetter became a member of the Amish Church in his early days. After he was 21 years of age he was married to Mary Miller who died some years ago.

GERTSER.—On the 8th of March, near Wheatland, Hickory Co., Missouri, after 8 weeks of suffering of typhoid fever, Abraham Gertser, aged 27 years, 6 months and 11 days. He leaves a widowed mother, five brothers and one sister to mourn their loss. We have reason to believe that he has gone to that blessed land where he may wear the crown prepared for him and live forever. On the 9th his body was given to mother earth in the presence of many friends. Funeral services were held by P. S. Lehman and Henry.

SMOKER.—On the 13th of March, in Wayne Co., Ohio, of consumption, Anna, daughter of David J. and Sarah Smoker, aged 20 years, 1 month and 28 days. Buried on the 15th at Oak Grove. Many friends assembled to sympathize with the bereft family. We have the hope that she had peace with her God. Services were held by David Hostetter and John K. Yoder in German, and David Z. Yoder in English.

"I'm going to live with the angels so fair,
I'll look for you, mother, and wait for you there,
Where tears do not flow and where death cannot come.

Together we'll dwell in that beautiful home."

SHERK.—On the 4th of March, at Brunnersville, Lancaster Co., Pa., Bro. Jacob Sherk, aged 68 years, 2 months and 25 days. He was buried on the 7th at Hess's Meeting-house. He suffered several years with consumption and died in the faith, having the hope of a better life through Jesus. Text, 2 Cor. 5:1.

SWANK.—On the 16th of March, in Johnston, Cambria Co., Pa., Elizabeth, wife of Josiah Swank, aged 39 years, 2 months and 13 days. The corpse was removed to Davisville on the 18th, and the burial took place there on the 19th. She was the daughter of Peter Livie, who is now in his 91st year. Services by Isaiah Burger, from Rev. 2:7.

MILLER.—On the 13th of March, in German Twp., Holmes Co., Ohio, of consumption, Levi, son of Isaac S. and Fanny Miller, aged 18 years, 10 months and 19 days. He suffered severely, but bore it with patience. Toward the last he became concerned for the salvation of his soul, and desired to be baptized and received into the church. He was baptized the day before he died. After this he became fully composed in his mind, only expressing that he regretted that he caused his father so much trouble on account of his sickness, for which he could never repay him. His father tried to comfort him, saying that it was already paid, after which he seemed satisfied and died in peace. He was buried on the 15th in the Amish burying ground at Walnut Creek. Services by David Bitchey and Fred Mast.

KENDALL.—On the 21st of March, on the town line, LaGrange Co., Ind., of typhoid pneumonia, Susan Kendall, aged 35 years, 7 months and 21 days. Buried on the 23d. Services by J. Hoehstetter, Joseph Yoder of Michigan, and ——— Zimmerman of Kansas.

YODER.—On the 8th of March, in Newberry Twp., LaGrange Co., Ind., Florence, daughter of Jonathan and Mary Yoder, aged 1 month and 15 days. Buried on the 10th; services by D. J. Johns.

ROTH.—In LaGrange Co., Ind., on the 10th of March, Mary, daughter of Nicholas and Polly Roth, aged 14 years, 2 months and 9 days. Buried at C. Miller's grave-yard on

the 12th. Services were held by Jonas Troyer, from Mark 5:39-43, and D. J. Johns, from Isaiah 40:6-8.

ZOOK.—On the 15th of March, in Elkhart Co., Ind., infant child of John and Lucinda Zook. Buried on the 16th; services by Eli S. Miller and D. J. Johns.

STARLY.—On the 18th of March, in Waka-rusa, of the infirmities of old age, Israel Starly, aged 91 years, 10 months and 15 days. He was buried on the 20th at the Lutheran Church in Harrison Twp.

Letters Received.

WITHOUT MONEY.

Lucy Oberholzer, John Shenk, Philip Stauffer, D. F. Driver, S. Gotschalk, Jacob Lapp, David Byler, Wm. Spetzel, J. H. Hackman, Jacob Bombberger, John E. King, Benj. Helmuth. David Barkholder, Henry Walter.

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F—Cornelius Friesen, Frederick C. Frieke, A. C. Friday, Jacob M. Friesen, John W. Fast, A. S. Friesen. G—H. H. Goehner, John H. Good, John Ganther, D. Oliver Groff, Emanuel Groff, Dr. J. C. Groff, John Gascho, Abraham Goede, Joel Good. H—H. Hildebrand, Jos. Hartzler, John G. Hooley, Mrs. Kate Hooley, Frank M. Herr, Jerry H. Hamlin, J. S. Hallman, Caroline Hochstetter, Daniel B. Hoover, William Hiebert, N. G. Herr, Christ Herr Jr., Christian H. Herr, Amos Hostetter, John Harkness, Henry H. Hoover, C. S. B. Herr, D. Herr, Jacob S. Hoover.

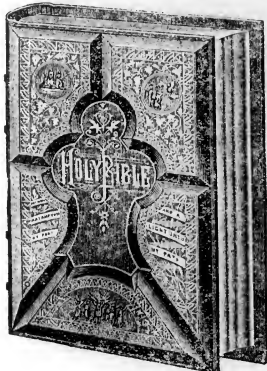
J—Michael Johnson. K—S. J. Kurtz, C. Kaufman, Noah Kohler, H. J. Kurtz, John J. Kider, Isaac King, H. M. Kratz, Mary Kaufman, H. M. Kaufman, Jacob C. Kaufman, David L. Kreider, A. C. Klassen, D. H. King, S. K. Kraver, Frank Kliever. L—Catharine Long, Adam L. Landes, Peter Lohrenz, John S. Lanties, John Lantz, Martin Lefever, Adam Lefever, Peter Louis, Benj. F. Leidy. M—J. E. Mellinger, A. Metzler, Rev. D. C. Miller, E. B. Mast, C. Mann, Moses Mast, H. V. Moulton, John W. Mower, David Myers, Henry E. Myers, John J. Miller, Salome Mast, John Mumaw, Jonas M. Moyer.

N—Amos Nissley, Peter Neufeld, John B. Naffziger, John Newcomer, Jacob K. Nissley, A. Nickel. O—Daniel Oberholzer.

—William Patt, Peter Preis, Annie Papenager, Ellen Plank. R—Jacob Roth, Thomas Rath, Jacob Ringenberg, David Roth, David Rupp, John Rupp, D. M. Rupp, Daniel Roth, Mary E. Roth, John R. Ramer, Amos N. Rohrer, Gerhard Regier. S—Amos Stauffer, August Schmellpfeiffer, Daniel Schindler, Amos P. Stauffer, Peter Schrock, Amos O. Stoltzfus, Andrew Schellenberger, M. E. Shelley, Schmidt Bros., Henry Shyler, Peter Schantz, W. G. Spencer, Chas. Stricker, Joseph F. Short, John S. Sauer, H. H. Sherz, Isaac C. Schantz, Abraham C. Schantz, Casper H. Schmidt, Frank Sova, David F. Stoltzfus, S. S. Sharpe, Joe Swoveland, J. S. Schick, M. R. Strie, Daniel Shenk, Daniel N. Sander. T—Jos. Teichert, Jacob Thomas, Samuel Thirteenth, Abraham Tyson, Mrs. Geo. Thorne, David Thiesse. U—B. H. Turb, Susan Ulrich. V—John Veer, John Vistrand, Chas. Vogler Co., C. Vogt. W—Kate Wangler, D. R. Wimmer, John S. Woldman, Cornelius Wall, Frank E. Whitmer, Nicholas Weikert, Jacob Winter, Mury Weaver, Jacob Wollner, Theodore Weber, John Warkentin, A. B. Wingert. Y—Eugene Yarr, Samuel M. Yutz, W. O. Yarrman. Z—Peter Zehr, D. H. Zook.

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that they too may respect and obey and believe it to be all true and inspired. Think what an influence for evil one might exert over others by speaking only a few words that are disrespectful of the Bible.

We should set a worthy example to others in our interest for religion and the church. We are looked upon as "the light of the world." We should be earnest, active, and devoted, that men may see in us that religion is worth working and living for. If our faith and our church is founded on the immovable foundation of Christ and the apostles, and not on sand, or ordinances of men, let us labor with all earnestness to preserve her purity, and keep her from drifting into the broad channel of worldly conformity. We should put forth every effort to extend and teach the gospel of peace and help sinners to embrace it. If we are not called to preach, we can help and encourage those who are called. We can give them of our means which will help to support their families or pay their traveling expenses, and thus enable them to devote more time and labor to the upbuilding of the church. Let us give cheerfully and liberally, my brethren, when help is needed by those who would and could labor for the salvation of souls. Let us show by our charitable and free giving, that we love the souls of dying sinners and the church of Christ more than mammon—silver or gold.

As we are apt to look upon our forefathers for an example in religion, so the rising generation will look upon us. Will they be safe if they imitate us? Can we say with Paul, "Be ye followers of me"? Could we not make our example much better? Would we tremble or rejoice if we knew that as a church the future generations would walk precisely in our footsteps? Do we not feel, viewing the matter in this light, to devote more time and labor to the cause of Christ and the extension of the church, and less to worldly things? We might stray a little farther from the borders of the world, and walk a little closer to the Savior, and thus the future church might have a worthy example in us.

It is not always safe or best to follow others. If we follow Christ and the apostles we are safe. Young people are apt to think that they may safely take older people for an example; but they too may err or have faults. Many of us have been told of the young man who went to mill with a grist on horseback, having a stone in one end of the bag, and the grist in the other end. Being asked why he did not divide the grist equally, he replied,—"That's the way father always did." So we are too much inclined to imitate the example of others without considering whether their examples are good. It is not good to do just so because our fathers did so unless we have evidence

that their example is worthy of imitation in all points or that we cannot find a way nearer the gospel. We should, however, give all honor and imitate the departed who were devoted Christians. Let us look to Christ, the light of the world, for our example, following his footsteps, and it will be well with us. M.

For the Herald of Truth

THE ESSENTIAL QUALIFICATIONS OF THE SUNDAY SCHOOL TEACHER.

No person has ever accomplished anything in mechanics, art, or science, or become skilled or useful in any of these departments without first having a desire to pursue the occupation which he has chosen. The desire having been gratified by the choice, it is necessary in order that all the other qualifications necessary to insure success be obtained that he love his occupation. Just so with the S. S. Teacher. Having been appointed to the work, he must necessarily love the position which he has been called to fill. But why love the position of S. S. Teacher? you ask. Is there anything about it that merits love? How can I love to teach? After spending six days in physical or mental labor, worn out with the cares of the week, can I love to go a number of miles to teach a class in the S. School? Teachers, have not such thoughts or similar ones suggested themselves to your mind, especially when the roads were bad, or the rain fell in torrents, or the chilling north-west winds whistled round your comfortable home, or the sleet and snow caused your face to smart as you started out to the S. School on Sunday morning?

I once read of a gray-haired man who was busily engaged planting trees. A stranger passing by, stopped and inquired of the old man thus: "Why do you plant trees who cannot expect to eat the fruit thereof?" The aged man replied: "Stranger, some one planted trees before I was born and I ate the fruit thereof. I now in return plant trees for those who may come after I am gone." It was the spirit of love for those who should live after him that caused this aged man to toil. He remembered with a feeling of gratitude the kindness of his ancestors. This spirit of love made the difficult task of planting trees pleasant in the physical weakness and disability of old age.

Let me ask you, teacher, what was it that prompted the one who spent sleepless nights rocking your cradle or caused her to spend the many hours of night in watching by your bedside attending to your wants while you were afflicted? What caused those prayers to be offered to God in your behalf as you were drifting out farther and farther from the shore of the land of innocence into the great ocean of sin? What was it that

caused the blessed Master to leave his throne in the heavens and come to earth? My dear teacher, it was the love Christ had for your soul that caused him to suffer and die. "God so loved the world that he gave his only begotten Son." Love is the foundation rock upon which every successful S. S. teacher must and does build.

Think of the many boys and girls in the country, in the towns who on the Sabbath day are playing hurtful games or lounging on the street corners or in the shops. Did you ever think that these little neglected fellows had a soul that would spend eternity either in heaven or hell; that they might be orphans, or had irreligious or profane parents? Have you thought that they were poor and neglected, and that the most they needed was your sympathy and love to lift them out of their sad condition? There are thousands of this class of children in the world, and many are among us to-day who for the want of some kind and loving friend or S. S. teacher are drifting farther and farther into vice and sin to grow up to manhood or womanhood a perfect wreck—a disgrace to society. This love, this qualification is supplied by the inexhaustible fountain—Christ the Lord. From this one qualification proceed all the others.

Prove to your scholars that you do sincerely love them, that it is the concern you have for their welfare and for their soul's salvation that causes you to meet them in the class room, that causes you to face the storm, the rain, and the snow to be with them on the Sabbath. Let me assure you, teacher, that with this qualification on your part your scholars will love you. When this is accomplished you have gained one grand victory. Then the seats in your class room will rarely fail to be filled every Sunday at the opening of the school.

The successful teacher must be punctual; not absent, not tardy, but early at his post of duty. If possible he should be the first there, ready to meet with a welcome each scholar as he comes into his class. Be punctual in all you do, and with a few suggestions to your scholars they will catch the same spirit, and the tardy and absent marks in your class-book will soon cease. Your scholars will then get the full benefit of the lesson instead of one half or one third. Tardiness on the part of the teacher will be followed with tardiness by the scholar. The result will be a badly organized class, a loss of interest, and a final disorganization of the same—a sure way to break up any S. School. Teacher, you are now in the service of the great Master. Your Commander is the Lord of Hosts, the king of Kings. If you would gain success and reward you must be punctual in obeying his orders.

Industry is closely connected with punctuality in S. School work as well as in everything else. The teacher must be industrious. Your class is small; you desire more scholars. Industry says to you, Go out and look for them. Search the highways, look about the shops and street corners. Industry says, go to work if you would increase the number of your scholars, make inquiry and send the wayward and neglected ones an invitation to come.

Industry insures for you a thoroughly prepared lesson, and will begin it early in the week. The industrious teacher will work, and hard work is what is needed in the S. School. Any one who has taught a class knows that the lesson must be prepared. He knows that this requires a great deal of study, reading, thinking and consulting such helps as he can obtain or find time to examine. By so doing he can go before his class feeling that he is fortified against disorder, inattention, restlessness or drowsiness on the part of his scholars, because he has something to give them—something that will interest them, hold their attention, and demand order. Teacher, are you industrious?

Another quality that a teacher must possess to be successful is sociability. As the magnet attracts the steel, so will the sociable teacher draw the scholar to him. He will know his scholars where ever he meets them without respect to age, rank or condition. Teachers, speak kindly and pleasantly to your scholars, cultivate a spirit of true sociability; yes, pray for it. Make them feel and know that you are their friend, and that you desire and highly appreciate their friendship. Make them feel that they belong to the same family, as it were, with yourself. Become interested in the temporal welfare of your scholars. Act and speak so frankly that in the class formality or bashfulness will disappear as night before the rising sun. Your scholars will become more free to speak, to answer your questions, to make inquiries, and to sing. This sociability should not only extend to the scholars, but to the entire school, to officers and teachers as well as parents and visitors; and not in the school room alone, but on the street and in places of business as well. Let it not be assumed, but real. Let it come from a true heart.

Another quality the S. School teacher should possess is humility. The haughty and proud teacher, if he is not a positive injury, will do but little good in the S. School. Such are, in their own estimation, as good, and a little better, and of more importance than any one else. They seldom learn anything, heed no counsel, and know no superior. The S. School cannot use such a teacher. The successful teacher will be humble, submissive, and of a yielding disposition, ready to do the will of our heavenly Master. The humble teacher feels this great responsi-

bility, realizes his inability, and is constantly looking to God and to his fellow-men for counsel and aid. He is honest in purpose, and this is perceived by all with whom he comes in contact; thus he gains the confidence of all.

The S. S. teacher should be qualified to educate the soul for eternity. Is that to be the result of my teaching? do you ask? Yes, teacher, you have been called to fill one of the most responsible, as well as the most cheerful and happy positions, that of teaching the word of God—the great plan of salvation through Jesus Christ. The boys and girls who come to you Sabbath after Sabbath each have a soul which, if saved at all from the regions of eternal death, must be saved through Christ, the living word.

Teacher, do you know that way? Do you know Jesus? Have you been traveling in that straight and narrow way that leads to eternal life? If you have not, how can you teach it to others? How can you teach that of which you know nothing? You must first have a knowledge of Christ; you must first have walked with him, learned of him, and felt the fire of his love burning in your heart. Then you may be qualified to teach and to impress these truths on the hearts of others, and not upon the mind alone.

Remember, teacher, that from this one greatest and most essential qualification—love, spring all others that fit a person for a successful S. S. teacher. Look about you, and see if you are in possession of them. Remember that you are molding souls for heaven and eternity.

G. R. RISSE.

For the Herald of Truth

WHEN DOES THE CHRISTIAN ENTER CANAAN?

This is the heading of an article in the German HERALD OF TRUTH of March 15th. The writer claims that if a person expects to enter into future or eternal glory he must in this life enter Canaan, which represents his initiation into the church militant. He also claims that Jordan separates the church militant from the visible church. But my views have always been different, and I would give them thus:

1st, Israel under Pharaoh typifies the sinner in his unconverted state. 2d, Crossing the red sea represents the Christian's baptism and initiation into the visible church. 3d, Crossing Jordan and entering Canaan represents his death and entrance into everlasting rest in heaven. I am so strongly and firmly rooted and grounded in this doctrine, and have so long been in the habit of singing the well-known and soul-stirring verses of the poet descriptive of the land of pure delight where

"Sweet fields beyond the swelling flood
Stand dressed in living green,
So to the Jews old Canaan stood
While Jordan rolled between."

that I feel rather reluctant to give up my opinion until I am convinced that I am wrong. I shall endeavor by the help of God to give scriptural reasons for believing as I do.

In the first place Canaan was an inheritance (Gen. 12:7; 13:15), and so is heaven (Matt. 25:34; 1 Peter 1:4). Secondly, Canaan was an everlasting possession (Gen. 17:8; 48:4); (Ps. 108:11), and so is heaven (Luke 16:11). Thirdly, Canaan it was a rest (Daut. 3:20; 25:19); (Josh. 1:15; 22:44; 14:15), and so is heaven (Rev. 14:10; Matt. 11:29). In the fourth place, Canaan was their journey's end. Canaan was the object they had in view when they started out of Egypt, and so is heaven to the Christian.

As Moses was the mediator to lead the Israelites out of Egypt into the earthly Canaan, the inheritance which God had promised to their fathers, so Christ is the mediator to lead the spiritual Israel out of the dominion of Satan and sin into the heavenly Canaan which is promised to all believers. Moses, the type of Christ, had first to convince the people by many mighty miracles that the great "I Am" had sent him, so Christ, the antitype, convinced the people by his miracles that he was the Messiah. The Israelites had first to feel the burden of their oppression and cry to the Lord in prayer, and then they were baptized unto Moses, passing through the Red sea under the cloud into the wilderness to serve their God with sacrifices and offerings (1 Cor. 10), by means of which they were initiated into the church with Moses in the wilderness. Acts 7:38. Now they sang praises unto God rejoicing that he had delivered them from their enemies. Afterwards they were taught all the statutes, ordinances, and ceremonies of the Jewish church. This agrees with the manner in which sinners under the new covenant are delivered from the power of darkness and translated into the kingdom of God. They must first feel their lost condition and repent and ask, What shall we do to be saved? Then be baptized and rejoice with the jailer and the enmesh, and be taught to observe all things whatsoever the Savior commanded. Matt. 23:20.

The Israelites in the wilderness represent all professors in the visible church, and the Jordan divides them from the church triumphant (rather than from the church militant as the writer of the above article claims). True believers and hypocrites are mingled together here in this wilderness like wheat and tares in the field, or sheep and goats in the pastures, or good and bad fish in the net, and can not be separated except by the omniscient Judge, which will be done on that great

day. Only believers and innocent children could enter Canaan; so only true believers and children shall be admitted into the heavenly rest.

We do not believe that all who died in the wilderness perished. Even Moses and Aaron could not enter Canaan because "they believed not in the Lord to sanctify him at the waters of Meribah"; yet that they died in peace cannot be denied. But for some cause or other the almighty saw fit to exclude them from the earthly Canaan. Moses, the representative of the law, could not lead Israel in; the law leads us to Christ, and there its office ceases as that of Moses on the borders of Canaan. It is Jesus the antitype of Joshua, that leads us into the heavenly rest. Rom. 8: 3.

While in the wilderness Israel served God in the tabernacle, a temporary movable tent, but in Canaan they had the temple, a costly and permanent building in Jerusalem—the royal city. So we here in the wilderness, in the church militant, must serve God in our frail tenement of clay. But there in the church triumphant we have the promise of a house not made with hands eternal in the heavens. As the ark went first in taking down the wilderness tabernacle, so the soul will be taken first in the dissolution of the body. Next the covering was removed, answering to the flesh. Next the framework and boards, answering to the bones which are last to give way.

DAVID BURKHOLDER.

Nappanee, Ind.

A LETTER FROM DR. LUDWIG KELLER.

MUNSTER, EUROPE, Feb. 9th, 1885.

RESPECTED SIR, I take the liberty to send you by mail an article, "The old Evangelical Baptists and the origin of this name," which was published in the *Zionspitler*, in No. 1 of the present year. Since, the *Gemeindeblatt*, published by U. Hege, in the *Mennonitischen Blätter*, in No. 2 of this year, have also published this article, I desire to leave it with your decision whether you will not also publish it. The reason why I desire this will appear to you after you have read my book, "The Reformation and the Older Reform-denominations," Leipzig, 1885, of which the publishers have sent you a copy. I do not know whether you are aware of the fact that for many years I have engaged myself with the history of the Baptists, and hence have had opportunity to communicate with many of your German and Holland brethren. In the 16th century the Baptists, or better the Evangelischen Bruders Gemeinde (as they call themselves), were very numerous in Germany. Now they have greatly decreased and,

until recently, many Mennonites apostatized from their old churches every year. The reason for this great increase of the Baptists in the 16th century is certainly in the fact that most of the Mennonites as well as non-Mennonites, believed that the power of their church consisted in the three or four special doctrines of their church, as war, oaths, temporal authority, and baptism. In the 16th century the old Baptists put much more weight upon the condition of the apostolic church, and upon following Christ, than upon these special doctrines, and in consequence many thousands joined them. At present none join them but many leave them. If it were possible that the Mennonites of to-day would again convince themselves of the fact that the great time of their church was in the epoch of the reformation, I believe they might yet have a great future. For this purpose it is necessary that the Mennonites of all countries and nations join hand again and associate together. The American Mennonites are under many obligations to their German brethren. Are they liquidating the debt they owe their German brethren by uniting with them in their effort to awaken their church to the salvation of all mankind?

Respectfully,

DR. LUDWIG KELLER.

THE OLD EVANGELICAL BAPTISTS AND THE ORIGIN OF THAT NAME.

There is an ancient tradition in all the churches that the brethren in Switzerland are the oldest, and that in Switzerland began a great movement among them. With this tradition the scientific researches fully agree and it may be accepted as a settled fact that the present Swiss churches notwithstanding all the persecutions brought against them, have retained their ancient forms and beliefs, for more than seven hundred years. When we think of this we are forced to entertain a special respect for these old churches, and the names and forms which they have preserved deserve also, yet to-day, by all the remaining churches, a special regard. It is here especially noteworthy that, as for example, the church in Emmenthal still calls herself the Old Evangelical Non-resistant Baptist Church, and herewith uses a name which so far as I know is not used in Germany, Russia, America, or other places.

Is the name "Old Evangelical Church" one of accident, or is it an appellation originated and applied by the Swiss? By no means: it originated rather from an old tradition which may be traced back to the 16th century.

Formerly not only the Swiss brethren, but also the German who were perse-

cuted under the defamatory name of baptizers, called themselves Old Evangelical Churches of Christ; and not until in the latter, unfortunate times of the 17th and 18th centuries was this name, for different reasons, lost in most of the countries. Thielman van Braght, in his well known *Martyr's Mirror* of which, since the year 1815 many editions have been published, already showed that the name "Baptists" (or Anabaptists) was really not accepted by them upon their desire, but only as a necessary distinction, "properly speaking the name Christians, Apostolic, or Evangelical, belongs to them as they were also called of old, yea for many centuries. We much desire that they might have been called by some other name; that is, not after one particular tenet of the faith only, but after their entire religion."

What van Braght says of the name of the Anabaptists may be applied, even more properly to the name "Mennonites." This name likewise was not accepted by the old Evangelical Churches of Christ, because they desired it. One of their ablest and most popular ministers, in the 18th century, Cornelius van Haayen, says in his "Historical Proceedings," etc., Emden, 1712: "It is true that we are called Mennonites; we also see that some of our ministers call themselves Mennonite ministers; this however is not done by these ministers to show that they restrict their teachings entirely without any deviation to the teachings of Menno; for formerly our church had no connection with Menno, inasmuch as she existed before his time."

The properly preserved "Concept of Cologne," that is the confession formed by the great Brethren's Synod of Cologne, in the year 1591 (which naturally did not possess the character of an undeviable law any more than the preceding and following decisions of their conferences), does not yet know the name "Mennonites" but speaks only of the "Churches" and the "Brethren."

We may very certainly maintain that Menno himself protested against the use of the name "Mennonites," even as did many of his followers and friends until to the late centuries. For since the earliest times of their existence, these churches (in contra-distinction from the Lutherans, Calvinists, etc., who during the life of Luther and Calvin called themselves by these names), explicitly refused to call themselves after any mortal man.

They declared positively that they would be bound only to the word of Christ, and not to the teachings of any man, be he ever so renowned. And in order also to avoid among outsiders all appearance of being bound to any man's teachings, they suffered, during many centuries, all kinds of mockery and abuse rather than call themselves after the names of their teachers. Only after the severe times of

the 17th and 18th centuries, when the churches, under the burden of outward sufferings, began more and more to conform themselves to the ruling churches, they no longer looked upon it as anything remarkable to call themselves, like the Lutherans and Calvinists, after the names of their teachers. In Switzerland, in Holland, and in England, as long as they retained their earlier principles, the name "Anabaptist" (Taufgesinnte) was constantly preferred to the name "Mennonites" though in Holland and Switzerland it was a well known fact that in reality it was only a party distinction.

When we consider that according to the testimony of van Braght, even the name "Anabaptist" was only a necessity, and that it were better that their churches should not be named after a single tenet of their faith (baptism), but after their entire religion, we can only regret that the oldest and original name of these churches namely "Old Evangelical Brethren's Church" is used only in Switzerland.

Since 1522 a large congregation in Zurich, where Conrad Grebel, Andreas auf der Stuelpen, Felix Manz, and others were the ministers and leaders, called itself the Evangelical Brethren's Church, and in the year 1525 Ludwig Haetzer, in his writing, calls the Lutherans and the Zuinglians the "New Evangelicalists" to which he counts himself.

Truly the name "Old Evangelical Brethren's Church" is not only an ancient and still at the present day, a customary distinction, but it is also a name of honor to which no denomination in Christendom can bring a more just claim than the Anabaptists or Mennonites of the present day.

Many hundred years before the establishing of the Lutheran and Zuinglian Church, the forefathers of the present (Mennonite) churches have contended for the principles of the (true) evangelical religion. These older churches were known under the name of Waldenses, and under inexpressible persecutions they fought through it, and suffered with their blood and possessions.

Why should it not be permitted at the time again to make a general application of this beautiful, well deserved name of honor, since in Switzerland it is still used?

Kgl. St. Ar.

THE LORD OUR HEALER.

"By whose stripes ye are healed." 1 Pet. 2: 24.

Dear suffering ones, who may have been invalids for months or years: I have a great desire to speak some words of comfort and encouragement to you this morning. As the beautiful Spring is ap-

proaching when all nature will rejoice after a long and cold winter, how vividly the events of the past years come back to my mind. Spring is again here, and the beautiful birds are heard singing their songs of joy. How eagerly I used to listen for them when lying on my couch of suffering near a window where I could sometimes look out and see them among the leaves and blossoms of the trees and the green grass as it grew taller day by day. Oh! how I longed to go out and breathe the pure air. Spring seemed the hardest time in the year to stay in the house without feeling lonesome when the rest of the family would go out into the garden and sow and plant, &c. Rest assured, dear sick ones, whoever you may be, I can sympathize with you. I long to help you to be set free as I have been, by the great and loving Physician, "who forgiveth all thy iniquities, who healeth all diseases."

Long years had I prayed to be restored if it was his will, but still suffered on, thinking it was not his will, and tried to be patient. How many lessons He taught me, how graciously He upheld me by His loving arm and supported me through seasons of grief and severe suffering. Oh how I experienced the worth of prayer, and longed to tell all to pray more. Prayer is the key to heaven; by it we can draw near to God, without it we drift farther and farther away.

How slow we are to understand that Jesus came to heal our bodily diseases as well as our sin sick souls. "And healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt 8: 17. He healed all that were brought to Him; why need we be in doubt of it being His will when once we are willing to go to Him and follow the directions He has given you in James 5: 14, 15, 16. After I became willing to take God at his word, and obey the command in James, he showed me plainly that it was his will to heal me if I would but trust and believe him, and not only me, but all the sick who would trust and believe him. How mercifully he stood by me, and raised me up, and enabled me to go forth rejoicing in his love, filled with praise and perfect trust.

Once we make the effort in his name He surely will help. Some do not dare to pray the Lord to heal them, or to believe that it is his will to heal them; at the same time they take medicine and try other remedies, thinking all the while they must be patient and suffer on, saying, "For whom God loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6-14. Truly he chastens us in order to bring us nearer to him. It is "for our profit that we might be partakers of his holiness."

When our natural fathers chasten us, is it not because we have disobeyed them or are not willing to obey them? But when once we become willing and obey, will they still keep on? Or will not the chastisement be removed? Much more will our heavenly Father withhold the rod when once we become willing to obey and truly believe and trust him. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Some say, If the sick would all be healed, no person would die. Rest assured, dear ones, you need not be sick weeks, or months, or years, in order to die. Obeying God's commands will not hinder you from dying at God's appointed time. The command in James refers to "any sick among you," which means, any one who is in the church of God's children. Therefore do not let us be put to silence by human reason, but let us cry all the more, as did the blind man, "Thou son of David, have mercy on me." Did not Jesus stop and command him to be brought to him? When he was come near he asked him saying, What wilt thou that I shall do unto thee? And he said, Lord, that I receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight." Luke 18: 33-48. Jesus is the same Lord and is just as willing now if we come to him in faith. Remember, it is the prayer of faith that saves the sick. Among the last words of Jesus before he was received up into heaven (read Mark: 15: 16-20), we find him saying to those that believed, that they should lay hands on the sick and they should recover. We must accept healing in the same way as salvation by faith, and trust him to keep us each day.

ANNA J. YODER.

TO PROFESSORS OF RELIGION.—Above all things, be careful to ventilate your religion. It is the last thing which you should allow to grow musty, if you would maintain a truly catholic sweetness of temper, or hope to be "made all things to all men." Read Deut. 6: 7; 11: 19; Ps. 70: 4; 119: 72; 1 Cor. 9: 19-22; 1 Pet. 3: 15; John 15: 37.

LET a man's heart be filled with the love of Christ, and he will be everybody's friend, and will not only do a kind act when an opportunity offers, but will seek for opportunities, and will not be satisfied if he cannot every day make some one happy.

RESIST NOT THE SPIRIT.

"The spirit, oh, inner,
In mercy doth move
Thy heart, so long hardened
Of sin to reprove;
Resist not the Spirit,
Nor longer delay;
God's gracious entreaties may end with
to-day.

"Oh, child of the kingdom,
From sin service cease;
Be filled with the Spirit.
With comfort and peace.
Oh, grieve not the Spirit,
Thy teacher is He,
That Jesus, thy Savior, may glorified be;
"Defiled is the temple,
Its beauty laid low,
On God's holy altar
The embers faint glow,
By love yet rekindled,
A flame may be fanned;
Oh, quench not the Spirit, the Lord is at hand.
Selected by J. E. BAKER.

For the Herald of Truth.

YOUNG CONVERTS.

The young convert has made a good beginning by confessing the Lord Jesus, but a beginning only is not enough. A person may profess and at the same time not possess Christianity. There are thousands to day who, as the prophet says, draw nigh to God with their mouth and with their lips, while their hearts are far from him. Let it not be so with us, but may God help us to draw nigh unto him with our hearts, and then as a result of what the Lord has done for us we may honor him with our lips.

Dear young fellow-pilgrims, let us help one another on our way. This is my wish in presenting to you a few thoughts. For the first take your Bibles, and trust all you find there as the truth. Do not take any human for your guide. There is an inclination with some to take the most worldly professor they can find and measure their own Christian life with his, claiming that this is Christianity enough. But this is only honoring God with the lips while the heart is far from him. If you follow such instead of Christ where will your eternal home be? Certainly with those you follow, and not with Christ whom you do not follow. You cannot desire to meet your friends where Christ is not, where the wicked have their abode. The rich

man did not desire to have his five brethren come to where he was. He had had all he desired of the world, and gone to the place of his reward. For fear that his brethren would come there too he desired Abraham to send Lazarus to warn them. Taking the Bible for our guide we will find Christ here and hereafter, and need not fear the fate of the rich man, which would be our lot if we followed ungodly professors.

Young converts, without prayer you cannot come to God nor enjoy the spiritual life to which he has called you. God heard Joshua's prayer when he asked for the standing still of the sun and moon. In answer to Peter's prayer Tabitha was restored to life. By prayer many wonderful works of God have been manifested. God says, "Without me ye can do nothing," and his promises to help is to those that ask him. How then can we expect to receive God's blessings without prayer. The fervent effectual prayer of the righteous availeth much. Young friend, ask God sincerely for understanding of his holy word.

When you hear the word preached, do not think it was a severe rebuke to some one sitting in front of you or behind you, but take it to yourself, and see if it does not fit your own case. If every one in the congregation thinks the minister's remarks apply only to others, his preaching will do but little good. Take truth upon yourself, and if it condemns some part of your life, benefit by it.

Let not the pride of life entangle your soul by planting into your heart the love of vain dressing. Adorn yourself in modest apparel. How many professed Christians we find who were once plain but have argued that a little more dress makes no difference and continued adding a little now and a little then as their consciences became more seared until they are conformed to the world in positive violation of God's will and word. A certain man who had been very particular to obey the Lord in this respect, and might have been readily known as a Christian by his non-conformity, and had preached the doctrine very earnestly allowed himself to be drawn into the ways of the world, and was recently seen in a city adorned with fashionable dress

that he might not have been known by his dress from the most worldly. This does not agree with the teachings of the Savior when he says, A city that is set upon a hill cannot be hid; nor with that of the apostle when he says, Be not conformed to this world: but be ye transformed by the renewing of your mind. If you wish to live the religion of Christ according to his teaching, you must "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The apostle Peter says of the true church of Christ, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

The indifference which people at present show concerning some of the plain teachings of the Scriptures would lead one to think that the time has come when they will not endure sound doctrine, or that the devil is deceiving men by being transformed into an angel of light. We should remember that Christ says the very elect would be deceived if it were possible. He seems to have put it into the hearts of many who believe on Jesus to teach and live many things that are directly in opposition to the life and teachings of Christ and his apostles. Many say, It makes no difference what you wear, it is not wrong to swear oaths, you are justifiable in waging war and killing your enemies, it is right for you to revenge yourself at law. Are they disciples—learners, followers of Jesus as Paul and Peter were, when they say, We may do, and Jesus and the apostles say, Do not!

Let us yet notice one admonition that Paul gave the Corinthians, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Wherever you are and whatever you do consider whether it is to the glory of God. Many a young Christian might be saved from the snares of the wicked one if he always carried this thought with him, Is this to the glory of God? Then he would likely not be found at the dance, the pleasure party, in the drinking saloon, or spending money for things that God abominates and condemns in his word. Take Jesus with you everywhere you go, and think, talk, and act to the glory of God. JOHN HYGEM.

EXTRACT FROM A LETTER.

The following extract is made from a letter written in correspondence between members living at some distance from each other, on the subject of "Higher Life in Christ." Some of the thoughts are beautiful and instructive, and we give them a place in the paper in the hope that they may prove a help to some weary pilgrim on his journey across the desert of life. [Ed].

Dear Friend:

It is with bodily weariness that I attempt to answer your letter this morning. When the body is weary, the mind is also in a measure inactive, but it shall be a pleasure to write if God will instruct me to say something that is edifying. I know I shall be refreshed in the attempt because I draw upon the treasury of the Lord for thoughts.

A short time before receiving your letter I wrote to a friend of the pleasure of receiving Christian letters, stating that they came to us like oases in the desert of life. So our thoughts must have been running in the same channel only yours were more beautifully expressed, took a wider range, taking in the "evergreen shore," and the "Golden City" where the "Lamb is the light thereof." If through Christ I may be considered worthy to be a member of the happy "caravan traversing the desert with Jesus as our leader, if God will give me grace to believe and receive the fullness of his promises, truly in the midst of the "sandy waste" shall follow springs of living waters, near which abound the green pastures. I could not help being impressed with the exceeding beauty of your thoughts, and for a time, in contemplating the brightness and the rest awaiting us beyond, was made to forget that there is weariness in the journey. It is as you stated, "we may be happy all along the journey" if we rise high in the spiritual life and come near to Jesus. Then our feet will not touch the burning sands and our eyes will not behold the deceitful mirage that glimmers in the distance and so often disappoints the tired traveler.

I remember having written of my weakness, wavering faith, and lack of Christian work. I do not mean that I intentionally neglected Christian duties, or that I did not have faith; but that I so often failed to rest in His promises. The outward life was probably well enough, I do not know, but in the life that is hidden from the world and is visible to God alone is where I so often find myself coming short, wasting time that should have been devoted to God, standing idly at the barred pathway looking longingly into the future, when probably there was much work for me to do in the present. My will, I know, had not been wholly subdued, but I trust it is now.

Whenever I engaged in prayer, and wanted to yield all to the Lord, there was always one thing I could not give. But the Lord is good; he led me on, step by step, gently over rough places until I felt my weakness, helplessness, and ignorance to such an extent that I could but yield all that ever grieved me and made me fretful. I too can say that to me life is happiness. I have had many happy lessons in my Christian life, but it is truly a happiness different from that of former times. I think *resting* would be a better name for it. It is meet to be free from all care. I can truly say,

"I've found a joy in sorrow,
A secret balm for pain,
A beautiful to-morrow
Of sunshine after rain

I've found a brand of healing
Near every bitter spring,
A whispered promise stealing
O'er every broken string.

Of course I did not think you meant yielding to discouragements was a blessing. I too have had rich blessings after discouragements, but this I mean: If when we begin to feel discouraged, we would at once cast all our care upon Jesus we would be just as richly blessed without suffering discouragement. But then I know we all are weak and all need training. May you be kept in perfect peace in Christ. Sincerely Yours.

For the Herald of Truth.

"THE LORD KNOWETH THEM THAT ARE HIS."

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."
2 Tim. 2: 19.

The Lord hath a people peculiarly his own. This is clearly and plainly stated in the word of God. Christ commanded his followers to be separate from the world, a peculiar people. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

Jesus says, "I am the good shepherd, and know my sheep, and am known of mine." "My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

The children of God are heirs of every promise in his word—heirs of the kingdom which he hath promised to them that love him. How blessed to be heir to such a promise! God is faithful in all his promises, and righteous in all his judgments. What a glorious privilege to be a child of God, and to be acknowledged as such! If we are "children, then heirs, heirs of God, and joint heirs with Christ" in eternal glory. "He that searcheth the hearts knoweth what is the

mind of the Spirit." He that hath not the Spirit of Christ, is none of his. We must be partakers of his Spirit, and his holy nature.

None but God's children can ever enter into his kingdom. "Ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. Christ himself says, "Ye are my friends if ye do whatsoever I command you." He is willing to call us his friends and children, if we yield a willing obedience to all his precepts. God delights in the souls that delight to do his will. May His will be our rule of life, and his glory our aim.

We that profess to be followers of Jesus, and have been admitted within the fold, let us keep near the great Shepherd, and we will find rich pastures. Let us give all diligence to make our calling and election sure. May we all be found ready to be partakers of the inheritance of the saints in light, an inheritance that fadeth not away, in the home which Christ hath prepared for those who faithfully do his will.

Let us so live that when the Lord will come and claim his own we may be numbered among the faithful, and gain the reward of the just. The patient endurance of the righteous "will be rewarded with glory, honor, and immortality." "The Lord preserveth the faithful."

"'T is the most blessed and needful part
To have in Christ a share,
And to commit our way and heart
Unto His faithful care."

SUSAN M. HERSHEY.

DAILY USE OF THE BIBLE.

Many weary and heavy laden with care, live from day to day forgetful of the help and comfort so much needed by all. If we all knew the value of the Bible and the importance of reading it daily, it would not be left on the table unopened for a week. Let busy, anxious people defer some other morning duty and take time to look at the way-bill given us to guide our erring feet through life. To attend to this matter at night after the combat is over, is too late. We need strength for the hour of duty and trial. It is by daily study of God's word that we receive benefit therefrom and learn the meaning of that word as applicable to ourselves. Often we are surprised and comforted in reading some familiar passage, the meaning of which we never saw before. Thus God often speaks to us through his word and comforts our troubled hearts.

"Thy word can give a sweet relief,
For every pain I feel."

When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence, and we should read his word, both in the sense of listening to his voice and with the object of discovering his will.—Sel.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

April 15, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If your label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

A WARNING.

We, the undersigned, wish to warn the Mennonites, Amish and Brethren, against one claiming his name to be John Ramseyer and to be an Amish Minister from Canton, Ohio, pretends to be a book-agent, who is going around among the different plain people and others, and through false pretenses, obtaining money from them. While in Chicago, by telling a number of untruths, he obtained money from a number of us, also, ran off leaving his board bill unpaid. We learn he is now operating in Indiana and Ohio.

B. A. HADSELL. JOHN OLDAKER.

CHORAL-BOOKS.—We have just received a package of vierstimmige Choral-Books from Heinrich Franz, Neu Halbstadt, Russia. The package was sent from there by mail, in a box 11 inches deep, 11 inches wide and 27 inches long. It required nearly two months to get the package through. Our friends who desire of these books can now be supplied at \$1.60 per piece.

WORDS OF CHEER.—Our children's paper, Words of Cheer, has gained with this year many new subscribers. We trust many more will subscribe for it. We have it nicely illustrated and as we get a larger number of subscribers we can afford also to publish a better paper. We ask all our friends to help us. Send for sample copies.

THE PRIEST, THE WOMAN, AND THE CONFESSIONAL, by the well-known Father Chiniquy of Kankakee, Illinois, who renounced the Church of Rome many years ago and accepted protestantism. The book contains 296 octavo pages, printed in large type, bound in cloth and exposes in strong, bold language the abuses and folly of the Roman Catholic Confessional. Every one will read the book with interest. The book will be sent by mail at \$1.10 by addressing Rev. Chiniquy, St. Anne, Kankakee Co., Ill.

PLEASE SEND ADDRESS.—We are continually getting letters without proper addresses and many without any address at all. The following come under this class: H. H. Hershey wants his paper discontinued. A. C. Fridy sends a dollar to renew, but we don't know where to find his name. Please send full address.

THE WARM WEATHER in the North West seems to be much in advance of this locality this Spring. In Southern Dakota farmers commenced work about the middle of March and were sowing their spring crops the last of the month and the beginning of April, while in Elkhart and vicinity plowing was hardly commenced till about the 6th of April.

FROM ALMOTA, WASHINGTON TERRITORY.—Bro. Jacob Kauffman of the above place writes us as follows: "You will please find enclosed a postal note for \$1.50 to renew the subscription for the HERALD OF TRUTH for another year. We all like to read it; it is a pleasant visitor; it always brings good news; it cheers us up in our religious feelings and renews us in our purposes to walk in the better way, and follow 'on in the footsteps of our Lord Jesus Christ, who alone can pardon all our sins."

I would like if more of the brethren (Mennonite or Amish) would visit us, and build up the kingdom of God. There is a good country here; we have been here ever since 1878. Good homes can be got reasonable; every thing grows in abundance; wheat is our main crop and yields from 25 to 50 bushels to the acre."

SUNDAY SCHOOLS.—As the spring is approaching the time for the opening of the Sunday Schools will be at hand again, and we hope the brethren in all the different Churches will feel the necessity of using all the means in their power to instruct the children and young people in the doctrines of the Bible. A friend, a few weeks ago said to us: "I am glad that the day has gone by that people feel, that Sunday Schools are for little children only." The little children, the large children, the young men, and the young women, the older brethren and sisters, all should take part in the Sunday School. We should never grow too large or too old to learn.

PREPARATION FOR DEATH should not be delayed by any one. The uncertainty of human life is so great that he who waits for a more convenient season is indeed running a great risk. Let none therefore put off this most important duty, remembering that we have no promise of the future and that only the present is ours. One moment too late is truly forever too late.

DISCOURAGING.—One of the most discouraging things that presents itself in the work of the minister is to find, at the regular public worship, a large number of his members absent. It is hard work to speak to vacant seats, and it is just as discouraging to speak to a weary or sleeping congregation. It is true we have many examples of the blessings that have been brought by faithful ministers preaching the word under all these discouraging circumstances, and no minister should despise the small opportunities, yet under ordinary circumstances a minister's cares, and trials, and conflicts will be greatly lightened when a strong, devoted, praying church holds up his hands and waits on his ministrations.

TEMPER.—How is your temper? Have you ever thought that your temper is a good gauge wherewith to estimate the degree of godliness in the heart? It is not always a certain index to the desires of the heart, for a person may desire very much to live in perfect harmony with the Spirit, never giving expression to any feeling that is not heavenly; but it does show to what extent the old Adam has been crucified and buried. A person without combativeness would lack one of the functions in his organism that gives him power in accomplishing good. What is needed, is not to have temper entirely destroyed, but to have it directed and trained so that it is no longer really temper. Temper properly belongs to the old Adam, and is no part of the new creature. That God-given principle which is manifested in the carnal man as temper is used to the glory of God in the new man as energy and zeal and gives the Christian power to accomplish in the work of the Lord what he never could do without it.

Nearly all persons that make a profession of religion claim to have received that form of doctrine which is nearest

God's will, and enables them to live the most holy life. Christian reader, that is what you claim. Do you show your claim to be true by living as God has directed by the pen of inspiration when he says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you"? Are you impatient in sickness or mental troubles? Do you become angry and feel revengeful when some one injures you? Do you become fretful when your opinions are disregarded? If this should be true of you, remember that God has saved some souls from these fruits of carnality upon whom you might look as far below you in spiritual attainments. Let us keep a watch upon our tempers, lest while we value ourselves for the pure doctrine we teach, we deny our profession by giving "place to the devil." C.

SALVATION WITHOUT REPENTANCE.—"Repentance is not a pre-requisite where there is no sin; the terms of the gospel are 'He that believeth and is baptized shall be saved.' Cornelius never repented. If repentance was a condition of salvation in all cases, he never could have been saved. But he was a devout man and feared God; so, he only believed and was baptized."

This paragraph is copied from the editorial columns of the *Brethren Evangelist*. The article from which it is taken is entitled "Consecrating Children." It contains many good suggestions, and much that is in harmony with the teachings of the New Testament scriptures, which is more than we can say for the above noted paragraph. The reason attention is here called to it is, that our readers may be warned against becoming entangled with the somewhat popular error of expecting salvation by baptism alone.

The tone of teaching adopted by many of the devotees to the much-water mode of baptism has long been of a character that caused us to expect something like the above, and it was no surprise, much as we were grieved to find it taught by the editor of an acknowledged church organ. The doctrine of salvation by baptism seems to need so much propping to keep it from toppling over at the touch of truth that its advocates, in the absence of Scripture support, seize upon almost any kind of sophistry that seems to favor

their opinions. The greatest objection to their teachings or their mode of baptism is, that they have a tendency to deceive persons into a dependence for their salvation on outward ordinances, making men their own saviors, while the word says, "Not of works."

The writer says correctly that "the terms of the gospel are 'He that believeth and is baptized shall be saved.'" Does he mean that this is all that is necessary? His remarks imply it; yet we must believe that deep down in his heart, under the cover of his outward forms of religion, he knows better.

"Repentance is no pre-requisite where there is no sin" is a statement not absolutely false in itself, but the connection in which it stands makes it say what is not the teaching of the Scriptures. The article referred to plainly teaches that persons who are not sinners in any form or to any degree are required to believe and be baptized. This would cause one to think that the writer has either failed to understand the mission of the Savior or to remember His words. When he was reproved by the Pharisees for eating with publicans and sinners, he said, "They that be whole need not a physician, but they that are sick." He had reference to their sinful condition from which he came to save them. In another place he says, "The Son of man came to seek and to save that which was lost." All know that he meant those lost in sin. Baptism is witness that a soul has come to Christ for salvation. If that soul had not been a sinner it could not have come to Christ because he did not come to save the righteous. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Men perish because of sin. By believing on Jesus they are saved from the results of sin. In the text, "He that believeth and is baptized shall be saved" faith and baptism are coupled together for the accomplishing of salvation, and are conditions of the sinner's acceptance of Christ. Then why should a person be baptized who has no sin or has never sinned?

"Where there is no sin" says the writer. Where is this blessed elysium to be found except in heaven and the heart of the faithful, baptized Christian who has repented of his sins? Is it in innocent childhood? That may be so far as actual known transgressions are concerned. But we must remember that the child is born in sin. The prophet says, "All we like sheep have gone astray; we have turned every one to his own way." Christ said, "None is good, save one, that is God." The child is freed from condemnation through the atonement, but in it is the seed of inherited sin. When this develops into the commission of actual sins the child comes under condemnation, and feels the need of a Savior. Before the child knows the sinful nature of the heart it cannot know the need of a Savior, cannot believe, and cannot be a proper subject for baptism. Where there is no sin the soul is safe with God without repentance, faith, or baptism. The child is safe until it is lost; it cannot be saved until it knows it is lost; and it cannot know that it is lost till it knows it has sinned. Hence repentance is necessary, and the child cannot be a proper subject for baptism and cannot be saved without repentance.

To be unconscious of sin as the child is in infancy, is no evidence of the absence of sin. The young man that came to Jesus (Matt. 19:16) did not know that he had lack of anything, but a few words from the Savior revealed his sinful heart; he went away sorrowful, and we do not find that he ever returned. There is sin in every soul (whether it be imputed or not) that has not been cleansed and regenerated upon repentance. It is the work of the Holy Spirit to reprove the world of sin. This he does faithfully, and no properly taught child sees the need of baptism till it finds itself a sinner.

The teaching of the apostles was, "Repent, and be baptized." This was to sinners, and the Word says, "All have sinned and come short of the glory of God." All have sinned whether they are conscious of it or not, and so soon as they receive light and become willing repentance follows. Then we must conclude that not a child of Adam is saved by obeying the forms of religion without repentance.

To say that Cornelius never repented is to presume what conflicts with the conditions laid down in the Scriptures for the salvation of sinners, such as

Cornelius was. That he never committed sins, no one believes; and there can be but little doubt that his devoutness and fear of God were accompanied with sincere repentance, even if he did not know the whole truth. Cornelius must have repented as other sinners must, notwithstanding the assumption of the *Evangelist*.

Let us like the Savior, John the Baptist and the apostles preach repentance as the Lord commanded, and not salvation by faith and baptism alone as men say. Let us fear for the results when the church shall be filled with unrepentant, baptized sinners. C.

CHURCH NEWS.

BRO. GREIDER ON A VISIT.—A correspondent informs us that Bro. John M. Greider of Ohio is on a visit to Lancaster County, Pa. On Sunday, April 5th, he preached at Petersburg.

FROM MONTEAU CO., MO.—In accordance with the long established custom of the Church, the brethren in the Swiss Church in Montean County, Mo., had baptismal services on Good Friday (April 3d), on which occasion ten persons were received into the church.

FROM PRESTON, ONTARIO.—Bro. Jacob B. Gingerich from the above named place writes as follows: "We are all well at present (April 6th) except my wife who had a severe attack of cough from which she is almost disabled. Widow D. Sherck is quite well. Bro. Noah Stouffer is afflicted with severe cold and biliousness; he has not been able to preach during the holidays, but we hope by the help of God he will soon recover."

BROTHER MOSES ERB from Berlin, Ontario, came to Markham on the 20th of March on a visit and filled several appointments. He preached on Sunday in Wileman's Church, it being the time of regular services; on Tuesday at Reesor's Meeting-house, and on Thursday at Altona. We feel very thankful to him for his words of encouragement and instruction. He also held a small but very interesting meeting at Peter Ramer's on Friday evening. Bro. Ramer is in his 86th year, and can still see to read without glasses. Bro. Erb left for home on Saturday morning. May the Lord bless the efforts of this dear brother and make him an instrument in his hand to the salvation of many souls.

A CORRESPONDENT.

CONFERENCES.

THE ANNUAL CONFERENCE for Kansas and Nebraska will be held on the first Friday in May, in the Spring Valley Meeting house, in McPherson County, Kansas. Brethren and sisters, especially ministers and deacons from the surrounding churches, as well as those from a distance, are cordially invited to be present. The nearest railroad station is Canton, on the M. & M. Rail Road. Any desiring to come sooner will please write to Jacob Holdeman, Canton, McPherson Co., Kansas; or if any write to me, I will gladly meet them at the station (Canada on the same road) and convey them to the Conference.

DANIEL WISMER.

Canada, Marion Co., Kansas.

THE SEMI-ANNUAL CONFERENCE of Virginia, will be held at Hildebrand's Meeting-house, in Augusta County, on Friday and Saturday, May 8th and 9th. Ministers, deacons and members from other places are cordially invited to meet with us on that occasion. Those coming over the Shenandoah Valley R. R. will stop at Crimora. Those coming over the Valley Branch of the B. & O. R. R. will stop at Mt. Sidney where they will be met by brethren.

JACOB HILDEBRAND.

CORRESPONDENCE.

NEWTON, KANSAS, March 27th, 1885.

According to my promise made to some of the subscribers of the *HERALD OF TRUTH*, I feel that I ought to give a little sketch of the proceedings on the 12th of February in Butler County. There was not much done there as the weather was so cold and inclement about that time all over the different states, that only eleven of us found our way to the proposed meeting spot on that day. The ground was frozen hard, and we had to exercise a little more than was pleasant to keep warm. My nephew, S. A. Lewis of Atkinson, Illinois, bought one quarter section eight miles east of Burns, and left for home the same evening, stopping off at Florence long enough to make out the necessary papers, &c., with the agent, Thomas Nevison.

Several of the brethren remained at Burns over night, and took a more extended view of the country next day. Their decision was that it would be best to settle west of Burns instead of east

as there is a larger proportion of land there for farming purposes and less for grazing only. The land, however, rates a little higher in price on the west than on the east of town. Nevertheless Bro. David N. Hamilton of McPherson Co. and Bro. Henry Pletcher of Marion Co. contracted for a quarter section each, at about 8 dollars per acre, four miles south-west of Burns. Bro. David has already moved down near his new farm.

On the evening of the 13th we all bid adieu to Bro. A. H. Kauffman and family now living at Burns. Three of us agreed to go to Great Bend in Barton Co., and see Bro. E. M. Hartman's land which he bought in the fall as the readers have noticed in his article. Before we returned from there, one of the brethren, Lewis Shank, bought within one mile of Bro. Hartman's quarter, preferring the country there to what he seen in Butler County. A number of Dunkard people are settled near by. S. A. Moorhead is their minister. He entertained us at his house and conveyed us to Bro. Hartman's land.

A few days ago the Brethren D. D. Kauffman, Peter Blosser and others gave us a call as they were passing to see the country where the Brethren Shank and Hartman have bought. I learn that they returned and bought in Marion Co. We may see a further account of their purchase before long.

These few lines should have appeared sooner, and were delayed only on account of necessary home duties that were first in order after an absence of eight or nine weeks, visiting abroad and viewing the country nearer home.

REUBEN J. HEATWOLE.

THE HIGHER LIFE AND HEAVEN.—This world would indeed be dreary to me, and my joys few if I had no interest in Jesus—no title to heaven. Recently I was reminded of the refreshing season we had some years ago when one of our ministers from a distance was with us. With me that time will always remain a bright spot on memory's page. How much we were encouraged to dwell in the purer atmosphere of the higher life, which is the true Christian life.

Many changes have I seen since then; storms and clouds passed over, and I have had to face many conflicts and trials. But thanks be to God we are more than conquerors through him that loved us. When the King of kings and Lord of lords rules and reigns in our hearts, we can by his grace and strength overcome all things. Oh, what a comfort it is to me to know that no one is able to pluck us out of our Father's hands.

I indeed feel my short-comings and great unworthiness, but it is blessed to know that Christ is worthy, and that in his righteousness alone we are enabled to stand before God. May God keep us his faithful servants. E.

PROFANITY.

It might well be wished that every professed follower of Jesus would regard profanity as an inexcusable violation, not only of the moral law, but much more of the spirit and teaching of Christianity. Yet in our daily associations with mankind we can notice that it is not only tolerated in many home circles of professed Christians, but that great numbers of them are addicted to the pernicious habit of using the most vulgar and unsavory language themselves. In this way the Christian religion is often made a mockery. In the eyes of the rising generation ancestry (if professing religion) is generally considered worthy examples of their profession. Parental influence, too, is so far-reaching that the accountability of our conduct in the presence of youthful imitators is perhaps greater than is generally imagined.

It must be apparent to every one who is at all advised in the word of God that an account must eventually be given for every idle word we speak, and that the use of God's name in vain is strictly forbidden. Evidently no truly spiritual Christian will think of tolerating the use of vulgar language, cursing and swearing, in his own family circle, much less will he practice it himself, as there is hardly a point of the holy Law more clearly defined than the one relating to the government of the tongue. No uncertain sound is given in the gospel on this point. Swearing is such a conspicuous violation of all laws of respect that no one has reason to plead ignorance, nor to seek excuses for uttering words that will often strike the listeners with a shuddering awe. It is simply the height of folly for any one who freely indulges in profanity to claim that he is leading a pious, Christian life, when in fact he is not a good moralist. We are aware that we can not do this to the honor of God's name, that it is to our own dishonor, and at the same time is setting a most degraded example for others, and especially the young who are so apt to imitate.

Frequently you will find persons who profess Christ as their Head, and who are waging a continuous warfare against the evils of pride, covetousness, etc., as they observe

it creeping into the Churches, evincing the greatest inconsistency by allowing themselves to be aroused into the indulgence of a high temper, and the use of the most vulgar and unsavory language in the presence of their own children. The inevitable result of this is that profanity is running its course almost unrestrained in their own households. The children infer from the conduct of the parents (who often delight in relating to them droll, vulgar stories, and manifest an approval of such language) that it is an act of heroism to use vile, abusive language, and to curse and swear about their enemies. The mote in the brother's eye is made a point of warfare while the beam in their own eyes is allowed to remain undisturbed. The same may be true of others by reversing the case. One class of transgressors are often made a target for reproof, while at the same time we may be guilty of evils of another character, which, in our zeal to exterminate some particular evil, may not appear to us as prominently as they might otherwise. The observance of the whole law is essential to a meek Christian, and not only will he try not to offend in one point, but will direct his influence towards the eradication of all wickedness he observes creeping in among the flock of Christ.

A. METZLER.

PRAYER.

There is nothing that will assuage our fears as quickly as will prayer. It is the key with which we unlock heaven's gate and receive the unction of the Holy Spirit; yet, how little praying is done! How many there are who profess to love, and to know Christ, yet pass the day without thanking their Creator for his beneficence. How many there are who can gather around a table to partake of the rich blessings of the providence of God without ever exhibiting any visible sign of gratitude.

Prayer is a heaven ordained duty. That is, it is a duty enjoined upon us by God. How easy it is, after one has cultivated the habit of praying to offer praise to him "who loved us and washed us from our sins in his own blood," for the manifestation of his goodness unto us temporally, and making us partakers of the benefits of the atoning blood of Christ Jesus.

It is with great propriety that human life is compared to a journey, and every

man, woman, and child, to be travelers, who are daily approaching nearer heaven or hell. While traveling through this wilderness, we have, so to speak, many evils to encounter; for Satan with his emissaries is forever going about as a roaring lion seeking whom he may devour. We then, if we wish to escape the snares which he has laid to enslave us, must be on the alert; must use every means of precaution; must, in short, make use of the privilege given us, which privilege is prayer. If we should be so unfortunate as to fall into the pit of sin, God is so merciful that if we only ask with a contrite spirit, he will extend unto us that silver chord of love, by which, if we seize it, he will extricate us from the miry slough, and again we shall be able to pursue our course with ardor and renewed zeal.

The benefit that is derived from prayer made in the right way is inconceivable. "The prayer of a righteous man availeth much." "The prayer of faith shall save the sick." "Whatsoever ye ask in prayer believing ye shall receive." Many other scripture passages might be quoted, but these are sufficient to sustain the above statement.

I have heard persons remark that it is impossible for men now-a-days to exercise sufficient faith in prayer to receive the promised blessing. "Oh, ye of little faith!" Do you dare deny God's own word? How dare you refuse what is direct from God? It is true, indeed, that we sometimes pray for things that is not consistent with the will of God. Inasmuch as God makes all things work together for good to them that love him, we dare not suppose that he would grant anything that would not be for the best. Again, I have heard persons remark that we cannot exercise faith like the disciples did in apostolic times. It is true, indeed, that we do not always see directly the effects of our prayers as they sometimes did in those days, although our prayers are answered now in God's own way. The reason that it was more needful then to see direct answer to prayer was because the religion of Jesus Christ was not so widely spread and generally believed then as now, and then there were great persecutions of the Christians.

When Paul and Silas were confined in the Philippian jail they prayed, and sang praises to God. The result was they were freed and the jailer was converted. God is willing to do more for us than we are able to ask, or are in any-wise worthy to receive.

Let us approach him devoutly at a throne of heavenly grace. Let us pray fervently for each other and for the conversion of sinners. Let us be zealously about our Master's business, so that when Jesus comes again we shall be found ready to enter into the joys of our Lord, and live and reign with him throughout eternity. W. G. BARRON.

CARE FOR THE CHILDREN.

For the Herald of Truth.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

I hope every reader is well enough acquainted with Scripture to know that this is a portion of it; but to live in accordance with it is a matter of greater importance, and requires the help of God. Perhaps some, with me, might say, I often come short. But, thank God, in all our trials and afflictions, his promises are, "As thy day, so shall thy strength be." He is able to comfort, strengthen and carry us. Only those who have experienced it know the value of true resignation to the will of God, and understand the communion of his Holy Spirit.

I often fear that we who have obtained this precious faith are not sufficiently interested in those precious souls that are out of the ark of safety. All our efforts to have them saved are in vain unless the Father by his good Spirit draws them. But let us be willing to do our little and do it well.

I often thought what a blessed privilege those children have who go to Sunday School and learn what a good Friend we have in Jesus. I have the confidence that many parents teach children at home, but let us *seriously* consider, dear parents and ministers, what a glorious privilege you deny those children and young friends that get no encouragement, if you have no Sabbath School in your district. Many, perhaps, would rejoice to go, and would learn truths that would be of more value than all the earthly gain that parents could give them. One soul is of more value than the whole world. Some might be gathered into the school who have not the privilege of attending church, and never have any one to speak a good word to them. If by some means God's word is learned in their young days, as a mustard seed it may spring up, and by the help of God be a comfort to them in old age or their dying hours.

I do not believe it is wrong to go to visit our neighbors or friends on a Sabbath afternoon, but if tears or an humble prayer could be made the means to persuade you to open your church door and bring your children and all that are willing to assist prayerfully in the Sunday School, perhaps you would be able

to say with some that have thus spent the Lord's day, and, before the season was over, could say, It is good to be here. I have often heard members and ministers say, they believe it would be good, and would also be willing to assist, but they thought many are opposed to it. If you know of such, kindly ask them if they would not in love bear with you if you would assist in starting a school; but do not be discouraged if there are not as many taking part as you think should. It is an easy matter to go with the tide, but not so easy to row against it or up the stream. Let us, my dear parents, try to bring our children together in such a manner as not to give room for offense. Let their dress be such as becometh those professing godliness. Let us encourage each other to leave off rather than the putting on of gay apparel. Let us not say it matters not. May we all by the help of God through our various advantages be patient in well doing; and in due season we shall reap, if we faint not. H.

For the Herald of Truth.

LEAN UPON JESUS.

While this is a beautiful world, and those who pass through it have much pleasure if they live righteous lives, yet every one must pass through some difficult places, and endure some sore trials. We need help outside of ourselves. We need a friend to walk with us, to lead us by the hand, bear us up when we would be too weak to stand alone. We need a strong support to keep us from sinking down under the burdens of life. The Friend on whose hand we may lean is Jesus. He gives us his word which becomes a staff in our hands, upon which we may lean in every trial. We need not fear to lean upon this staff, it will not break or slip. It will bear us up entire, and with it our feet can never slip.

Thousands of weary pilgrims have leaned on Jesus and have found him able and ready to bear them up in every condition of life. It has been the experience of those who have trusted to the end this Friend who has offered himself as a helper, that they have been borne up with a hope brighter and brighter to the end of life.

The secret of all true joy in life is to lean upon Jesus with the trust that he will be kept to life eternal. The apostle John leaned upon the bosom of Jesus, and the Scriptures say he was the disciple whom Jesus loved. What must have been the pleasure and trust which John

felt as he reclined his head upon the bosom of the blessed Master. We may do the same in faith, and he will care for us as well; and take us where he took the beloved disciple.

There are many things in the world which look very pleasant to the eye, and on which the carnally minded are inclined to lean, but they will not bear our weight. They will be like a bruised reed, pierce our hand, and prove a punishment to us. We can lean all our weight on Jesus, and the more heavily we lean, the more we honor him, and the more he is pleased with us.

Young converts should not fail to lean faithfully on Jesus in all their trials. The good shepherd is especially tender with the lambs of the flock. Come then and lean upon his guiding hand, and let him lead you into his green pastures. When trouble comes, he will take you in his arms, and carry you in his bosom.

Varna, Ill. RACHEL PHILLIPS.

For the Herald of Truth.

IS IT TRUE?

In a recent issue of a religious weekly we find an article from which we extract the following:

"The position of the Brethren (Dunker) Church upon the subject of dress is a standing protest against the world-wide worship of fashion. It would be hard to overestimate the extent of this vast idolatry at whose shrine millions bow, and upon whose altars myriads of souls are sacrificed. Against this great evil we stand comparatively alone, *all other Christian bodies having yielded to the mighty current of popular sentiment.*"

In the above the italics are ours. The writer from whose article we have quoted is apparently a member of the Brethren Church, and his sentiments we can heartily endorse, with but few exceptions. There are various "Christian bodies," the "Brethren Church" not excepted, whose position on the subject of pride and fashion is well understood, and universally recognized as a standing protest against fashion and worldly conformity. The doctrine and fundamental principles of these churches strenuously abnegate the worship of fashion in all its soul-destroying forms. While it is true that "comparatively" few Christian organizations have the requisite courage to-day to protest against this great evil, we are, however, not ready to concede that the church in question by the above quoted writer is the *only* church that has not yet, to any extent, "yielded to the mighty current of popular sentiment." Much as it is to be deplored, it seems that *all* the churches to-day have a tendency to drift into the whirlpool of fashion, and in a measure ignore the plain and modest attire which graced our ancestry. But all have not

ceased to contend for it, and some have in a great measure kept it, yet it is hardly fair for any "Christian body" to assert that they are the only ones that have not "yielded to the mighty current of popular fashion."

It is a matter of serious regret, indeed, that pride and fashion are making such rapid inroads into the churches. It is a sad state of affairs when we who oppose this soul-destroying evil are compelled to admit that in many localities the churches that have hitherto professed and practiced plainness of attire, and are, in the principles of their teaching, decidedly averse to gaudy dress and worldly conformity are slowly submitting to the deadly grasp of pride and fashion. Let every church member consider whether there is not really some ground for the accusation that *all Christian bodies* are yielding, in a greater or less degree, to this dreadful antichrist. If it is true, it is high time that all take a decided stand against the evil. A. M.

Mahoning Co., Ohio.

For the Herald of Truth.

WHERE THE TRUE REMEDY LIES.

I have been a constant and careful reader of the HERALD OF TRUTH for several years, and find a great deal of interesting and profitable information in its columns. The views advanced and maintained by your contributors are mainly based on sound Scriptural truths, and are worthy to be carefully heeded and observed by all who read them.

Especially was I impressed with the soundness of the views expressed in "Good habits vs. Bad Habits" in the issue of March 15th. I fully endorse every sentence therein as truth, and as valuable admonition to all professing Christians.

As a rule we take entirely too little interest in the welfare of our weak and erring brother. The right hand of fellowship, and a true and heartfelt sympathy extended at the right time would often reclaim him from the downward course upon which he has entered.

Prayer and an exemplary life are imperative duties and go a great way to make up the Christian character. But is that all that is required of us? Inebriate Asylums and Reformatory Institutions are beautiful evidences of man's love for fallen men, but is there not a greater and more important work to be performed by Christian men and women before prayers are necessary for our fallen brother, or before charitable institutions are needed for his reformation?

Reformation is good, but *formation* is better and more acceptable in the sight of God. Word suasion is good, and does much toward keeping down drunkenness, but it is by no means a

remedy for the evil. If we could reform all the drunkards in one year the saloons would turn out a new army the next year.

The true remedy lies in removing the temptation. Do we not, as often as we repeat the Lord's prayer, implore our Father in heaven to "lead us not into temptation?" Yet how much are we doing, practically, either as individuals or as a church, to remove the terrible temptation, the rum-den, from our weaker brother's path? J. B.

Cumberland Co., Pa.

For the Herald of Truth.

GOD IN NATURE.

True philosophy as well as true religion ever leads the mind to God. The Bible, though the oldest of books, is ever new and interesting to those who eagerly desire and search out the great truths it presents to the mind. As it is addressed more particularly to the reader's religious faith, and not to his scientific curiosity, man is left to exercise his judgment and common sense while studying the book of nature. In the Bible we have a verbal revelation of the divine essence and will of God, while in the book of nature we have a pictorial revelation of his infinite goodness and love, and his boundless wisdom and power.

"The heaven and the earth" that was created "in the beginning" undoubtedly means that department of nature which we with the unaided eye can see around and above us. Nature herself, is not God, but whatever divinity, or goodness, or power she reflects upon the human mind the simple truth remains, That God created all, and that he reigns over all and in all.

Nowhere do we find a grander demonstration of this truth than that found in the science of astronomy. The solar system is within itself a great clockwork of unending perfection while the creation of such a luminary as the sun together with the hosts of shining stars, if an overwhelming evidence of the omnipotence and power of Him who at a word kindled up the glories of the sky and with the strength of His right hand established them in the heavens. L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

LET US BE READY.

For twenty years I have been unable to walk without crutch and cane. This winter has been quite long for me as for three months I have been out of my house only four or five times on account of the cold weather. As I was sitting in my room watching my clock as it is ticking away the seconds, minutes, hours and days, I was forcibly reminded that our

lives are ebbing away as speedily and as certainly as the ticking of the clock. I am nearing the threescore and ten years allotted to man. They soon fly away, and if by reason of strength they be four-score, life seems only a span.

As our time is so rapidly passing we should heed the exhortation of our Savior, "Watch and pray, lest ye enter into temptation." The spirit truly is willing, but the flesh is weak. We know not the hour when our Lord shall come, and for this reason we should always be ready. In Luke 13:32 the Savior says, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

But God will not lose sight of his faithful ones. He will keep them through life, and save and confess them in heaven. In Rev. 7:14 John hears one of the elders saying, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

This should give us courage to live patiently our days, suffering with joy our afflictions, knowing that we have a glorious hope through Christ Jesus our Lord. Soon he will take us to that home where all tears shall be wiped from our eyes.

A. WHITMER.

For the Herald of Truth.

THE PHILOSOPHY OF PATIENCE

"A solemn murmur in the soul,
Tells of a world to be
As travelers hear the billows roll
Before they reach the sea."

There is an element of profound melancholy in human life. We seem unable to take in a full measure of knowledge; neither can we wholly subside our passions nor even reach our own ideal of perfection while on the present stage of action.

In another sense the world may be considered as a great moral battle-field in which is waged the general conflict of truth against error; reason against passion, and justice against injustice—while toil, disappointment, disease and sorrow constitute the lot of man in his most favored circumstances.

Inasmuch as this life is in reality but a passing over the threshold of our future existence, the interval of trial and probation ever serves to quicken and intensify the desire originally implanted in our nature, for something better than this world affords.

The longings and expectations of the life to come under the refining influence of godly sorrow, enables us to see the

things of time and sense in a new and truer light that would otherwise be possible for us to see them.

Far back in the history of human events we find patient and God-fearing Job under manifold sorrows and afflictions beholding the great and mysterious plan of redemption in a light probably never before comprehended by mortals. Had not this great sorrow settled upon him, we of to-day should probably never have been comforted, or our faith been made stronger, by that sublime declaration from his lips: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth."

L. J. HEATWOLE.

Dale Enterprise, Va.

AN ANCIENT BOOK.

RELIEVED TO CONTAIN THE FIRST WRITTEN REPORTS OF CHRIST'S SERMONS.

CHICAGO, March 15.—Dr. Rufus H. Bartlett of this city writes a letter to the *Inter-Ocean* about an ancient book which he recently found in the possession of one of his patients. He says:

Its heavy covers of rotten and honey-combed wood, its leaves of ancient parchment, all worn and stained, some portions written with ink of one color, and some with another, which is in many places entirely faded out, all go to show that it is of a very ancient origin. Comparisons were made with specimens of early writings in the works of John Kitto, which indicates that it must have been written between the first and sixth centuries. There were very few Testaments written in the apostolic age by the early fathers, most of which remain until to-day. One is in Berlin, one in St. Petersburg, and one or two copies are found in the libraries of Rome, Paris and the British Museum. Mr. George Menor of Asia Minor, who was educated at Smyrna in one of the Greek schools, and who has seen two or three of these Testaments, gives it as his opinion that this book is of much earlier date. It is believed to be the first written reports of Christ's sermons and to be a copy of the original letters by St. Paul to the different churches. In a letter written to Bishop Titus St. Paul addresses him as "my child Titus," and when writing to Timothy he addressed him as "my child Timothy" always. In all his letters to the different churches he uses always the expression, "my brethren," which is not found, so far as I know, in our Bibles of to-day. Further comparisons show that translators have succeeded in making some very plain things very difficult and hard to understand. Proper names are changed, and even the Lord's Prayer loses much of its force and beauty by being wrongly and unnaturally translated.

Miscellany.

SHALL BABY MIND?—"When shall I begin to discipline my child?" is a question every mother ought to ask. If I say it is hardly possible to begin too early, many will be surprised, if not incredulous.

"I never punished a child before it was two years old," said a dear, old lady to me, when my first baby lay in my arms.

"I don't intend to punish at all," I replied; for like most inexperienced persons I had fine theories in regard to bringing up children.

"I hope you won't need to; but 'In Adam's fall, we sinned all,' you know," she said, with a hearty laugh; thinking no doubt that a few years would teach me many things.

While my baby was "in arms," my theories were delightful; but with creeping, trouble began. The things that he ought not to touch were the only attractive ones, and most fascinating of all was the book-case. Nothing delighted him more than to tug away till the books tumbled out upon the floor. Persuasion and argument were of no avail. "No, no," and "Baby naughty," were greeted with bright smiles or utter indifference. I began to fear that the child knew he was not doing right, and that this knowledge added an element of mischievous pleasure. But what was to be done? I taxed my ingenuity, but I could not keep my child away from the books. Must I give up to a baby of a few months? I asked myself, ashamed that my theories had failed in the crucial test.

Suddenly common sense came to the rescue. A dozen times had I carried the little witch away from the scene of conflict, only to see him creep back, with all speed, at the first opportunity. Then deliberately I threw my theories to the winds, and gave the dear, chubby little hand a smart slap. Such a look of surprise and distress! It nearly broke my heart. Then a change came over the face, and with a defiant look that said "I will," again he attacked the books. Again I slapped the hand; then I took the sobbing baby on my knee, talked with and quieted him. When I put him down this time, the books were safe; he would not touch them.

The victory is won, I thought with a sigh, for I was tired out with excitement. It was a relief to conquer, but the method was a trial. Then I remembered that our Heavenly Father teaches obedience in ways quite as hard to us as this had been to my child, and I was comforted.

Whenever after that my baby crept to the books, a decided "No," or at most, "Mamma punish," was sufficient to keep him out of mischief.

The battle had to be fought again in regard to other things—the poker and tongs; but in the course of six weeks, I felt safe to take my baby anywhere. In the midst of costly *bric-a-brac* I had no fears, for my child had learned the grand lesson of life—*obedience*.

"How do you manage?" a friend asked me, as we were preparing to leave her house after a two day's visit. Much as I wanted to see you, I will confess that I hesitated when I thought of the child. My cousin's little boy was here a week, and I couldn't tell you how many things he ruined.

"Has your cousin ever punished her child?" I asked.

"Oh, no? Why, he isn't three years old yet." I smiled and did not wonder at her troubles.

There may be some mothers who can spare the rod without spoiling the child; there may be some children more easily influenced than mine; but for the majority, I do believe some punishment is necessary, and the earlier a mother begins the less of it she will have to do. "Wait until the child can understand," but who can tell how early a child can understand the difference between right and wrong. Experience has taught me that if a baby learns to mind before he learns to walk, by the time he is two years old he will have settled into a habit of minding, when punishment will rarely be necessary.

In these days of ungoverned children—dreaded by host and hotel keeper alike—every mother should insist on obedience at whatever cost to her own feelings. Make no unnecessary prohibitions. Make every effort to prevent disobedience. Divert the attention. Be sometimes deaf and blind to little unintentional misdeeds. Punish sparingly; but, when it is really necessary, never neglect it. How can we expect our children to obey the commands of God if we do not teach them obedience?—*Congregationalist*.

THE POWER OF A WORD.

A little word in kindness spoken,

A mot on or a tear,

Has often healed the heart that's broken.

And made a friend sincere.

A word, a look, has crushed to earth

Full many a budding flower,

Which, had a smile, but owned its birth.

Would bless life's darkest hour.

Then deem it not an idle thing

A pleasant word to speak

The face you wear, the thoughts you bring.

A heart may heal or break.

—J. G. Whittier.

It takes a light from Heaven to show us heavenly things.

Married.

SALTZMAN—STREITER—On the 16th of March, in Seward Co., Neb., in the Amish Mennonite Meeting-house, by Joseph Schlegel, Henry Saltzman and Catharine Streiter, both of Seward Co., Neb.

Died.

WISMER—On the 15th of March, near Sherman, Grayson Co., Texas, of lung and typhoid fever, Henry C. Wismer, aged 51 years, 6 months and 24 days.

BECK—On the 18th of March, in Steuben Co., Ind., of lung disease, Catharine, daughter of John and Nancy Beck, aged 3 years, 11 months and 26 days. She was buried on the 19th at the Mount Zion grave-yard; funeral services by Eli Stoffer.

SHERK—On the 4th of March in Brunner ville, Lancaster Co., Pa., of consumption, Bro. Jacob Sherk, aged 68 years, 2 months and 25 days. Funeral on the 7th. Text, 2 Cor. 5:11 Buried at Hess' Meeting-house. A wife and one daughter followed him to the grave. Many friends assembled to show their respect for the deceased.

DILLINGER—On the 18th of March, near Sporting Hill, Lancaster Co., Pa., Andrew, son of Bro. and Sister Henry Dillinger, aged 28 years, 11 months and 4 days. Buried on the 16th. Text, Psalm 103:15-18. Funeral at Sporting Hill grave-yard.

LEHMAN—On the 15th of March, near Risser's Meeting-house, Lancaster Co., Pa., of consumption, Jacob Lehman, aged 57 years, 8 months and 28 days. Funeral on the 19th. Text, Heb. 13:14. Buried in the family grave-yard.

FRANK—On the 17th of March, near New Haven, Lancaster Co., Pa., Sister Catharine Frank (widow), aged 72 years, 10 months and 15 days. Buried on the 20th. Text, Rom. 14:8. Buried at Hess' Meeting-house. Many friends assembled to pay their last tribute of respect.

AUGSPURGER—On the 14th of March, in Butler Co., Ohio, of a lingering disease, Catharine Augspurger (maiden name Schantz), aged 37 years and 7 days. She was buried on the 17th. She was born in Fulton Co., Ohio. Her husband's name was Nicholas Augspurger. She leaves a sorrowing husband and three children. She was a member of the Amish Mennonite Church. Funeral services by Peter Imhoff in German, and J. S. in English, from 1 Peter 1:1-24.

STALDER—On the 31st of March, near Hopedale, Tazewell Co., Ill., of a lingering illness, Sister Barbara (Burkey), wife of Jacob N. Stalter, aged 61 years, 1 month and 12 days. The deceased was a faithful member of the Amish Mennonite Church. She died in the full assurance of faith and was buried on the 1st of April, leaving a sorrowing husband, nine children and twenty-nine grandchildren. Three of the children died before her. Funeral services by Noah Augspurger, Daniel Griesser and Joseph Springer.

BEATCHY—On the 18th of March, in Holmes Co., Ohio, Magdalena, daughter of Jonas and Elizabeth Beatchy, aged 2 years, 9 months and 20 days. Funeral services by Levi D. Miller, David Beatchy and Frederick Mast, from 2 Cor. 5:1-10 and 1 Peter 1:24, 25.

MILLER—On the 13th of March, in Holmes Co., Ohio, Levi, son of Isaac Miller, aged 18 years, 6 months and 9 days. He wished to make peace with God and be baptized. He

died 24 hours afterward. Services by David Beatchy and Frederick Mast. Text: 1 John 2:12 and 2 Peter 3:9-14.

MAST—On the 9th of March, in Howard Co., Ind., of scarlet and typhoid fever, Nora, daughter of J. D. and Amanda Mast, aged 6 years, 2 months and 2 days. She was buried on the 10th. Funeral services by Nobert Sproll and E. Mast; text, Matt. 18:1-6 and Rom. 14:8, 9.

EHY—On the 27th of Feb., in Stephenson Co., Ill., Catharine, wife of Matthias Ehy, aged 75 years, 3 months and 27 days. She had been suffering from a sore foot for some years, but was able to get around most of the time until about a week before her death, when she took a very bad cold with fever. She was a member of the Mennonite Church for many years. Buried March 1st in the presence of a large concourse of friends who assembled to pay the last tribute of respect. Funeral services by A. Snively, A. L. Myers and E. M. Schellenberger. Peace to her ashes.

FRANK—On the 28th of March, in Cottonwood Co., Minn., Preacher Peter Friesen, aged 72 years. He was buried on the 1st of April.

MUSELMAN—On the 28th of March, in Montgomery Co., Pa., Anna (Moyer) Muselman, aged 92 years, 9 months and 6 days. Funeral services were held at the house by Michael Moyer, and at the meeting-house by Josiah Clemmer, from John 9:4. "I must work," &c. She bore her sufferings with great patience and constancy. She possessed her mind to the end. Peace to her ashes.

CULR—On the 28th of March, in Elkhart Co., Ind., Catharine Nettrouer, wife of Josiah Culr, aged 38 years, 6 months and 28 days. She leaves a husband and two children. Buried on the 30th at Yellow Creek meeting-house.

HEATWOLE—On the 20th of March, near Dale Enterprise, Rockingham Co., Va., of typhoid pneumonia, Sister Lydia, wife of Joseph Heatwole, aged 63 years and 8 months. The remains were interred in Weaver's burying-ground, on the 22d, where services were held by Abraham Burkholder, John Geil, and David H. Landis. She was a highly respected member of the Mennonite Church for many years, was faithful in her attendance at church and other duties, and we have the greatest reason to hope that she died in peace with God and all the world.

Yes, sleep, dear mother, take your rest, As Christ, our Savior, thought it best To take you home with him to dwell.

Though we must bid a sad farewell, We shall miss thee, mother dear, we know, At home, at church, wherever we go: A vacant pew, a vacant chair Remind us mother is not there.

Oh, come to memory words of love Which mother spoke of rest above, And told how we should faithful live And our whole hearts to Jesus give. Prepare us, Lord, to meet above, Where all is joy and perfect love, That we may there forever dwell And never bid a sad farewell.

BARBARA.

WILDFANG—On the 1st of April, near Hesperia, in Waterloo Co., Ontario, wife of Eli Wildfang, aged 64 years and 5 months. She was buried on the 4th at Wanners' Meeting-house. Services by J. Woolner in English, and J. B. Gingrich in German. Text, Job 10:23 and 2 Cor. 5:1.

MUMMA—On the 14th of March, in East Donegal Twp., Lancaster Co., Pa., Ellen, daughter of Jacob S. and Rebecca Mumma, aged 23 years. Text, Job 1:21.

FRICK—On the 27th of March, near Williamsville, Erie Co., N. Y., Christian

Frick, aged 90 years, 11 months and 16 days. Buried at Eggertsville on the 29th. Funeral services by Jacob Hahn. Text, James 4:14. He was a member of the Mennonite Church.

WISLER—On the 31st of March, near Landisville, Lancaster Co., Pa., David S. Wisler, aged 63 years, 11 months and 16 days. Services by John Greider, Jacob Brubacher and John Landis from Rev. 20:6.

"Weep not for me, since 'tis in vain; In heaven, I hope, we'll meet again; Where we can then together be, Forever in eternity."

Letters Received.

WITHOUT MONEY.

Jos Metzler, A. Wimer, Susan M. Hershey, J. Bosert, J. E. Baker, D. F. Brown, Daniel Wismer, H. Goertz, From a Sister, I. C. Smith, John L. Kulp, Josiah Clemmer, S. N. G. D. S. Busby.

WITH MONEY.

A—Catharine Augspurger, John U. Anstutz, Joseph B. Albrecht, Hettie Albert, Peter Abrams.

B—J. Bucher, J. S. Retzner, D. S. Beecher, Gerhard Bergman, Jacob S. Brubacher, Philip L. Bard, Peter B. Boshart, Fanny Hushong, A. B. Breuninger, Henry H. Butler, Samuel Burk, S. M. Burkholder, Abram L. Brubaker, R. K. Brubaker, Lorence Burk, Jacob Brand, Jacob G. Brunk, Peter D. Butler, Henry G. Bowman, J. D. Burkholder, John Brenner, Jos J. Bontroger, F. N. Byers, Elizabeth Byers.

C—Daniel Christner, Henry Cook, John H. Casel, D—Fannie Detweiler, H. L. Doninger, Henry Doerkson, J. B. Detweiler, K. C. Dick, Heinrich Daill, Magdalena Detweiler, Peter L. Duck, Simon Doninger, Heinrich Daill.

E—John Esh, Elizabeth Esh, Lena Eckert, D. L. Ebersole, C. R. Egle, Kornelius Eby, Sadie Eckman, Catharine Ebersole, Jacob Ebersole.

F—Samuel Fisher, Jacob L. Funk, Henry Fast, Barbara Fauby, John P. Flamminger, Peter Fast, Jacob M. Friesen.

G—Samuel Guengerich, C. C. Guengerich, Mrs. Elizabeth D. Guengerich, David Garber, Heinrich Goertz, G. Gooi, Samuel Gooi, Lizzie Gooi, J. H. Grover, B. B. Groff, Kornelius Giesbrecht, Henry Gaetz, H. W. Gross, D. H. Gooi, Israel Gooi, Wm. Goerten, G. Goertz, Henry Gable, Wm. Grover.

H—G. Hager, D. Hilly, Katie Horst, Kate Harder, C. H. Honsberger, J. F. Harns, S. Hershey, Benjamin Hoover, Joel Hoover, Peter Hoover, Jacob Hoover, J. H. Hess, Magdalena Hilschman, J. H. Hartzler, F. Hawker, E. H. Heatwole, Agnes Hertzler, C. S. Holdmann, John F. Hare, Daniel Hostetter, J. H. Herr, Jacob M. Herr, Abraham Harter, Theobald Householder, C. W. Hayner.

J—Martin Jantz, Henry W. Johnson, Daniel Jantz, D. F. Johns.

K—J. Kreichbaum, John B. Kaufman, Jacob Kauffmann, Anna Krahn, Carl Klein, J. G. Kratz, Lillie E. Krah.

L—Isaac Loewen, Jacob Lahmer, Joseph Longenecker, B. Loewen, J. K. Lehman, Christian T. Lee, Catharine Linderman, D. H. Lawler, B. Loewen, John W. Loucks, Peter Lehman, J. H. Lehman, Ann Leaman.

M—Jacob B. Miller, Anna B. Miller, Maria Mosman, S. H. Muselman, John C. Miller, Jacob H. Martin, Joel Metzler, A. H. Martin, Anna A. Miller, Elias Mountz, J. S. Moyer, Tilman Moyer, Jos H. Moyer, Samuel H. Moyer, John J. Miller, John G. Miller, Abraham Metz, Jacob Metz, Benjamin Metz, E. W. Martin.

N—Peter Natzinger, Andrew Naffziger, Catharine Nisley, Ann Neufeldt, J. N. Nee, J. T. Nee.

P—S. W. Pennyacker, Isaac Peters, John Peters, J. H. Paul, Rachel Phillips.

R—Jos Ropp, Anna Rissler, C. N. Roth, Jacob Riech, G. D. Rule, Jos Roth, Jacob Rittenhouse, Jos Rittenhouse, S. Jos Shapland, John S. Stoltzfus, John Shapland, Charles Skinner, Daniel Shovalter, Abraham Smith, Jacob Shubert, Jacob Schuler, Wm. Schuler, W. Schrock, J. P. Stoll, I. Sulerman, C. Sumy, J. D. Schroeder, Franz Sulerman, Jacob Sulerman, Benjamin Shank, D. H. Sauerly, Ann Stricker, Jacob Schrag, Jacob Stauffer, Ann Snyder.

T—John D. Troyer, Jacob Toews, John Thierstein, P. W. Thieson.

U—Christian Unzicker.

W—Samuel B. Wright, John Wiebel, Peter Wiens, Henry Worst, Jos Wenger, Peter H. Warkentin, Heinrich Werner, Peter W. Warkentin, W. Warkentin, Warkel, Western, Insallment Book Co., H. H. Warkel, Benjamin Wimer, Silvanus Wark, C. W. Weaver.

Y—David Yoder, C. Yoder, Mary Ann Yoder, Levi E. Yoder.

Z—Mrs. C. H. Zehr, Peter Zimmermann, D. J. Zook, Lydia Zinke, Jonathan Zook.

Oh, that blessed hope of the glorious appearing of our Savior Jesus Christ, when we can sing the song of Moses and the Lamb, and be forever blessed! May we all feel as did Paul in his epistle to the Romans, 15:13, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost." Paul to the Corinthian church says, "If in this life only we have hope in Christ, we are of all men most miserable." But in his letter to the Colossians he thanks God for the faith and love they possessed for the saints, "for the hope which is laid up for them in heaven."

Last, but not least, is charity. Paul says, Charity is the greatest. In some of the following quotations the new version substitutes the word love for charity, as this compares well with other passages in the Bible and is identical with the German translation we prefer to use it here also. The question also arises, "What is love? We find the short but Scriptural answer, "God is love." He is the only true source of all our pure and sincere love. It takes faith to bear us up in our lifeboat.

"My faith looks up to thee,
Thou lamb of Calvary."

We must have hope to anchor us safely in the harbor.

"When all around my soul gives way,
He then is all my hope and stay."
But the Father's love carries us into heaven.

"Wonderful things in the Bible I see,
This is the dearest that Jesus loves me."
This wonderful love, sent the Father's only begotten Son into the world, that whosoever believeth in him should not perish but have everlasting life." When we read the 11th chapter to the Heb. we find a brief recapitulation of the wonders and miracles that were wrought through the power of faith by the people of God under the old dispensation. These good people died in faith, "They could not receive the promises, but seeing them afar off, were persuaded of them, and embraced them;" but love has given us this wonderful Savior with his precious promises and the Comforter "to guide us all the way from earth to heaven." Paul teaches that if "we have faith, even so that we could remove mountains, and have not love, we are nothing." "Love never faileth," though prophecies shall fail, tongues shall cease, and knowledge shall vanish away.

John in his first epistle teaches us that "he that dwelleth in love, dwelleth in God and God in him." Reader, do we think how nearly related we are to God, when the love of God is shed abroad in our hearts? Paul to the Romans says, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" How careful then we should be not to defile this temple.

"Love believeth all things, hopeth all things;" but Paul writes to the Romans, "Hope that is seen is not hope, for what a man seeth why doth he yet hope for?" When we once become so unspeakably happy as to meet with the holy angels around the throne of God in that world there will be no need of longing, and wishing, and hoping, and believing; for all our wants will be supplied, all will be love. "Now we see through a glass, darkly; but then face to face: now we know in part; but then shall I know even as also I am known." Paul to the Colossians says, "Above all put on love, which is the bond of perfectness." If John in his first epistle, 4:11, says, "If God so loved us, we ought also to love one another." We read in Romans 13:10, "Love worketh no ill to his neighbor." 1st John 4:20 says, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

All our speaking and writing about this love will be of no avail to us if we do not practice it. We must love God above everything, "and our neighbor as ourselves." Peter says, "Above all things have fervent love among yourselves; for love shall cover the multitude of sins." This unfeigned love does not only extend to our best friends, but even to our bitterest enemies; so that we can in spirit and in truth "pray for those who despitefully use us and persecute us." Peter says again, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1st Tim. 1:5 says, "Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned."

C. Z. YODER.

For the Herald of Truth.

HOW I SPENT MY SABBATH.

The daily round of morning duties were ended. Visitors soon arrived and to entertain them was the chief object sought. Toward the close of the day the events and circumstances of the vicinity had been pretty thoroughly discussed. Their nature so common and so thoroughly familiar to almost every one that they need no mention. The evening round of duties were attended to, and the Sabbath was ended. This is, in brief, the manner in which the Lord's day was observed. It is not an unusual way.

When I remember that I belong to a church which professes to follow the footsteps of Jesus; when I consider that I claim to believe in a Bible which teaches me to "Remember the Sabbath day and keep it holy," to labor six days and give the seventh day's work to serving the Lord, I am led to exclaim,

"O Lord, thou art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." "Hast thou dealt with me according as I had merited thou wouldst have cut me down as a reaper cuts down the tares in his wheat before harvest."

Since the work of the laboring days demands nearly all my attention, and since he assists me in doing that work, is it unkind or unjust of the Lord to ask me to give one day out of seven directly to his service? If from morning till evening I gave my entire attention to God by reading, thinking and talking about him, and singing sweet praises to him, I would give him but a grain of the great debt I owe him.

By spending my Sabbaths as before indicated I not only fail to give him any service but I sorely displease him. He would rather see me do my ordinary week days' work than hear me discuss my neighbor's faults or talk about my own great (?) achievements. My thoughts seem to be directed entirely to the things of this world. My heart seems to shun God. The nature of my conversation speaks that truth. For "out of the abundance of the heart the mouth speaketh."

At first thought the fact that I sometimes attend church on Sabbath days would seem to be service in God's favor. I hope it is. But a second thought brings to my mind the lamentable truth that even then my heart is set, more or less, on my daily work, on neighborhood gossip, or on satisfying my curiosity. When I think of the prayers I offered at church or at home I am led to ask, Were they offered because the need of what they implied was felt, or were they offered by mere force of habit or custom? When I think of my conduct at church, in society, or when alone, immediately there arises the question, Was such conduct meant to be service to God, or did I seek the good opinion and praise of men as also my own pleasure? The Bible tells me to do all to the glory of God. Yet I feel very guilty of not having done so. Laying aside week day duties, dressing in finer clothes, visiting, going to church now and then is doing no more than a non-professor of Christianity does.

All these are things agreeable to the carnal man. Yet I see no wrong in a proper use of any of them. Christ, however, wants me to step above that which pleases self only. He says, "If ye salute (are friendly to) your brethren only"—a thing giving pleasure to any one—"what do ye more than others; do not even the publicans the same?" Methinks if Christ were to pen any thoughts that might follow he would make the pen run thus: Now, if on the Sabbath you lay aside your ordinary week-day work, dress better, visit, etc., what do you more than others; do not even the non-pro-

fessors of Christianity the same? I expect of you more than what is custom among them. Go to a sick friend and speak words of comfort to his troubled soul; visit a neighbor or relative and seek to encourage and strengthen him in his Christian warfare, and seek to be encouraged and strengthened yourself; read the Bible and meditate upon the mercies and kindnesses of my Father; attend public worship; do all these things with an eye single to my Father's glory and rest assured that a Sabbath so spent will give pleasure and comfort to you, to those about you, and cause great rejoicing in heaven.

The prevailing mode of spending the Sabbath is a subject worthy the consideration of all. In view of general inclinations "well might heaven mourn, earth be astonished, and Satan rejoice." The Lord help me to love him more and serve him better.

S. W. G.

For the Herald of Truth.

SAVED THROUGH THE CROSS.

"For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2.

The Christian cannot but admire the doctrine of the cross, or Christ crucified; because the knowledge and belief of it first relieved, and still relieves his conscience from the burden of sin. He admires it also for the light which it throws on all the perfections of God, especially his wisdom, truth and love; and he admires it for the power which he believes to be in it through the Spirit sanctifying the whole nature of man, and subduing the world to Christ. He knows that Christ died for all, that they which live should not live unto themselves, but unto Him, which died for him, and rose again.

The Christian glories in the cross of our Lord Jesus Christ. For God made his Son to be sin for us, who knew no sin, that we might be made the righteousness of God in him. We are reconciled to God in Christ's stead, who loved us, and washed us from our sins in his own blood. Well may we say, Worthy the Lamb of God that was slain for us, to receive power, riches, wisdom, strength, honor, glory and blessing. Paul said, "He that glorieth, let him glory in the Lord; that the preaching of the cross is to them that perish foolishness, but unto them which are saved it is the power of God." Is it a power to us, and can we say like Paul, "I am crucified with Christ: nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me: God forbid that I should glory, save in the cross

of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world?" Are we determined not to know anything save Jesus Christ and him crucified? Does our faith stand in the Spirit and power of God, or only in the wisdom of men?

Paul tells us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. By the law we have a knowledge of sin; and having a knowledge of what sin is, our conscience will always remind us when we do wrong and that wrong is sin. Now sin separates between us and our God, for God is holy, just and good, and nothing that is unholy or impure can dwell with him. Having a knowledge of these things by the word of God, the Lord takes occasion in his own way and time to quicken his word in our hearts; so that like a mighty hammer it operates upon our stony hearts to soften and open them so that we can see the dark and sinful condition we are in. In those dark hours when we are made to repossess our iniquities—when the judgment of the Almighty rattle in the soul, a miserable comforter will be prove, who will only prove the example set forth by Christ, for that example the sinner has not followed. In vain would he be told that the cross is a declaration of unconditional mercy, for conscience, knowing full well that the wages of sin is death, and convinced that the wrath of God is revealed from heaven against all unrighteousness. But when the sinner finds that Christ alone fulfilled the whole law, and then died to pay the penalty of sin in our stead; that he was foreaken of God during those fearful agonies because he had taken our place; that his blood cleanseth from all sin and guilt; that he may now appear before the judgment seat of God as pardoned; and that Christ now bids him look to Him alone to find in Him a substitute to appear before God, bearing the results of the sinner's sins; he can then realize the great mystery of the perfect unity of Christ and the believer—He in them and they in Him as he has plainly taught. Our hungry souls now gladly accept this body and blood of Christ, and we enjoy a feast of good things in the Lord, that is rich indeed.

So we are again brought nigh unto God, and we gladly take up the cross and follow Jesus, feeling assured that if we henceforth fully strive to follow him, and do his bidding till he comes to take us hence, we shall be the saved sons and daughters of God, and joint heirs with Christ. Peter tells us that as Christ has suffered for us in the flesh we should arm ourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God.

Let us be determined not to know anything save Jesus Christ and him crucified. That by him we may be brought to that loving Father who so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have eternal life.

"O what can be compared with him,
Who died upon the tree!
This is my dear, delightful theme,
That Jesus died for me."

SISTER C.

For the Herald of Truth.

A NEW HEAVEN AND EARTH.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea." Rev. 21:1.

The apostle Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16. In trying to get the benefit of any passage in the Scripture it is necessary to bear this lesson of Paul in mind; which would teach us in reference to the above verse in Revelation that it was not given to show to mankind that God is going to create a new heaven for angels, and a new earth for men. When John had these visions from the Lord he "was in the spirit;" consequently they were spiritual visions. Through the prophet Isaiah God also said, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. As this was said immediately after the rejection of the Jews and acceptance of the Gentiles had been declared, it does not appear to have reference to a new abode for men and angels, but rather to a new and better state of the people.

Jesus said, "All the prophets and the law prophesied until John." (Matt. 11:13), evidently because in himself all prophecies were fulfilled, and after their fulfillment they were no longer prophecies. Many prophecies were literally or naturally fulfilled, yet very few strictly so; and that it is hardly safe to suppose that they were given simply for the sake of their literal fulfillment, may be inferred from their want of importance as natural events. It was prophesied that the Lord should ride on an ass, that Judas would receive thirty pieces of silver as the price of the Lord and that those should be afterwards used in buying the potter's field, and that lots should be cast over the Lord's garments. And on the other hand, many prophecies that seemed strictly to refer to natural things failed from being literally fulfilled, as, that Adam and Eve should immediately die upon eating the forbidden fruit, and that there should always be a descendant of David to sit on his throne. And would it not be putting a very low estimate upon the

Word of God to suppose that anything therein contained has reference only to very unimportant future events which no person can know whether he will live to be affected thereby? Paul says, the things of the Spirit of God, as prophecies are, must be spiritually discerned, (1 Cor. 11:14); and Jesus declared, "The words that I speak unto you, they are spirit, and they are life," John 6:63. If prophecies are even literally fulfilled at some time and in some place or person, it is here plainly taught that they are given for the spiritual instruction of those who read them, whether before, in, or after their fulfillment. And all efforts to apply them to natural events, past, present or prospective, are at best but unprofitable human speculations.

Jesus said to his disciples, "Behold, the kingdom of God is within you," (Luke 17:21); which evidently does not refer to the abode of the angels, but to the principles that rule in heaven. When the sinner is converted from the love of himself and the world to that of God and the neighbor, he lives a new life both as to his spirit and his body, and thus both his heaven and his earth become new. He finds new uses for his body and mind, and for the things that pertain to them. His store, farm, office or shop, his neighbor and even his life, are in this respect all made new. His neighbors are no longer only useful for what they will and must do for him, but also because they afford opportunities for the exercise of his new love, which delights in doing for others. And his business and wealth have lost their former use of gratifying selfish propensities, and now they become uses, or useful means in his hands, for the benefit of others, as well as himself. As means of exalting himself above others he does no longer recognize them. In themselves they are not changed, but his heart and hands—his heaven and earth—are made new by God. The grain, fruits and cattle he raises, the implements, fabrics and houses he makes and builds, the goods he buys and sells, and the services he is enabled to render to others, and such as they render to him, are now all blessings of God; they are no more mere ingredients of traffic and gain and for unprofitable accumulations. Now the uses which God puts in them are recognized, and the delight of the new, the converted man is to help that these uses may be more fully realized by all. Such a wonderful change he had never before believed to be possible. All things have become new, and the old, that which he saw in them before, has all passed away. There is indeed a new heaven and a new earth, though this natural world and the angelic heaven have not been destroyed or recreated. J. R. HOFFER.

Mount Joy, Pa.

For the Herald of Truth. A MOTHER'S LOVE.

There is, perhaps, no word in our language which causes the bosom to thrill with such pleasant emotions as "mother." Separated from her, who of us has not been spell bound, as it were, when revolving in our minds memories of her who loved us in childhood as none other can? Who has not felt the tears drop start from his eyes as memory reverted to a fond mother who nursed and cared for him in helpless infancy?

Happy is he who has a mother; and happy is he who knows a mother's love. There is no love so pure and lasting as hers. Maternal affections change not with every wind that blows, but live on through all the trials and changes of life. That love is as firm and unyielding as adamantine rocks. Time and misfortune, trials and persecutions, hatred and infamy may roll their dark waters over her unyielding love, still her affections are unchanged.

There is no spot on earth where woman's love shines so brightly, not a place where it exerts so great an influence as in the family circle as a mother. It is from her that the tender minds of childhood receive their first lessons. By her the first principles of virtue and religion are implanted, and under her training the child is nurtured in that which is good and directed to excellence of character. By her affection for her children, by her anxiety for their welfare, their minds are trained in the proper channel until their hopes are stayed on heaven.

With what feelings of love and tenderness then should we regard the affectionate mother. If sickness has paled the brow and oppressed the heart, she, like a guardian angel, is ever ready to administer comfort, and pour the healing balm of consolation into the soul of her child. When the hour of death approaches, no hand can so soothingly as hers wipe the cold sweat from the clammy brow. She alone can most truly administer to the childish wants of her offspring, and guard them with tender affection.

Napoleon, believing that the mothers would shape the destiny of his beloved country, said, "The great need of France is mothers." John Randolph said that the only thing that saved him from atheism was that a devout mother took his little hand into hers and taught him to say, Our Father which art in heaven.

Let a man or woman stand upon the shore of the Atlantic and hear the waves dashing against the rocks, or let him or her wander over the plains of the great west or stand in the forests along the Pacific to hear the wind whistling through the long grass or sighing through the tall trees, each sound whispers of mother and "Home, Sweet Home." The dying daughter of Ethen Allen said to her

skeptical father, "In whose principles shall I die, yours or my Christian mother's?" He replied, "In your Christian mother's, child, in your mother's." Young friend, if you have a mother, and time has whitened her locks and plowed deep furrows in her cheeks, cease not to cherish and love her, for the time is not far distant when you may stand by her dying bed and receive from her devoted soul her last blessing.

How pleasant will be the thought to us if we remember that we have never given her an unkind word or done aught to give her pain. Only they whose affectionate mothers have gone to their reward know the loneliness caused by her absence from the family circle, and only those who have realized it can fully feel the loss. Then while your mother is spared to you, while she is left to cheer and comfort you in the journey of life, let your actions be such that will cause her declining years to be peaceful and pleasant. Live so that you will have the assurance in your bosom that you are giving her no pain and sorrow for her to grieve over upon her dying bed. How peaceful will be your thoughts after she is gone if you have made her home on earth pleasant and happy, and with what pleasant emotions can you think of meeting her again. Let us treat our loving mothers so that we shall have no cause for regret when they have gone to their graves.

For the Herald of Truth.

PRAYER.

Do we pray when we seem to pray, or do we go through the form because we think it our duty to do so? If the words we utter do not come from the bottom of our hearts, I am afraid our prayers are not heard. Let us think well, and try to do what we ask from our heavenly Father. We read in Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." But we must know what we pray for. If we pray day and night, and do not work and think, we are trifling with our God. Perhaps our prayers are not answered for a long while; but let us remember that God's ways are not our ways. Let us ever say, "Not my will, but thine, O God, be done, for Jesus' sake."

He that has never prayed can never conceive, and he who has prayed rightly can never forget how much is to be gained by prayer.

O thou, by whom we come to God,

The life, the truth, the way,

The path of prayer thyself hast trod;

Lord, teach us how to pray."

A SISTER.

SANCTIFICATION AND PERFECT HOLINESS.

A Sermon by Rev. A. M. Geiger, of Smithville, Ohio.

[By the request of several persons who heard the following sermon Mr. Geiger has kindly furnished it for publication:]

John 3:3—"Except a man be born again he cannot see the kingdom of God." 1 Thess. 4:3—"For this is the will of God, even your sanctification." Eph. 4:24—"That ye put on the new man, which, after God, is created in righteousness and true holiness." 1 Cor. 6:11—"But ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." 2 Pet. 3:18—"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

We have selected these texts because, according to the word of God, they set forth the manner of the beginning and purpose of the Christian life, and also its continuance and growth on to its final consummation.

Let us get some true definitions as to what is meant in the Scriptures by the use of the terms "Born again," "Holiness" and "Your sanctification." The idea contained in the term "Born again" is expressed in the Scripture as "Born of God," "Born from above," "Born of the Spirit" to "Be converted and to become as little children"—"The washing of regeneration," and "Renewing of the Holy Ghost." And the result of this work of God in us is said to make us "new creatures"—to create within us "clean hearts," and to "renew within us right spirits"—to make us as new-born babes in Christ. It is to "put off the old man, which is corrupt, and to put on the new man, which, after God, is created in righteousness and true holiness."

By all these, and similar terms, we clearly understand the Scriptures to teach that man needs a wonderful moral change wrought in his soul by the Holy Spirit, by which he becomes a true child of God; and that this change which is so very great and thorough is the beginning and foundation of all christian holiness and sanctification, as the work wrought in the heart by the Holy Ghost. It is the beginning of the love of God in the heart, accompanied by the love of his neighbor and the reformation of the outward life. I think we should all agree that this is clearly the meaning and intent of the Scripture term, "Born again."

The terms, "Sanctification" and "Holiness," are used interchangeably in the Scriptures—so that a definition of the one will be sufficient for the other.

Sanctification, according to the Scripture, is the work of consecrating or setting apart for a sacred or holy purpose.

Under the Jewish dispensation to sanctify the altar was to set it apart—the temple sanctified was to be dedicated to sacred use. The seventh day was sanctified—that is, set apart especially to the worship of God. The whole Jewish people were called a holy or sanctified nation because they were separated from other nations for God's use, and not because they were all morally pure. And so the Apostle calls the Christian church a holy or sanctified people—not meaning that all who compose it are morally pure, but because God has chosen it to be devoted to his service. So the individual christian who has been "born again," whom God has made the subject of the "washing of regeneration and the renewing of the Holy Ghost," he, in a Gospel sense, is sanctified by this act of divine grace. Though he is not yet perfectly pure, God has begun and is carrying on his good work in his heart. He is the subject of God's grace, by which an internal renovation of heart is going on—his affections are being alienated from sin and the world, and exalted more and more to the love of God. "For this is the will of God, even your sanctification" He is the "new born babe," but not yet a fully developed man. The regeneration—the new birth—is in itself complete and perfect for it is of heavenly birth; yet this is but the first step or stage in the grand process of complete restoration. Though there is a "new man in the spirit" there is still an "old man in the flesh."

Though this "new creature does not commit sin—for he is born of God and "his seed remaineth in him," yet there is still a law in his members warring against the law of his mind and "bringing him into captivity." Though, as the apostle says, "God hath chosen you from the beginning to salvation, through sanctification of the spirit and belief of truth—yet you are to "grow in grace and in the knowledge of Jesus Christ." There must, and will be in sanctification a pulling down and building up—a "putting off of the old" and "a putting on of the new"—"a living to Christ" and "a dying to sin," so that the christian's work, while in the flesh, and in the world, will ever be a twofold work. His sanctification is to destroy sinful lusts and habits and passions, and to strengthen his faith and to nourish holiness in all good thought and work. And though "the inward man is to be renewed day by day," yet he is ever to strive against sin, and his experience and work will still be, "Not as though I had already attained, or were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." What then may we regard as a just and true Scriptural definition of Christian sanctification? According to all that we gather from the word of God—Sanctification is a progressive work, by which we are daily

conformed more and more in heart and life to the divine law, by which we are enabled more and more to die unto sin and live unto righteousness, so that it is not barely one act of grace, but it continues in the whole progress of the work, and is daily wrought in the faithful believer by the Holy Spirit through the use of God's grace. This we regard as a Scriptural definition of christian sanctification. And this definition is in perfect accordance with the Savior's prayer for his disciples when he says, "Sanctify them by thy truth—thy word is truth." By the word and all the means of grace we are to "grow in grace and the knowledge of Jesus Christ."

But now their is a view of sanctification different from this, held and advocated by some persons, to which we must yet give attention. And we will discuss this matter in no spirit of controversy or uncharitableness, but with the sober conviction that there is here a grave error—an amount of delusion hurtful and very dangerous to the souls of men, and the cause of true piety. And as we are anxious to do these people full justice and get, as far as possible, at their idea or view and to know, if we can, what they mean, let us consider the names and means given and used in this work. And we will give only the very names used as we have seen them printed and heard them used by those who are authorized to represent the doctrine. And we will be equally careful when we consider the means used for the attainment of this so-called Sanctification. They call it "Christian Perfection," "Perfect Holiness," "Entire instantaneous Sanctification," "A Second Work" by which the christian becomes immediately entirely sanctified in this present life. And in the interest of this work—and to secure this "entire instantaneous sanctification" protracted meetings are held, conventions are called, as we have seen circulars for "holiness conventions." Especial camp-meetings are called and held, at which, as one circular which appeared said, "There will be present during the whole time efficient helpers, both of the ministry and laity, who will give assistance in promulgating Christian Holiness and Perfect Sanctification; and all the children of God are affectionately invited to come." Sessions and meetings are held day and night, all in the interests of the doctrines of "Entire Instantaneous Sanctification."

Now, what does all this mean? And first—it is clear that these persons do not mean Regeneration or conversion—not that change of soul by which it is "born again, which is to bring the carnal mind from darkness to light." They do not mean this, for the invitation is not to the unconverted—not to sinners, but to the children of God of any name to come to experience a "second work."

Those who have already experienced "the renewing power of God's grace," and who are "working out their own salvation with fear and trembling"—these christian people are invited to come and to submit themselves to certain manipulations by "efficient helpers, both of the ministry and laity"—must be put through a certain process of exercise in a machinery of human invention that they may get something else—a second conversion which they call perfect holiness or sanctification. These people believe that they were christians before. "The Spirit has before borne witness with their spirit that they are the children of God." But now they are to come to these meetings, sing and pray with all their might, kneel at the mourners' bench and seek and struggle "to get sanctified." And if only they are sincere enough and earnest enough they will get it right there and then. Get what? We ask in the name of everything sacred and honest. (Get holiness, to be sure, is the reply, for God will make them "instantaneously and entirely holy," so that nothing of "the flesh" or of sin shall remain, but they shall be perfect, and from this time on they shall live altogether free from sin.

But where is any of this kind of doing or this kind of getting taught in God's word? The answer must be, nowhere, nowhere. And as this kind of perfect sanctification, or second work, is nowhere treated or defined in God's word, and as we have never seen or heard any one who could agree in giving a clear, positive, intelligent definition of what is meant by it, we can only seek to teach what it may mean, by showing what it does not mean. It does not mean, then, "conversion" or "regeneration," or justification by faith," for all earnest christians have these before. Nor does it mean a life of holiness; for clearly a whole life of holiness cannot be lived in an instant, or instantaneously. A life of holiness cannot be lived in a few moments of excited feeling. Then in all soberness we must ask again; What do these people mean? We will turn now for a possible answer to what they do.

These men and women meet. Ministers and helpers come together, and when they have assembled they sing and pray, and preach and exhort, hour after hour, day and night. They give thrilling accounts of experience, and powerful revivals of religion, and now, as upon the ocean, tempest tossed, the waves of excitement swell and roll, these converted members of the church are urged to gather around the altar, and the speakers and helpers "urged them to seek earnestly and they will get instantaneous holiness or a second work." They weep and groan in prayer and they are prayed with and urged. They are directed to join hands, sing on their knees, and then

after a time these souls are asked "to arise and testify,"—that is, to tell whether this complete, instantaneous sanctification has been obtained. If not they are urged to "hold on" and "persevere" till they get it there and then. And when they get this new state or second work, as some of them claim to get it, then they must have gone far beyond all their previous experience. It is not as we have seen conversion or a change of heart. Not the love of God shed abroad in the heart by the Holy Ghost. Not the life of piety by which we "lay aside every weight and the sin that doth so easily beset us, and win with patience the race set before us." Not any or all these—which all true believers must have attained to before, but something in addition to all these, over and above and beyond called "a second work," "perfect sanctification." They then claim that no trace of man's original corrupt nature in the flesh remains, nothing of the "old Adam." No "filthiness of the flesh," no "remnants of sin," none of the workings or notions or temptations of former nature must henceforth appear, or exert any influence over us. For, to admit that any of these ever, or at all, reappear in a man who is perfectly sanctified, perfectly holy, this would be to at once give up the whole argument, since such a perfectly sanctified man could not be perfectly sanctified. We think we have given nothing more than a fair statement of what is done, and what is claimed by these persons. And we must now deny that these people obtain any such thing as "perfect holiness," or "entire instantaneous sanctification" in such a manner.

1. There must be here a great misunderstanding and misapplication of the meaning of words.

"Perfect holiness" and "entire sanctification" are expressions, which if correctly used, must mean absolute moral purity, an entire absence of sin in thoughts, words, feelings, desires, and actions.

Webster, in defining holiness, says: "Applied to the Supreme Being, holiness denotes perfect purity, one of his essential attributes." "Applied to human beings, holiness is purity of heart, or disposition, piety, moral goodness but not perfect."

This just and accepted definition of the word alone settles the question.

No human being is in himself or can be perfect in anything, and of course not in holiness or moral goodness. In his very nature he is never so fully developed in anything that he cannot make further improvement. He is never so perfect that he may not be made more so, or in other words he is not perfect. How can you say of any object or being that it is perfect in a true sense, when it may be changed and made better? But man is surely not perfect in this sense. He is not perfect in any work of attain-

ment; not in the arts of science; not as a mechanic, tradesman or farmer; not perfect as a lawyer, physician, teacher, or minister. Perfection does not belong to him, and it is so in religion. His knowledge of God and Christ and redemption, of his own condition and wants, of the divine will of time and eternity, is all very imperfect. The Apostle says: "For now we see through a glass darkly, now we know only in part." He is not perfect in his faith, his love and obedience. Not perfect in his repentance, confession or prayers. All his best exercises and services he sees himself to be very imperfect. How much more must God see them to be so? Or if he were or could possibly be perfect in holiness, "entirely sanctified," we would then have to ask, ought he still to grow or advance beyond this? Grow in holiness beyond perfect holiness. Advance in sanctification beyond entire sanctification? And what would you call the last stage? How many kinds or degrees are there of perfect holiness or entire sanctification? Does not the claim involve manifest absurdity, and great ignorance? For now either the man who has obtained this "entire instantaneous sanctification" can still grow and become more holy afterward, or having reached the highest state he cannot. If he can still advance, as the word of God teaches he must, then he has not attained perfect holiness, but if he cannot advance, then the doctrine contradicts the Scriptures and cannot be true. Take which side you please, it cannot be true. Scripture is very plain on this subject. "The righteous shall grow like the cedars in Lebanon." "The path of the just is as the shining light that shineth more and more unto the perfect day." "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," &c., &c.

But we may be told, and sometimes are told, that these terms are not used in the highest sense. That it is not intended to say that men are so very entirely sanctified, and so perfectly holy, that they cannot advance any more. That these terms are used only in a modified sense, and that the Bible speaks of being perfect in this modified sense.

Well, then, let us hold just to the Bible and its teachings in this matter and all will be right. Let us not invent and use words as scripture teaching that are not in the Bible. The Bible does not use any such expressions as "perfect holiness," "entire instantaneous sanctification," or "second work," as applied to men, as these persons do, nor does it teach this doctrine at all. It says: "I have seen an end of all perfection." "Why callest thou me good; there is none good but one, that is, God," &c.

Then we must ask again: Why do these people say "perfect holiness," and

"entire, complete sanctification," if they do not mean what they say, and if the Bible does not teach any such doctrine according to their words at all? Why, especially, do they hold meetings and conventions for the attainment of something which they do not mean—which does not exist, and in the very nature of the case never can exist? Is it not a shameful mockery and base blasphemy in the sight of God? Why do these ministers and helpers, if they do not mean what their words fully imply, why do they use these words? Why do they practice this hypocrisy, and mislead the more innocent people? Why do they use and give out terms and words such as they do with groaning unctious, as if they were the words of God, and attempt to make people believe that God's word says what it has never said? If they do not mean to deceive and do not mean to teach what their words fully imply, why do they use this jugglery instead of the pure word of God? If they mean to teach "entire instantaneous sanctification," "perfect holiness," a "second work," then they mean to teach what God's word nowhere mentions or warrants. If they do not mean to teach these, then they are guilty of wickedly resisting and adding to the word of God to deceive others, and when they use these terms they should consider, "If any man shall add unto these words, God shall add unto him the plagues that are written in this book." Why are these terms so applied that many people are misled and injured?

2. And we must further insist that holiness is nowhere defined in God's word as a state of excited feelings or emotions at all.

It is not a swoon or a jerking. It is not a storm of nervous excitement into which the soul has been lashed by a noisy meeting. Not the "bodily exercise" of embracing one another at the "mourners' bench," and loud cries like the worshippers of Baal. Such a storm will soon pass over, such excitement soon ceases; then where is your holiness? It is gone, and with it all merely emotional religion. The men who fancy that they have experienced "entire sanctification," "complete holiness," because they have been raised into a great excitement, are themselves most sadly deceived, and in teaching it they deceive others to the injury of their souls. Their evil passions and habits will not thus suddenly go away nor to return. They may become self righteous, but not holy. So it has passed into a common proverb: "That the most unholy of all Christians are the perfectly holy; the least sanctified are those entirely sanctified." These persons who profess the "second work" are the very ones who need to heed God's word, when he says: "Repent, and do thy first works."

3. Let us notice again that the notion

of "entire instantaneous sanctification" is entirely opposed to the Bible representation of the rise and progress of religion in the soul. And that the Bible positively contradicts the idea of sinless perfection among men on earth.

The blessed Redeemer, in his very plain and beautiful parable, says: "So is the Kingdom of God, as a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth of herself, first the blade, then the ear, then the fully grown corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." How grandly beautiful is not this? So says Christ, is the religion in the soul, and the man who fails to understand this must indeed be a dull learner, and he who would pervert this word would be a very wicked man indeed. But all this is utterly contrary to any sudden or instantaneous perfection as claimed.

Hear again, only a few words out of the many that the Bible says about man's "sinless perfection." Solomon in his most devoted prayer at the dedication of the temple, says: "For there is no man that sinneth not. There is none that doeth good, no, not one." Here again such words. "For there is not a just man on earth that doeth good and sinneth not. If we say we have no sin we deceive ourselves, and the truth is not in us."

4. And lastly, now, "we read of no absolutely perfect saints in the Bible who have experienced this 'entire, instantaneous sanctification.'"

Not in the Old Testament and not in the new.

Not Enoch, who "walketh with God and was not, for God took him," for manifestly, his was a whole life of piety continued over three hundred years, and he begat sons and daughters. He pleased God in the work of a long life of faith and piety and prayer. No "instantaneous holiness," or "second work."

Not Job, for though the Lord said of him that he was "one who feared God and eschewed evil," it was a life of uprightness, and not a sudden, instantaneous experience. And Job did not regard himself as perfectly pure in the sight of God, for he says: "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth. I will repent in dust and ashes."

Not David, for though he is called "the man after God's own heart," yet in an evil hour he sinned, and he says: "Against thee have I sinned and done iniquity in thy sight. I have seen an end of all perfection, and thy commandment is exceeding broad."

Not Paul, who was called for a great Apostleship, and had many revelations from God, who faithfully suffered, and

labored, and toiled in the work of teaching the Gospel of Jesus Christ for more than twenty-five years; who had assembled so high on the Mount of Holiness that its glory gilded summit was visible to him, and the music of the eternal world thrilled his soul. Yet, even now, after all this, he turns to us and says: "Not as though I had already attained, either were already perfect, but this one thing I do, forgetting the things that are behind, and reaching forth unto the things that are before, I press toward the mark for the prize for the high calling of God in Christ Jesus."

Not John, "the disciple whom Jesus loved," and which also leaned on his breast at supper." Even he did not claim anything like "perfect holiness" or "entire sanctification," but he says in his old age; "If we say," (we including himself,) "If we say we have no sin we deceive ourselves and the truth is not in us."

In view of such lives and confessions, and the demands made by these modern "second workers," and "sanctificationists," we are ready to ask what really did become of these old christian patriarchs and apostles? They must have gone to the bad after all! No! No! The truth evidently is that the best and holiest men and women feel the least as if they were "perfectly holy," or "entirely sanctified." As they come nearer to God and get more light, they see a thousand sins and imperfections, where they saw none before, and which the less enlightened will never discover. As we see a streak of dust along the line marked by the rays of the sun falling into it through the half open door, while the rest of the room seems clean; and we know there is not more dust where the sun shines than in the other part. But we see it there because there is more light there. When there is but little light in the soul, and by bigotry and self-righteousness the eyes are blinded, men fancy they are "perfectly holy," "entirely sanctified." This "second work" is simply to shut the door to hide the dirt. Let us not close the door in our disgrace and folly, but open it to the in-coming of God's pure light, and pray still "create me in a clean heart, Oh, God; and renew within me a right spirit."—*Orville Crescent*.

WE SHOULD be as careful of our words as of our actions, and as far from speaking ill as from doing ill.

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THOSE deeds of charity which we have done stay forever with us, and the wealth which we have so bestowed we only keep. The other is not our own.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 1, 1885.

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GOD DELIVERS HIS PEOPLE FROM

The power of Satan, Acts 26:18; Ps. 128:7.
The dominion of sin, Rom. 6:14.
Spiritual death, Eph. 2:1.
The horrible pit, Ps. 42:2; 32:6.
The unrest of the wicked, Isa. 57:20.
The fear of death, Heb. 2:15.
The wrath to come, 1 Thess. 1:10.
All evil, Gen. 48:16.
The fear of man, Prov. 29:25.
The love of money, 1 Tim. 6:10, 11.
Out of trouble, 54:7.
Anxious care, Phil. 4:6.

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PRE. DAVID SCHROEDER, of Mountain Lake, Cottonwood Co., Minn., went to Berlin, Ontario, accompanied by his wife, who had a very severe cancer on her cheek of over two years' standing. She placed herself under the treatment of Jacob Y. Schantz, who has had good success in treating this disease. The tumor, as large as a silver dollar, was successfully removed, and she was so far restored that it was intended to start home on Monday the 13th of April. But on the 10th Bro. Schroeder was taken with inflammatory rheumatism which settled on the heart and caused his death on the night of the 14th. The remains were taken to Minnesota for interment. Bro. Schroeder emigrated from the Crimea, from Russia, with a number of his people during the summer of 1873, and spent some time in Elkhart, Ind. His age was 68 years.

SPENDING SUNDAY.—In another column will be found an article on "How I spent my Sabbath," which we recommend to the careful perusal of all our readers. The subject is one of real, practical interest to every Christian, and is entirely con-

nected with vital Christianity and the influence and prosperity of the church. And we must all admit that there is too much visiting for pleasure, and too much unprofitable conversation by all classes of Christians, which is a waste of precious time and a hindrance to spiritual growth. Let our people think of these things, and spend these days especially to the glory of God. Reading the Scriptures and talking over its precious truths, singing hymns of praise, prayer, comforting the sick and distributing religious reading, tracts, papers, etc., are all things that can be done to the glory of God.

A GOOD SUGGESTION.—One of our correspondents, as will be seen in another column suggests that persons should subscribe for the "Words of Cheer" and have it sent to persons or children who are too poor to pay for it themselves. This is a capital idea, and we trust every brother and sister will look about them, and see if there are poor families in their neighborhood, (whether Mennonites or not—) who are too poor to pay for a religious paper, and where they find such, subscribe either for the Herald of Truth or for the Words of Cheer and have it sent to them. To any one subscribing for the "Words of Cheer" for this purpose we will make the price 15 cents and for the Herald of Truth 75 cents. This is an excellent way to do good.

Much good could also be done by distributing such papers as the Words of cheer and Herald of Truth among the inmates of the county poor-houses, jails, penitentiaries, &c. Let us think of these things and try to do all the good we can. If any one should desire such papers for free distribution, we can supply back numbers at a very low price.

SANCTIFICATION.—In another column of this paper appears a sermon on "Sanctification and perfect Holiness." The author presents the subject in the light that it is a doctrine dangerous to the souls of men, as taught, at the present time, by those who claim it as an instantaneous attainment. The article referred to is published by request, and while we agree with its sentiments in general, we feel also that it is a subject which in its discussion from either standpoint needs much care and forethought. There are dangers on both sides.

CHURCH NEWS.

The Bible clearly teaches sanctification and holiness, and any thing that in a word or spirit denies this is unscriptural. Not only do the scriptures teach them as attributes to God, but also as conditions in which men rest in favor with God. It is not simply a privilege that men have to become sanctified and to be holy, or to fail in it, but God positively requires it of his children.

Paul writes to the church, "To them that are sanctified." 1 Cor. 1:2. To the Thessalonians he says, "For this is the will of God, even your sanctification." 1 Thess. 4:3. Peter writes, "Be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy."

The first point of difference on this subject seems to be so much in the doctrine itself as in the application which persons make of it to the individual. This point we do not propose to discuss at this time, but simply wish to state that extreme unscriptural positions are taken on both sides of the truth, which we wish to caution our readers to avoid.

There are multitudes of cold, formal professors, who zealously adhere to their forms of godliness, and wish to know nothing of a life wholly consecrated to God. They give vent to their passions, indulge in sinful amusements and take questionable methods of acquiring of this world's goods, and if one speaks to them of a holy life, a heart consecrated to God, and dwelling in the blessedness of his love, they look upon him as a fanatic. This is one extreme, and one that we as a people by no means sanction.

Our doctrines of non-resistance, non-conformity to the world, and non-swearing of oaths, speak of a purity of heart, and a life that separates us entirely from these fruits of vanity and carnality (which many claim to be harmless) and consecrate us holy unto the Lord.

On the other hand, we sanction just as little the claims put forth by the extremists of the other side, whether in the claims of absolute purity in life, or their manner of receiving it, and in speaking of it and in writing about it there is really so much danger of giving comfort to carnal-minded and unholy professors, that we, at all times, should use the utmost care that we do not deny that which the Bible teaches and requires. C.

CONFERENCES.

NEW MEETING-HOUSE.—The brethren of the Paradise Church, in Lancaster Co., Pa., have taken down their old meeting-house preparatory to building a new and larger one. The church here appears to be prospering.

BRO. C. C. BEERY, late of Medina County, Ohio, has moved to Kent Co., Michigan, to make his home for a time at least among the brethren there. On Sunday the 12th he preached at the funeral service of Leah Overholt.

FROM CASS CO., MO.—Sister Anna J. Yoder, formerly of Vistula, Ind., is now residing in Cass County, Missouri, writes us that they have there a large church, and a Sunday School was organized on the 5th of April. Sunday School meets and divine services are held every Sunday. We trust the work of the Lord in this place may prosper, and that not only in this school, but in all the schools that are maintained by our people, the superintendents and teachers will exert themselves especially to inculcate the pure non-resistant principles of the Gospel into the minds of the rising generation. There is a deplorable tendency in many places, to deal only with generalities, in Sunday School instruction. This, wherever there may be such a tendency, is a mistake. Let our churches and our schools be positive elements, that shall leave their impress on the minds of those whom they instruct, and let the trumpets of our church teaching give no uncertain sound. May others also follow the example of the Cass County brethren. Let the children be faithfully taught.

BRO. JOHN BRUBACHER, of Shelby Co., Mo., writes us under date of April 17th: "Bro. and Sister Benjamin Hershey are very feeble. The aged brother has been to meeting only twice since Christmas and his wife has not attended public worship for over a year." They desire much to be visited by ministers from other places. They expect, if the Lord will, to have their communion meeting on the 4th Sunday (the 24th) of May. They cordially invite brethren and sisters in the vicinity to be present with them, and they especially desire some minister to visit them. They will meet any one coming by Railroad, either at Clarence, on the Hannibal & St. Joseph R. R., or at Atlanta, on the Northern Missouri. Bro. Brubacher's address is Leonard, Shelby Co., Mo.

The brethren here have organized a Sunday School, and good interest is manifested, and we hope they may be able to do much good, and aid in building up the kingdom of Christ. Their meeting services are held every two weeks.

THE ANNUAL CONFERENCE for Kansas and Nebraska will be held on the first Friday in May, in the Spring Valley Meeting-house, in McPherson County, Kansas. Brethren and sisters, especially ministers and deacons from the surrounding churches, as well as those from a distance, are cordially invited to be present. The nearest railroad station is Canton, on the M. & M. Rail Road. Any desiring to come sooner will please write to Jacob Holdeman, Canton, McPherson Co., Kansas; or if any write to me, I will gladly meet them at the station (Canada on the same road) and convey them to the Conference.

DANIEL WISMER.

Canada, Marion Co., Kansas.

THE SEMI-ANNUAL CONFERENCE of Virginia, will be held at Hildebrand's Meeting-house, in Augusta County, on Friday and Saturday, May 8th and 9th. Ministers, deacons and members from other places are cordially invited to meet with us on that occasion. Those coming over the Shenandoah Valley R. R. will stop at Crimora. Those coming over the Valley Branch of the E. & O. R. R. will stop at Mt. Sidney where they will be met by brethren.

CONFERENCE IN OHIO.—The annual conference for the state of Ohio will be held on the third Friday in May at Martin's Meeting-house near Orrville, Wayne Co., Ohio. Ministers, deacons and members from other places are cordially invited to be present on that occasion. The nearest R. R. Station is Orrville on the Pittsburg, Ft. Wayne and Chicago R. R.

THE ANNUAL CONFERENCE for the state of Illinois, will be held in the church near Morrison, on the fourth Friday (May 22d) of May. The nearest station is Morrison, on the Chicago & North Western Railway. All ministers and deacons, brethren and sisters are cordially invited to be present. On Sunday following the Conference, the communion of the Lord's Supper will be observed.

CORRESPONDENCE.

EVANGELIZING.—I have been thinking that many of us might do much more to bring the church more nearly into accordance with God's will and word; and that we might be made much more effectual instruments in gaining members, and extending the borders of the church. The church, especially in some sections, is entirely too indifferent to missionary labors. If she cannot go across the ocean to the dark heathen lands, there is much work nearer home that might be done. All around us there is need of labor. There are many persons only a few miles from some of our churches who have never heard the non-resistant doctrine explained, many of whom might be gained for the church if only the proper effort were made to teach them and give them an understanding of the truth. J. M.

STRUCK BY LIGHTNING.—During the storm on Sunday evening, April 6th, my wife and I were visiting my father-in-law, Isaac Yoder, and while sitting there the lightning struck the house. James Gardner who was stopping there during the night was struck on the arm; I also received a shock on my right arm, and my wife was rendered unconscious for eight hours. The doctor prescribed a foot bath for her made by taking earth and mixing it with warm water, so as to make a soft mud, which was applied several times and proved an excellent remedy. This remedy is a very simple one, and may be valuable to others under similar circumstances. LEVI BLOUGH.

Somerset Co., Pa., April 19th, 1885.

For the Herald of Truth.
CHRIST ALL IN ALL.

Christ is our refuge, our life, and our love. The apostle says, "Christ is all and in all." What a joy to have such a kind Savior with us. He will bless us in our weakness and comfort us in our sorrow if we follow in his footsteps and live complete in Him. He was a man of sorrows and acquainted with grief, and was without sin, but in this sinful world he had not "where to lay his head." This he endeavored to bring us to God.

If we are God's children by having been adopted into the family of God, we must walk near our Father as Jesus, his beloved Son did. The apostle says, "Above all things put on charity, which is the bond of perfectness."

Jesus will not remain with us unless we have a living union with him. Let us have the peace of God in our hearts, love him above all things, and let Christ be to us all in all. He loved us first. O the love of Jesus is past all understanding, and there is no pleasure like serving the

Lord. Who would not be a Christian and rejoice evermore in the Redeemer.

Christ is the door; if any man enters in by him he shall be saved, and have a home in heaven. How sweet will that rest be that remaineth to the people of God! If we have been grafted into Christ, and abide in him in a holy, living union, we will not be led astray, for he is the truth; if we abide in the truth it will make us free.

Christ is the life. He gave that life that we might live in it. In that life we cannot wander in darkness. All things have become new. We have set our affections on things above. We then love to talk of the people of God, and tell each other of the wonderful works of God. We seek those things that are above, and love no more the vain conversations for which men must give account in the day of judgment. Our hearts are filled with the love of Jesus, and we pray without ceasing for our own souls that we may abide in Christ, and for the conversion of sinners that they may take Jesus as all in all.

"Oh for a heart to love my God,
A heart from sin set free;
A heart that always feels the blood
So freely shed for me."

MARTHA LONG.

For the Herald of Truth.
JESTING.

Do my fellow-pilgrims feel strong on their journey to the Zion above, or are they growing weary in well doing? In trying to make excuses for our weakness and weariness we should not forget the words of our Savior where he said "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." This is what is required of us, and all the excuses for weakness that we may make will not justify us if we fail to shine as Christians.

When I sometimes carelessly indulge in foolish talking and jesting the above words of the Savior come forcibly to my mind. I then ask myself, "How can I let my light shine as a Christian while I am thus engaged?" Have any of the dear readers allowed themselves to be caught by the babblings of their "unruly member?" If so, let us remember that the Scriptures teach us to avoid all foolish talking and jesting. Probably some one may say, It will not harm any one to have a little sport once in a while. But do the Scriptures give us liberty to indulge in these carnal sports? They are earthly, and carnal, and useless, and leave those that indulge in them less pure. And the Word says, He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

We should not try to make excuses for our misdeeds, for we are not happier for indulging in anything that is not according to God's word; but use the greatest possible care to follow in the footsteps of our Savior. We are closely watched by those around us who have not accepted Christ as their Savior. For this reason we should let our lights shine brighter, and not become a spiritual stumbling-block by the sinful use of our tongues which God has given us to praise his name.

ROSANNA GARBER.

For the Herald of Truth.
GROWTH AFTER JUSTIFICATION.

"The free gift came upon all men unto justification of life." Romans 6: 18.

The justified and regenerated believer has received pardon of his sins through the blood of the atonement. He is a new creature in Christ Jesus; he is born of the Spirit; old things have passed away; he is a changed being, a child of God, an heir of heaven.

"The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. The Spirit of God does not enter the heart merely to have an interview, or to pay a visit; but to abide there, and complete the work begun; to cleanse, purify and refine the heart, comforting, encouraging and strengthening the soul. He imparts heavenly peace and happiness.

By the spirit of adoption we become children. Being born from above, we are enabled to walk in light, as he is in the light. The child of God stands on a rock immovable, and it is the will of God that he should abide on this rock and grow to perfection. By obedience, faith and holiness, without which no man shall see the Lord, he stands firmly, growing in the grace and knowledge of our Lord and Savior. He clings to Jesus and realizes that the Son of man has power on earth to forgive sin.

Faith, obedience and striving after holiness, are indispensable in retaining the justified state. He that fails to press forward in the work after he is justified loses this state of grace. He that presses forward will overcome his enemies, increase in holiness, till by an entire surrender to God, and an abiding faith in Jesus, he realizes that through the blood of Jesus, applied by the sanctifying Spirit, he is cleansed from all impurities.

He that does not enjoy this grace, let him seek it without delay; and he that enjoys justification let him labor diligently in the work of the Lord. We cannot stand still in this work; if we do not advance and live closer to God, we are in danger of losing what we have. "Come, let us go up and possess the goodly land, the Canaan of perfect love."

D. S. BRECHY.

NEVER BE AFRAID.

Never be afraid to speak for Jesus.
Think how much a word can do;
Never be afraid to own your Savior.
He who loves and cares for you.

Never be afraid to work for Jesus
In his vineyard day by day;
Labor with a kind and willing spirit,
He will all your toil repay.

Never be afraid to bear for Jesus
Keen reproaches when they fall;
Patiently endure your every trial;
Jesus meekly bore them all.

Never be afraid to live for Jesus,
If you on his care depend,
Safely shall you pass through every trial;
He will bring you to the end.

Never be afraid to die for Jesus,
He the life, the truth, the way,
Gently in his arms of love will bear you
To the realms of endless day.

Selected by SUSAN M. HERSLEY.

For the Herald of Truth.
OUR NAME AND INFLUENCE.

In giving an account of a visit made by two young men, who visited among their friends, the writer says: "The friends were somewhat surprised. They did not expect such jolly lads." It is a wise thing for young men to take good care of their name and influence. From what we can learn from the letter, we should conclude that these young men were the sons of religious parents, and of families of whom it would naturally be expected, that they should be models of propriety and good behavior. In this, as it seems, the friends were disappointed, and very much so.

This is, however, a common occurrence, and it is much to be regretted that it is so. Young people very often forget themselves and do not behave, when away from home, with that decorum and respect for themselves, their families and their friends, which is expected from them and which is proper and so pleasing to all who love good order and good conduct.

The writer was once traveling on the cars, when after some time he discovered that a person to whom he was well known, and whom he highly respected, was occupying a seat just behind him, and that all this time he had been sitting as it were under the eye of his friend, and the thought struck him very forcibly: How important is it that we always should be circumspect in our behavior, and not at any place, nor under any circumstances conduct ourselves unseemly or improperly, for if even the eye of no man be upon us, we can never escape the all-seeing eye of God. Let every young man and every young woman (and every older person too), under all the circumstances of life, behave kindly, manlike and respectfully toward all they may meet, and they will gain the love and respect of others everywhere. * * *

For the Herald of Truth.
FAULT FINDING.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7: 3.

These words were spoken by our Savior when he preached that powerful sermon on the mount. When he was teaching the multitude many things to observe under the gospel, he also showed them the error of judging others.

In those days it was much the same as it is now. Men were apt to judge one another. The Pharisees especially were apt to find fault with others, and fail to see their own faults, which we can see by the gospel were many.

When the Pharisee and the publican went into the temple to pray, the Pharisee exalted himself. He could find no fault in himself, he was perfect and exactly right in his own eyes, but he found fault with the publican in his presence. He saw the mote in the publican's eye, but could not see that great beam in his own eye. So people in our days are apt to find fault with others. It is too much the case in the churches, and sorry to say, in the brotherhood. There are always some who will see the mote in a brother or sister's eye, but they don't see the great beam in their own eyes.

If we were to start out to find faults and would commence at home, in our own houses, we would not get over such a large territory before we would get enough.

Whenever one is disposed to go out to find fault with others, and instead commences in his own house, he will find enough without going any further. But if he should try to miss his own house, he might sometimes get over a large territory. If one wishes to hunt up faults he ought always begin at home in his own family. If he cannot find any there, then let him go farther. If all would do this, there would be more love between churches, and in the churches between the members. But when the devil gets people to fault finding, then he gets disunion into churches and sometimes destroys entire congregations.

Let us hunt up our own faults first. By so doing we will make peace instead of contention, and create love instead of hatred. When we go to meeting let us hear what the preacher says, so that when we are asked concerning the discourse we may be always ready to answer. Then when some one asks what kind of clothes certain persons had on we may say, we don't know.

Brethren and sisters, let us work more harmoniously together, that when the enemy, the devil, comes with his host for battle, Christ will be our leader, the whole army standing together. Then we can overcome all trials and temptations and win the great battle.

CATHARINE BLOUGH.

For the Herald of Truth.
REIGNING WITH CHRIST.

God has given promise to those who obey him, and come into regeneration through Christ, that they shall, if they suffer with Christ, also reign with him. When the Lord was teaching his disciples the danger of riches (Matt. 19: 27), Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" In answer to this question the Lord said, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." What would be the glory of gaining and owning the whole world in comparison to the glory of reigning with Christ. If we should gain the whole world and lose our own souls, what a great loss would it be; for we would gain the world only to lose it very soon. When death comes to those who have no eternal heritage, they lose all.

God speaks to the believer through the Revelator (Rev. 3: 21), giving the promise "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This promise is not confined to some favored ones that had special privileges when Christ was upon earth, but to him that overcometh, wherever he be, or at whatever time he may have lived. The faithful will be gathered from the north, and from the south, from the east, and from the west wherever they are scattered. The invitation is to all. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

When John describes the blessedness of heaven, he says (Rev. 22: 5), "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." It is a glorious thought to remember these promises, and to think that we poor creatures shall be exalted to so great blessedness. Truly all we that are faithful shall enjoy the mansions in the Father's house. These are not for the rich alone who here in this life occupy mansions while the poor have only their humble dwellings, which many times they cannot call their own; but the rich and the poor alike are invited into the house of the Father in heaven. Have we believed, and been baptized, that we have the promise of the Savior's own word that we shall be saved? If so, we have also the promise that we shall reign with him. JOHN N. LONG.

AFTER a while it will come to be understood generally that any one who can earn his living and will not, because he is all together given to idleness, cannot enter into the kingdom of heaven.

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May God in his infinite mercy cause the truth to sink deeply into our hearts, and by the light of his Holy Spirit lead us to just views of our own condition, and to a saving knowledge of the Lord Jesus Christ, the only Redeemer of lost sinners. Let us think of what we have done, how we spend the precious hours, the blessings and privileges and mercies we enjoy; how often we fail; how many opportunities for doing good we neglect. Let us pray earnestly that we may have grace to do better, and endeavor to walk faithfully in the ways of him who redeemed us and gave us the promise of eternal life.

A. M. C.

For the Herald of Truth.

"MEN AND BRETHREN, WHAT SHALL WE DO?" Acts 2:37.

After Christ had performed his commission upon the earth, and the church was established, and apostles selected to preach the gospel, we find he instructed them to come all together to receive divine power. They did so, and were enabled to speak with other tongues, so that all present could understand them. The people were greatly amazed, and in their astonishment the above words were spoken. Many did as the disciples told them. We read also of other ways in which the power of Christ was manifested after his ascension. Through the laying on of hands the dead were brought to life, the blind received sight, &c. Through trials, tribulations, and even death, the cause of Christ was promoted.

At the present day we have no reason to believe that Christ, who assisted and gave strength to his disciples, will not give us the same power to spread the gospel. Although we have not the power to perform miracles, &c., yet we may be instrumental in doing much good in other ways. One reason why the apostles were endowed with such great power was that it was required because a new way of worship was to be instituted, and it was known beforehand that the opposition would be so great that unless people could see with their own eyes they would not believe. It was not by preaching alone, but by preaching, miracles, and faithfulness unto death that the church of God was established. Now that the church was established at great cost, and great efforts must be made to maintain it, and various ways must be taken to the rebuilding of the same, the disciples dared not stand still, but were active in making a forward movement.

Each day of our lives Satan is busy with his many allurements, pressing us hard upon every side. Our children are

looking over the sin-enchanted ground, even as the children of Israel at first did, and then afterwards partook of the same sinful worship as did those poor, ignorant Egyptians, who, no doubt, would have done better would they have known how. Our children are beholding the way persons can conform to the world and yet be called Christians as now permitted in our popular churches.

One way to avoid a great deal of this is to establish Sunday Schools in every church and those who conduct the services and do the teaching do all they can by example and teaching and prayer, so that we may, as a church, be understood. That would do away with much difference of opinion that now exists. Christ seemed to have more interest in the children than preachers and teachers have at the present day. He took them into his arms and blessed them, and said, Of such is the kingdom of heaven. If we bring them not to him, how can his kingdom be built up and the cause of Christ be advanced? The cause of Christ needs faithful, willing workers that are not continually raising objections. Suppose when Christ called his disciples that they would have made many complaints and objections. Then the cause of Christ's could not have prospered in the hands of such men. We must think of the future, and be governed by lessons from the past.

There are many ways of calling the attention of people to Christ and causing them to ask, What shall we do? One is by supplying them with the right kind of reading matter.

Many children are brought up who know scarcely anything about Christ and him crucified. Some are too poor to get the necessary books and papers. Would we not be doing a good work to subscribe for the WORKS OF CHURCH, and have it sent to those whom we think it will do good? "Feed my lambs" is required of us as much as of Peter, and our duty we must not neglect. If we cannot preach, teach, or otherwise actively assist, let us do what we can by being present at church and Sunday School and helping to furnish good reading matter to those who need it.

Let us for our own sakes ask again, "Men and brethren, what shall we do?" and by our good works we may induce others to ask the same question and possibly come to Jesus and be saved.

JOHN L. REIMER.

For the Herald of Truth.

FALSE PROPHETS.

"All that ever came before me, are thieves and robbers, but the sheep did not hear them."

This passage of scripture has no reference to the prophets sent by God in the olden time. All those prophesied of the coming of Messiah. Moses very clearly

prophesied of him saying: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." All the holy prophets before Christ prophesied and predicted the coming of the Messiah. Abraham, Jacob, Samuel, David and Isaiah with all the rest of God's prophets prophesied his coming. Hence the apostle in his epistle to the Hebrews declares: "Wherefore we are compassed about with so great a cloud of witnesses." Heb. 11.

There were also prophets false from time to time, and no doubt the above passage has reference to those who pretended to be the true Messiah before his coming. It may also have reference to the Pharisees who professed to be the guides or shepherds of the people; they, however, were blind and unqualified to lead the people because they possessed not the prophetic wisdom of the Messiah. They were blind guides, and the Savior tells us that when the blind lead the blind both fall into the ditch. "But woe unto you scribes and Pharisees, hypocrites for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matthew 23:13.

Those Pharisees claimed to be instructors, and also claimed the right to regulate; the affairs of religion. Their only claim was to exalt themselves and to oppress the people. In short all false teachers that came before and after Jesus are thieves and robbers. Many people were led astray, but thank God, the sheep did not hear them nor follow them. "Woe be unto the pastors that destroy and scatter the sheep of my pasture; who feed themselves, and not the flock." This was the general character of the Pharisees and scribes; they sought wealth, avarice and ease at the expense of the people, and thus deserved the name of thieves and robbers. Like thieves and robbers they spared not, but the sheep did not hear them. Jesus is the good shepherd: "my sheep hear my voice; and I know them, and they follow me; and I give them eternal life."

I am the door, the only way.
That man can enter in;
Come by this door, go not astray,
For Jesus is within.

With him we shall go in and out,
And find rich pastures there;
Shall hear the voice of Jesus shout.
For you the fold is sure

You shall with Jesus ever be,
In that blest home above,
Where sin and sorrow never come,
And all is peace and love.

S. G.

POSSESSION.—The wealthy person whose poor neighbors and friends are not benefited by his means does not possess his wealth; it possesses him.—J. L. Hoffer.

HE KNOWETH BEST.

What if the way seems long and weary
Thy tired feet are forced to tread?
Some day thou shalt look back with wonder,
And say, "My steps were gently led,
The way was short."

What if the rough stones wound thee sorely,
And to thy pathway terrors lend?
Turf soft and green thou wilt find only,
When thou hast reached thy journey's end,
Where thou shalt rest.

What if thou seest more of shadow
About thy path than sunshine's light?
The days that are but gray and cloudy,
End sometimes with a radiance bright
At sunset time.

What if the work be very heavy
Thou dost now with many fears?
When all thy work slips from thy fingers,
Thine own shall say with falling tears,
They were brave hands.

What if the things thou most desirest
Are given to those who prize them not?
Perhaps some day thou shalt see clearly
That they would not have blessed thy lot.
He knoweth best.

What if thou fain wouldst shift the burden
In sorrow thou hast borne so long?
Before thee lies the crystal pavement,
There shalt thou cast it with a song.
Thou canst but wait.

What if the blessing of God's favor
Seems held from thee, thy work to crown?
Some day thou shalt see that His mercy
Did forever and aye shine down
On thy faint heart.

—H. S. in Public Ledger.

THE INFLUENCE OF A MOTHER'S PRAYERS.

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church, in a little village about two miles off, began to ring. It sounded to the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped, and said to the friend nearest to him that he would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him:

"Boys! boys! come back here. George is getting religious. We must help him. Come on, and let's baptize him by immersion in the water." In a moment they formed a circle around him. They

told him that the only way in which he could save himself from having a cold bath was by going with them.

In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there till I am drowned; and if you choose you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am 200 miles away from home; but you do not know that my mother is a helpless, bedridden invalid. I never remember seeing her out of her bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I knelt beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many a night since then I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know—you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off, strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church-bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me: farewell."

"Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring was opened which they had formed about him. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did any of those young men play cards on the Sabbath. From that day all became changed men. Six of them died Christians, and are now in heaven. George is an earnest Christian in the state of Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their example and their labors, we should have a grand illustration of the influence of a mother's prayer.—Selected.

For the Herald of Truth.

ABIDE IN HIM.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." John 15:4.

How must we accept Christ? We are not only to make an experiment of putting on the garb of the new life to see how we may like it, but Christ says, "Except ye abide in me." No man can put on Christ for anything short of eternity. The act must be a finality even at the beginning. He must be accepted as the beginning and the end. Whoever thinks there is even the possibility of being without him again does not put him on. Neither do we put him on when we undertake to copy some one or more of the virtues or the character we see in him. It is useless to try to imitate his gentleness, his love, his dignity, without being willing to accept sacrifice with him, to bear the world's reproach or contempt with him, to be singular, to be hated, to go through Gethsemane and groan with him under the burdens of love for fallen man. There can be no choosing out here of shreds and patches from his divine beauty, but you must take the whole suit of righteousness, else we cannot put on Christ. The garment is seamless, and cannot be divided (St John 19:23). So let us not try to divide that which is seamless, but let us pray to God that he may give us power to live in such righteousness as may represent a whole heart, perfect for God as was that seamless garment which Christ the Lord wore. May we ever love him, and be found abiding in him when he comes.

S. M. EBERLY.

SANCTIFICATION.

BY PROF. E. TUCKER.

Much is said and written upon this general subject at the present time, and especially for the purpose of undertaking to show that two distinct stages (and only two) are taught in the Scriptures. Now is this really the fact? Does the Bible teach that there are *two* and only two distinct stages? Or does it teach, on the other hand, that there is *one* radical, and more or less thorough change of heart and purpose, and then that that purpose projects itself into the life with a gradual constant, ever intensifying and more or less rapidly perfective movement, even unto the day of ushering into the kingdom of light and glory?

As to the first change, *i. e.*, conversion, more or less thorough and radical, precedent to, and a condition of forgiveness of sin, or being brought into a state of justification, all are agreed who believe in what is called the "second blessing" as a distinct state of experience. So we need not spend time in the discussion to argue that.

But as to the "second blessing" as a thing essential and unavoidable in order to a high condition of Christian attainment and experience, what do the Scriptures teach concerning that? But let us say, before we go further, that all believe in a growth in grace and love and knowledge of God. But the question now under hand is whether the original experience is commonly or of necessity a low, partial change, and the state of mind described in the body of the seventh chapter of Romans, and whether the advance from that supposed low, partial, dark-minded, wretched, conscience-smitten state, is by a single sudden bound, so to speak, into a condition of full and absolute liberty and freedom from bondage and corruption and the dominion of sin, or whether the seventh chapter of Romans describes scarcely justified experience at all, but rather a convicted legal state in which the soul is trying to escape from sin by its own efforts, without even forgiveness through Christ.

And now we repeat our inquiry. What do the Scriptures teach as to a marked and distinct second "blessing," cleansing from all sin

and making the soul in that experience and by the faith then for the first time exercised, and by the power of the Spirit then and not previously given, free from all inbred temptation and from actual transgression? And we say that:

1. Paul shows nothing answering to such a state of mind in *his* experience nor *his* life (if we understand what he says.)

His conversion seems, as it were, like the goddess Minerva springing full armed from the train of Jupiter.

We have never seen any proper evidence of any "second experience" in his history. Follow him from the hour when the stricken Saul cried, on the road to Damascus, "Lord, what wilt thou have me to do?" to the day when he sealed his testimony with his blood; and from first to last, there is not a particle of proof that he ever hesitated or shrunk from this duty, or flinched a jot in the face of the foe. We have not room in a short article to discuss this subject at length, but he who will take the history of Paul as found in Acts and in the Epistles in detail, will wonder how or where man can find any definite "second experience" therein. To apply the "seventh of Romans" to his Christian life is ridiculous and absurd, and contrary to the whole account and tenor of his career. 2d Cor. 1:12; 2:14; 4:10-18; 6:1-18; 11:23-31; Gal. 1st chapter and onward.

Take the entire account of his life and labors, Acts 9th, 13th, 14th chapters and through the whole book. Read his address to the Ephesian elders at Miletus, Acts 20:17-33; the interview at Cesarea, ch. 21:11-14; with his disciples before the Jews, ch. 22:1-21; his speech in the presence of King Agrippa, ch. 26:1-29; his demeanor in the storm on ship-board, ch. 27:21-26; his modest, yet manly declaration to Timothy, 2 Tim. 4:6-8. All these, and all concerning his life and experience, are no more like the seventh chapter of Romans than the bright and blessed sunshine is like the darkness and gloom of the cloudy midnight sky.

2. Justification and "peace with God" belong to the *first* experience, Rom. 5:1.

"Being justified by faith we have peace with God through our Lord Jesus Christ." And from this initial "peace with God" through "jus-

tification," the work of sanctification goes on, not by fits and starts, but by a steady, strong and constant growth and increase from the happy and joyful beginning to the glorious and triumphant consummation. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," given, not at some great and wonderful "second" experience, but at the *first* and all the time; *abiding* in our souls according to the promise of Christ to His disciples.

3. Romans sixth chapter speaks of the "body of sin" being "destroyed," of freedom from sin (2d verse) but nothing of any "second experience."

The eighth chapter of Romans begins evidently with the *beginning* of Christian experience, "them which are *in Christ Jesus*," always referring to those who are "justified." The whole description of the chapter is that of one *entire body* of experience and Christian life under the spirit, from the beginning to the end thereof.

Romans twelfth chapter, contains not a word of any "second experience" but a projection and prolongation of the *first* throughout the whole after life.

4. Corinthians 1st chapter, says that Christians are "*enriched* by Him (Christ) in all utterance and in all knowledge," that Christ will conform them to the end, "blameless in the day of our Lord Jesus Christ," but nothing of any special and distinct "second blessing."

In second Corinthians (3:23) Paul says to the church at Corinth "Ye are our epistle written in our hearts, known and read of all men, manifestly declared to be the epistle of Christ ministered by us, written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Where is even a hint that this vivid statement is not made as a description of the result of original conversion?

5. The progress of the Christian life is declared in 2d Cor. 3:18 to be gradual, and regular, and constant, "changed into the same image from glory to glory."

6. The "new creation" has been effected when the soul comes unto

Christ. "If any man be *in Christ*, he is a *new creature*." That the process of the Christian life is gradual, is clearly implied from the language in 2d Cor. 7:1. "Let us *cleanse* ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God."

7. No "second experience" is hinted at in Gal. 5:22-24 but a steady, constant growth and development of the *first* work.

In Ephesians, first chapter, in the glowing description of Christian life and blessing, no line is drawn such as is drawn in these modern days between "first and second conversion."

Col. 3:2, 5, 8, 12, 15, 16, the steady constant power and work of the Spirit is set forth as one undivided operation from the beginning to the end.

Col. 1:9, 11, 13, 22, 23, 27, 28; 2:6, 7 shows the same things; ch. 2:6, 7 is specially clear. "As ye have therefore *received* Christ Jesus the Lord, so *walk* ye in Him, *rooted* and built up in Him, and *stablished* in the faith as ye have been taught, *abounding* therein with thanksgiving."

The constant integral growth of the Christian life is shown in 1st Tim. 4:12, 13, 16; 6:11, 12; 2d Tim. 2:22-26; 3:16, 17; Titus 2:12-14, etc. We might go on, almost without end, to cite passages indicating the life of the Christian to be a steady, constant, continual growth and increase from step to step in grace and purity and knowledge. And we re-affirm our settled conviction that the idea of a "second" distinct, separate perfecting experience and blessing, as being set apart in a marked manner and by unusual signs and tokens from original conversion, is not taught in the New Testament.

But, you ask, are Christians perfect at first? We answer, no, not necessarily. We maintain that in Christian experience there is (or may be) a growth, an increase, a development, a rounding out, a filling up, so to speak; and this process may include not merely a *second* but a *fifth* experience of renewed light and love and strength and purity and consecration and sanctification. The nature of the human mind, both in what may be properly reckoned its normal condition, and also under its state of lapse and alienation from virtue

and from God, requires, not a sudden nor instantaneous cure and deliverance from the injury contracted by a condition and a curse of sin, but a gradual recovery and restoration to strength and purity and holiness, so to speak, bringing, not at first but at length, every faculty of the soul into full and complete and symmetrical harmony with the law of love and the life of Christ. Read that inimitable description by the apostle Paul of the church of the Redeemer, found in the fourth chapter of Ephesians, which is too long to quote, but which glows and shines, in every word and paragraph, with the idea of the constant growth and continual increase in knowledge and in love of every member of the body of Christ, and containing not so much as a hint, from beginning to end, of any distinct *second* special experience, but joins, in the clearest and the strongest language, the entire work of the Spirit on the human soul as being one grand, wondrous, unceasing, invisible, wholly from the commencement of the Christian life in conversion, to the consummation thereof unto the day of "the coming of our Lord Jesus Christ."—*The Morning Star*.

THE LITTLE GLEANER.

Many children have read the stories of Hans Christian Anderson, the Danish children's story teller. When he was a child in his Danish home, he was a bright, cheery little fellow, and had many friends and very few enemies.

He was a thoughtful boy, and had curious ideas in his head. One time an old washerwoman told him that the empire of China was directly under his feet. So sometimes he would go and sing as loud as he could, hoping that the Prince of China would hear him, and dig up through, and bring him rich presents.

Though kind and gentle, yet he was a bold and fearless boy. Sometimes during the harvest his mother would take him and go and glean in the fields after the reapers, and pick up the straggling heads of grain which they had dropped. On a certain day she and her friends gleaned in the fields of a very harsh, rough man, whom everybody disliked and feared. While they were

busy gleaning some one cried out that this man was coming; and sure enough, on he came, flourishing his big whip and calling the poor gleaners all sorts of hard names. The others ran away, but poor little Hans was not so fleet of foot as the rest, and his wooden shoes got tangled in the stubble and came off, and presently the little fellow found that the strong harsh man was right upon him. It was useless to undertake to run away; and so Hans turned about and faced his pursuer, and looking at him with his bright baby eyes, he said,

"How dare you strike me, when God can see you?"

The angry man stopped, conquered by the words of the child, and lowering his whip patted the little fellow's cheeks and gave him some money from his pocket. The people were astonished, and Hans's mother exclaimed,

"Truly, a strange boy is my Hans; nobody can resist him."

There are many harsh, cruel things that people do, which would never be done if they could only believe that God was looking at them. He has care for the poor and helpless, and in olden times he forbade his people to glean their fields, but commanded them to leave the gleanings for the poor, and not to go back even for a sheaf that was forgotten. And he still cares for the poor, and has his eye upon those who oppress them and do them wrong; and every harsh and bitter word which is spoken to the helpless and the defenseless is seen by him who watches the sparrows, and cares for all his people. Let us learn to put our trust in God, the living and almighty Savior, who is the protector of the weak, and the helper of the helpless.—*The Common People*.

I NEVER spend the day with more solid peace and satisfaction than when I rise thoughtful, and continue under a humbling sense of truth. Here something fresh and green is felt springing up, and the mind is preserved clean and sweet. Blessed forever be the name of the Lord for his great condescension in favoring his poor unworthy creature man with a living holy principle of light and of life in himself; and by carefully observing and following this light, he is directed in the way to holiness and purity, without which no man shall see the Lord.

For the Herald of Truth.
GODLINESS.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy 4: 8.

Godliness or piety is profitable, not only to a small extent, but unto all things. As it has its seat in the heart, it extends to the whole outward life of a Christian, having promise of the life that now is, and of that which is to come, giving a life of the highest and best enjoyment here, and eternal happiness in heaven. The Christian that aims at his happiness hereafter, effectually promotes it here. Godliness leads to the cheerful and constant obedience of God's commands.

It is the Holy Spirit that changes our hearts to godliness. Oh may Christ use our hearts as a channel for the Holy Spirit to flow through. By that we may start a stream of blessing that will grow wider and deeper as eternal ages roll. By sowing good seed along the pathway of life our own hearts will be kept aglow. He that watereth shall be watered. Prov. 11: 25.

If we always had our hearts filled with God's Spirit we could not help living a godly life and exerting a holy influence. We will not have a converting power till the sinner sees that we really live a godly life, neither will God use us as long as we do not give him all the glory. Why should we waste the precious moments God has given us, and not use them to his glory? Oh, do not let Satan keep you asleep till it is forever too late! Arise, and be doing, and let your light shine in all godliness. Our life is only as long as it is really good.

"And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. 1: 5. Jesus Christ is the power of godliness in those that believe, and it is only by leaning on his bosom that we can live a godly life. One reason why some Christians always remain babes, is because they do not feed on the word of God that only is able to make them wise unto salvation. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness." 2 Peter 3: 11.

Knowing that the Savior may come at any moment, hew watchful, prayerful, and zealous and we ought to be, with all holy conversation. But how sad that there are so many Christians who cannot

be known by their conversation even as professed Christians.

Let us not be content with only the form of godliness, denying the power thereof, but be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. 2 Timothy 2: 21. Jesus will come to gather us home. Oh, what a joyful meeting that will be for those who lived a godly life! But we are still left here, probably to win some precious souls to Him. Would it not make us sad to think that we must die if we never had done anything for the salvation of others?

"Oh, should I be brought there by the bountiful grace

Of him who delights to forgive,
Though I bless not the weary about in my path,
Pray only for self while I live,
Methinks I should mourn o'er my sinful neglect

If sorrow in heaven can be,
Should no one I love at the beautiful gate
Be waiting and watching for me."

ELLEN PLANK.

For the Herald of Truth.
SPEAK WELL OF YOUR
NEIGHBOR.

"Even a fool when he holdeth his peace is counted wise, and he that shutteth his lips is a man of understanding." Prov. 17: 28.

We are all known to have our bad sides, and it is as imprudent as it is inconsistent to speak openly and publicly of those we see in the character of others.

God is our Father, "For He hath made of one blood, all nations of men to dwell on the face of the earth." Mankind is a great brotherhood, differing somewhat in form, feature and color, but all have the same affections, feelings and desires. It is easy to love those who love us, but it seems more difficult to obey the divine injunction from our Savior: "Whatsoever ye would that men should do to you, do ye even so to them." We desire all men to respect our rights and feelings, and are frequently clamorous in our demand for justice and fairness in all the dealings we have with our fellow-men; yet we often forget that we are asking for the very thing that we ourselves are unwilling to give.

"Love to our neighbor," requires that we shall do nothing to endanger his life, restrict his liberty, offend his person, irritate his feelings, or disturb and destroy his property.

To view the matter in this light, it is evidently a noble act of Christian charity to draw the mantle of silence over the weaknesses and short comings of those by whom we are surrounded.

For by performing such an act we are doing our neighbor a kindness and at the same time we fulfill that injunction of Scripture which teaches us to "love all men."

The human mind is a strangely complicated piece of machinery, and there are so many avenues of thought leading to it that we are almost continually presented with the general clash and difference of opinion with regard to a proper sense of right and wrong. It is found by many to be a difficult task to keep the mouth shut, and hold in subjection that "unruly member"—the tongue, but it seems to others harder still to so control their thoughts, and regulate their impulses in such a manner as to fully comply with the command which says, "Thou shalt love thy neighbor as thyself."

Having the welfare of the church and the good-will of all mankind in view, it behooves every one to cultivate more of the disposition for noting and speaking of the good qualities of those who come within the circle of their acquaintance and to say less about their blemishes and faults.

Frivolous or uncharitable remarks at the expense of another, should under no circumstances be made a topic for conversation, except it be in private with those especially concerned. Though the Scriptures strongly condemn the habit of tattling and speaking ill of others, it is a deplorable fact known to almost everybody, that there are many people in this our land of gospel liberty who refuse to act upon this principle, but on the contrary are ever prone to cultivate and foster a miserably low and selfish desire to play the role of the tattler and busybody, whose object is only to derive pleasure from another's pain and mortification.

L. J. HEATWOLE
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For the Herald of Truth.
TRUSTING IN GOD.

What an infinitely desirable state it is to lie passive in God's hand! To do this requires the most perfect love, as this is the motive that prompts man to trust God. Surely it is the most happy state to which man can attain. We have perfect love or trust exemplified in the actions of Christ in life and upon the cross; and he enjoins us to follow him if we would enter upon that straight and narrow way which leadeth to life everlasting.

It is not supposed that mortal man will possess such fullness of love as Christ, but we must not be content with an occasional thought of God; we must continually strive to become more imbued with the grace and knowledge of our Lord.

Trust and distrust are as antagonistic as God and Satan. The first attempt of Satan to accomplish the fall of man was to create in him distrust in God. Consequently distrust was the first step toward the fall. It is so to day with Christians.

Distrust is one of the first steps of the backsliding Christian toward perdition. After this takes place his distraction is generally a matter of time merely.

It seems to be one of the prevailing evils among professors of religion, if we may judge by their actions and conversations. In fact we might come to the conclusion that there was no such thing as trusting in God.

Distrust leads to discontent. This is why some professors of religion are not satisfied with things over which they have no control, such as the workings of nature, although it is but the hand of God. Entire resignation to the will of God is a blessed privilege that every Christian may enjoy in every clime under every circumstance. Notwithstanding this we have a work to do with all that can be accomplished by trust in God. For God determined after the transgression that man should eat his bread by the sweat of his brow. God helps those who try to help themselves. He furnishes us the material and enjoins the duty upon us to make something of it to his honor and glory.

Paul says, "Study to be quiet, to do your own business, and to work with your hands as we commanded you" (1st Thes. 4: 11). Hence it is our work to do all in our power for our material welfare and to trust in God for our deficiencies.

Since God possesses all power in heaven and in earth, we, in exercising our powers to their fullest capacity, and not accomplishing what we desire in that which is just holy and good, must come to him for aid and assistance. If we had no work to do, it would not have been necessary for God to endow man with intellectual and physical powers as he has.

We are sometimes inclined to think and speak as Christ did to Peter, "O thou of little faith, wherefore didst thou doubt?" We are commanded to do something, and because we fail we attribute our failure to some ill omen, while in a majority of cases it is a lack of faith. Therefore remember without ceasing, your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father.

LOWRY JOHNSON.

Masontown, Pa.

For the Herald of Truth.
WHERE A LIVING FAITH WILL
LEAD.

"Let not your heart be troubled; ye believe in God, believe also in me." John 14: 1.

Jesus is one with God, for he said, "I and the Father are one." We believe that God is, and look upon him as the possessor and ruler of the universe. He is a "rewarder of them that diligently seek him" and is "the giver of every good and perfect gift."

Since the true child of God has so many precious promises in God's holy word, why should any one who claims to have been adopted into the family of God murmur or repine because of the trials or perplexities of this world? Since we who believe have the blessed assurance that He will lead us continually on the journey of life, can we not say, Let not this heart be troubled; we believe in God, we also believe in Jesus who was sent of him to take us to God where he has gone?

Jesus has gone to the many mansions in the Father's house, and our greatest desire, if we are saved, is to obtain that blessed inheritance with him. This he gives as a free gift to them that believe, and those who believe with a living faith are sure to live as Jesus has bidden them—a godly, pious life in this present world. Once we believe from the heart we will follow peace and holiness without which no man shall see the Lord. We will then shine as a light to the world, and our life will be as a salt to the earth.

Jesus says, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. How then can it be possible for those who are dwelling in the love of God and enjoying from the heart the religion of Jesus, to conform to the world by putting on apparel and by their words and acts showing that they love the things that are an abomination to God? "If ye then are risen with Christ, seek those things which are above." "Set your affections on things above, and not on the things on the earth."

If we would be saved in the end, we must be saved now from the things that lead the soul into evil, and are a certain evidence in those with whom they are found that they still love what God hates. The Word tells us what God does not love; let us be saved from them all now, and God will give us far richer blessings as he leads us through the valley of humility.

SUSANNA HYGEMA.

For the Herald of Truth.
LOVE IS THE TEST.

If we love God we love our neighbor also; and it is impossible for one to love God and hate his brother, for John writes (4: 20), "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We will take no advantage of our brother if we love him, but we will do what the apostle taught when he said, "Let no man seek his own, but every man another's wealth." How often do Christian professors violate this teaching? or it might be asked, How seldom do professing Christians live as though they believed this Scripture? Too fre-

quently do we hear them boast that in trading or buying or selling they had the best bargain. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." "Thou shalt love thy neighbor as thyself." How different is this language from the conduct of many who profess to believe it!

But the Christian is put to a severer test even than the command to love his brother with a true heart fervently and his neighbor as himself. He is required to love his enemies, to bless them that curse him, to do good to them that hate him, and to pray for them that despitefully use him and persecute him. This is, as a ruler, not lived out by professors, but it is easy and perfectly natural for the truly converted child of God, who walks not after the flesh, but after the Spirit. The Master did not smite when he was smitten, but what of his professed followers? The truly saved have the mind of Christ, they act as he acted, they do the works that he did, they have the love that he had. LEVI BLOOM.

For the Herald of Truth.
EXPERIENCES IN LIFE.

Our lives seem to be surrounded continually by strange experiences, if not indeed by mysteries. The Lord often leads us in paths which we have not known, and we continually realize that His ways are not our ways, and His thoughts not our thoughts. Sometimes our souls are led up on Mount Pisgah where we can see before our eyes the goodly land of promise with unobscured eyes; sometimes we find ourselves on the mount of transfiguration and feel that it is good to be there, and then we come down and gloomy shadows come over us, disappointments meet us, our fondest hopes die out, friends prove untrue, prosperity is changed into adversity, joy into sorrow, gladness into affliction, misfortunes, disappointments, and sufferings sweep away all hope and happiness, and bring our minds, as it were, into the deep gloomy shadows of despair, and we are almost led with Jesus, to cry out, "My God! My God! why hast thou forsaken me!" And yet through all these changes through all these varied experiences, the eye of our heavenly Father is over us, the shadow of his wings covers us, he is with us even through the deep waters that they overflow us; even through the dark valley of the shadow of death, he is our stay and comfort, and we need not fear. Jesus who has overcome the world and trod the wine press of sorrow and affliction alone, before us, will keep us and no wiles of Satan or of his emissaries shall be able to pluck the faithful child of God out of his hand. Therefore trust in Jesus and give all the glory to God.

J. F. F.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

May 15, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

Entered at the Post Office at Elkhart, as second class mail matter.

OUR BOOK CATALOGUE.—Our readers and patrons will please observe that our book Catalogue is now published in the HERALD, only on the first of each month, that is, in every other number. So if any desire to look up the price or name of books they will find it in all the numbers that are published on the 1st of the month. By this arrangement our readers gain also at least two pages of reading matter in each month.

LIBRARY OF THE FATHERS OF THE CHURCH.—The above is the title of a work now in course of publication, which is designed to comprise the well known "Library of the Fathers," commenced to be published in English in 1848, and of which the 47th (and latest) volume appeared in 1880. The "Library of the Fathers" which is to be produced here literally and without abridgement, is to form by far the fullest and most learnedly edited translation of the Christian Classics. It gives twice as much of the writings of the Fathers of the church as is given in the Anti-Nicene Library of Mess. Clark & Co., Edinburgh—the only collection in English that can in any respect be compared to it. The work will be published in parts, twice a month at 25 cents a number, each part (except No. 1) containing 120 large octavo pages. The complete work is not to exceed twelve volumes, each volume containing 800 pages. This work will be a very valuable one to ministers and students of ancient religious literature, and the manner in which it is published will enable many, who would otherwise not be able, to obtain it. Published by J. Fitzgerald, M. A., No 20 Lafayette Place, New York. It will be furnished

To subscribers 1 year, (24 Nos.) \$5.00
" 6 mos, 12 " 2.50

CORRECTION.—In the first article of the HERALD for May 1st, entitled "Faith, Hope, and Charity," several errors oc-

curred. The second sentence should read, "Much has been said by sacred teachers upon this familiar and desirable triad of Christian graces, yet much remains to be said." Near the middle of the second paragraph the word *not* was omitted; and the clause should read, "though we may not fully understand it all," which gives the sentence quite a different meaning.

TO OUR CORRESPONDENTS.—Please do not forget to write articles, and send us the Church news as the summer advances. We want to keep up the interest in the paper during the summer as well as in the winter.

COMMENDATORY.—A Bro. writes: I wish to have my paper continued. It is a very good paper and should be had in every Christian family." We heartily endorse the above.—[Editor.]

PLANTS.—It is with pleasure that I acknowledge the gift of a box of plants from Yoder and Metzler, East Lewistown, Ohio, breeders and shippers of pure bred Plymouth Rock fowls and eggs; Growers of small fruit, plants, etc. The plants were nicely packed, came in excellent condition, and were strong and vigorous. Many thanks. J. S. COFFMAN.

BRO. JOSEPH SUMMERS, editor of the "Words of Cheer," was called by telegram to attend the funeral of an aged aunt in Lancaster Co., Pa. He left Elkhart on the last day of April and intends to remain about two weeks. We hope he may have a pleasant visit.

SISTER MATILDA BRENNEMAN, of Elkhart, Ind., is at present on a visit to Hoeking Co., Ohio, whither she went to see her father, Bro. Andrew Blosser, who had been in failing health for some time. She reached his home on Saturday, May 2d, in the evening about seven o'clock and found her father unable to speak and lying at the point of death. He died about two hours after her arrival.

PRE. ABRAHAM DETWEILER, of Emmett Co., Mich., and Bro. David Boyer, formerly of Wood Co., Ohio, arrived in Elkhart on the 9th of May, to visit among the friends for a few weeks. They made us a pleasant visit at the office of the HERALD OF TRUTH.

MUCH AFFLICTED.—It is with feelings of much regret and deep sympathy that we learn of the continued affliction of our ministering Brother George Brenneman of Patnam Co., Ohio. One of the brethren who visited him April 28th writes: "Brother Brenneman is severely afflicted with spinal disease. He suffers extreme pain. Let us remember him at a throne of grace."

SUNDAY SCHOOL AT WEAVER'S, VA.—On Sunday, the 19th of April the Sunday School was reorganized for the summer at Weaver's Church, Rockingham Co., Va. Ninety-nine scholars were present, and twelve teachers were appointed. Bro. Emanuel Suter was chosen Superintendent. This school has been in a flourishing condition, and we hope it may be no less so the coming summer.

S. S. HARRY in charge of the Indian Mission, in Cantonment and Darlington, in Indian Territory, has published a detailed statement of receipts and expenditures for the year 1884. The total receipts were \$1469.02; the total expenditures \$4030.42, leaving a balance of \$438.60 in the treasury.

WITHOUT A MINISTER.—At Rose Hill, Cottonwood Co., Minn., there are 16 families, who emigrated from Galicia, and are there without a minister or meetings, or any spiritual care whatever. They feel the want of spiritual oversight and are desirous of having the gospel preached to them. Who will care for this forsaken flock of the house of Israel? —*Kirche unterm Kreuz.*

LOSS BY FIRE.—We regret to learn that our old brother and fellow-laborer in the Lord's vineyard, Bishop Jacob Hildebrand, of Augusta Co., Va., sustained a severe loss by fire. He writes as follows: "On Thursday morning, April 23d, at one o'clock, my saw mill was found on fire, and was so far gone that it was impossible to save anything. The saw mill planer, 60 bushels of grain, 5000 to 6000 feet of lumber and many other things were consumed." The entire loss is about \$2000 on which there is no insurance. It is supposed to have taken fire from the shavings from the planer. The loss falls heavy on the aged brother.

GERMAN SCHOOL.—The brotherhood at Deep Run Church, in Bucks Co., Pa., still manifest their attachment to the German language by having German schools. Our old friend and fellow laborer Bro. Samuel Godshalk, who has been engaged in teaching both English and German schools, more or less, from his younger years, has again been put to the work, and is teaching a term in Smith's school-house with 35 scholars, and as a testimonial of faithful study and good conduct, to his pupils, he sent to the Mennonite Publishing Co., at Elkhart, Indiana, for fifty of their beautiful German reward cards, which he will give them. This shows the good feeling existing between teacher and scholars, and we are glad to see the consistency of the brotherhood in this vicinity; that as long as their church services are almost exclusively German, they feel the necessity of German schools, and give their children an opportunity to obtain instruction in the German language. The brethren in this vicinity have in the past years also maintained a Sunday school. We hope they will continue it.

CHURCH NEWS.

FROM OHIO.—About the middle of March nine persons were baptized and received into membership in the Church at New Stark, Hancock Co., Ohio.

THE SUNDAY SCHOOL at Cullom, Ill., has been re-organized with a full attendance of scholars and teachers. They have a prospect of an interesting and prosperous school.

BRO. HENRY SHAM, of Elkhart, Ind., visited the Church in Branch Co., Mich., and preached on Sunday and Sunday evening May 5th. They organized their Sunday School the same day.

BISHOP HENRY YOTTER will start out again in a short time to visit among the Churches and scattered members in the different western states. We trust the Lord may bless his efforts.

FROM MASONTOWN, PA.—A correspondent from Masontown writes: We organized our Sunday School on Sunday the 19th, and the prospect of doing much good and having a successful school is very encouraging. Our communion will be held on Sunday, May 17th.

LARGE SUNDAY SCHOOL.—A correspondent from the Amish Church in Wayne Co., Ohio, states that they expect to hold their communion on the 17th of May. He says their Sunday School is interesting and near three hundred persons were present on Sunday, May 3d.

FROM MAHONING CO., O.—Communion will be held at Oberholtzer's Church on Whit Sunday, May 24th. We rejoice that the Lord is working with us. Already ten persons have signified their willingness to renounce the world, and be received into the Church through water baptism. We hope there may yet be others who will follow their wise example, and create joy both in heaven and on earth.

FROM LIVINGSTON CO., ILL.—Bro. E. M. Hartman, of Washington, Ill., visited the Church at Cullom, Ill., on Friday, May 1st, and remained over Sunday. He had meeting the same evening, and on Saturday afternoon four persons were received into the Church by baptism. On Sunday the communion was held, and every member present was a participant, and all were present except three who are also fully in peace with the rest. May the Lord ever bless them with this spirit of love and unity.

BRO. TOBIAS K. HERSHEY, who moved this spring from Intercourse to Mechanic's Grove, in Lancaster Co., Pa., writes us: "We are well pleased with our new home; we have a Church right in our neighborhood, and though the membership is not so large as where we formerly lived, we hope it may prosper. We have preaching every four weeks. We have no minister living here, but are visited at each service by the ministers from other Churches."

"A deacon was ordained for the Strasburg Church on the 16th of April. There were nine candidates, and the lot fell on Bro. John Keener. May the Lord bless and strengthen the young brother in the important duties devolving upon him."

CONFERENCES.

CONFERENCE IN OHIO.—The annual conference for the state of Ohio will be held on the third Friday in May at Martin's Meeting-house near Orrville, Wayne Co., Ohio. Ministers, deacons and members from other places are cordially invited to be present on that occasion. The nearest R. R. Station is Orrville on the Pittsburg, Ft. Wayne and Chicago R. R.

THE ANNUAL CONFERENCE for the state of Illinois, will be held in the church near Morrison, on the fourth Friday (May 22d) of May. The nearest station is Morrison, on the Chicago & North Western Railway. All ministers and deacons, brethren and sisters are cordially invited to be present. On Sunday following the Conference, the communion of the Lord's Supper will be observed.

CORRESPONDENCE.

FROM ALLEN CO., OHIO.—On the 25th and 26th of April, I visited the church at Riley Creek, and had a season of rejoicing. On Saturday twelve souls were received into the church by baptism, and on Sunday the communion was observed. Bishop Joseph Bixler of Mahoning Co., Ohio, was present at these meetings. All the brethren and sisters seemed encouraged and filled with praise and gratitude to God that he had given the victory to these souls that they could come out from the world, and unite with them in the service of the Lord.

The church at this place had been for a long time overshadowed with many dark clouds. Many sad tears were shed in hours of grief; but through all these shadows many of the brethren and sisters patiently and with much confidence in God waited to see what the Lord would do for them. In His own time he removed the clouds, and has given them a season of sunshine—a time of rejoicing. I believe that the church at this place has experienced that "all things work together for good to them that love God."

May these dear young souls that have lately accepted Jesus as their Savior be faithful to their profession, and stand firmly for the truth of Him whom they have acknowledged as their Master, and be instruments in His hands in bringing others to Jesus. To the church there I would say: Brethren, in times past I have sympathized with you; now I rejoice with you. C. B. BRENNEMAN.

For the Herald of Truth.

PRE. PETER FRIESEN.

As there appeared in the HERALD of April 15th a brief notice of the death of Pre. Peter Friesen, in Manitoba, I desire to add here a more complete account of his life and labors, and trust it may find a place in the columns of the HERALD OF TRUTH.

Bro. Peter Friesen reached the advanced age of 72 years, 4 months and 1 day. He lived with his first wife 37 years, 3 months and 14 days. There were twelve children from this marriage, eight of whom died before him. There were also from this marriage fifty-three grandchildren, eighteen of whom are dead. There were also three great grandchildren, of whom only one is now living. All his descendants number sixty-eight.

His second marriage continued 15 years, 2 months and 17 days. There were no children by this marriage.

Bro. Friesen was a minister in the Mennonite Church nearly nineteen years. During this time he preached 688 times; spoke 38 betrothal discourses, solemnized 41 marriages, and preached 130 funeral discourses, making a total of 903 public discourses.

Bro. Friesen faithfully filled his ministry, as far as the Lord gave him understanding and power, in accordance with the doctrines and principles of our Mennonite confession of faith. May his memory, as well as his teachings, serve yet many year to the confirmation of our faith in my prayer in meditating on the departure of our beloved brother. All the discourses which Brother Friesen delivered in the public meetings were carefully written out beforehand, and are still to be found among his papers. Many times, perhaps almost on every occasion, he also spoke some as circumstances suggested extemporaneously. There are in his writings many valuable thoughts recorded that would be worth publishing.

Bro. Friesen was also, if I mistake not, for thirty years a school teacher in Russia, during which time he also instructed his pupils in the word of God, and above all in the doctrines of our faith. He had in his possession a small book printed in the Holland language, which is now more than 200 years old, in which are contained some interesting facts relating to the birth of Christ. I have already thought some of translating parts of it for the columns of the HERALD.

For the Herald of Truth.
CHRIST ALL IN ALL.

The Christian, as a pilgrim journeying along the pathway of life, sometimes meets with obstacles on the way which retard the progress of his journey unless he has learned that there is a way to surmount all hindrances and go on his way with a joyful heart through storms of persecution and trials. Those obstacles are not of the same character. To-day we have something to give up, selfishness for instance; tomorrow pride in some form comes that we must crucify; and perhaps the next day we meet a temptation in the form of hatred, or anger, or evil speaking, which the truly guarded Christian cannot and does not possess. "Thanks be to God" who has proposed a city of refuge, a hiding place, which is Jesus, who left His Father's throne, and came down to dwell among those whom He came to save from everlasting punishment. By his suffering and death upon the cross, he satisfied his Father's just claims upon poor, fallen man who was doomed to death. The plan of salvation the scheme of redemption by Christ was the remedy for all who believe in His name.

By a faith which lives in simply trusting in Jesus, we can have all our sins washed away. For he did not only shed his blood for the remission of sins, but he also became our city of refuge, our hiding place from every stormy wind that blows, from every trial, temptation and sorrow. In him we find per-

fect rest. He led the way to the narrow path—the highway of holiness upon which the sinner is lifted when his sins are washed away. As the sinner goes trusting in Jesus through the disappointments that beset him on his way, he learns that Jesus is to him as the shadow of a great rock in a weary land," where the poor way-faring man can rest and enjoy the cool, refreshing shade and the shelter of the rock while the Savior's love beams in upon his soul like the gentle rays of sunshine, and makes his heart rejoice in "Sunshine and Shadow."

Nor is this all we find in Jesus, for he says, "I am the bread of Life." He is also the fountain of "Living Waters," of which we may drink and never more thirst, but be satisfied with a perfect fullness.

Whom have I on earth beside thee!
Whom in heaven but thee!

He paid the debt, he leads us into green pastures, he shelters us from the storm of persecution, he gives us a city of refuge, a hiding place, a perfect rest. HANNAH.

THE WIDOW AND HER SON.

A widow, who, as I have heard, was much loved for her "meek and quiet spirit," left her home in "the parish," early one morning, for the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child. The mountain track she pursued passed along the shore of a beautiful salt-water loch, and through a green valley, watered by a peaceful stream which flows from a neighboring lake. It afterwards winds along the margin of this solitary lake, until, near its farther end, it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges half way up a rugged mountain side, and, entering a dark glen, through which a torrent rushes amidst great masses of granite it conducts the traveler at last, by a zigzag ascent, up to a narrow gorge, which is hemmed in upon every side by giant precipices, with a dark strip of blue sky overhead, all below being dark and gloomy.

From this mountain path the widow's dwelling was ten miles distant. She had undertaken a long journey, but her rent was some weeks over due, and the sub-factor had threatened to dispossess her. The morning on which she left her home gave promise of a peaceful day. Before noon, however, a sudden change took place in the weather. To the northward the sky became black and lowering. Masses of clouds fell down upon the hills. Sudden gusts of wind began to whistle among the rocks, and black squalls to ruffle the surface of the lake. The wind was succeeded by rain, and the rain by sleet, and the sleet by a heavy fall of snow. It was the month of May and

that storm is yet remembered as the great May storm. The wildest day of winter never saw snow flakes falling faster, or whirling with more fury through mountain pass, filling every hollow and whitening every rock.

Little anxiety about the widow was felt by the villagers, as many ways were pointed out by which she might have escaped the fury of the storm. She could have halted at the steading of this farmer, or the shielding of that shepherd, before it had become dangerous to cross the hill. But early in the morning of the succeeding day they were alarmed to hear from a person, who had come from the place to which the widow was traveling, that she had not made her appearance there.

In a short time a dozen men mustered to search for the missing woman. At each house on the track they heard with increasing fear that she had been seen pursuing her journey the day before. The shepherd on the mountain could give no information regarding her. Beyond his hut there was no shelter; nothing but deep snow; and between the range of rocks, at the summit of the path, the drift lay thickest. There the storm must have blown with a fierce and bitter blast. It was by no means an easy task to examine the wreaths which filled up every hollow. At last a cry from one of the searchers attracted the rest, and there, crouched beneath a huge granite boulder, they discovered the dead body of a woman.

She was entombed by the snow. A portion of a tartan cloak which appeared above its surface led to her discovery. But what had become of the child? Nay, what had become of the widow's clothes? for all were gone except the miserable tattered garment which hardly covered her nakedness. That she had been murdered and stripped was the first conjecture suggested by the strange discovery. But being in a country in which one murder only had occurred within the memory of man, the notion was soon dismissed from their thoughts. She had evidently died where she sat, bent almost double; but as yet all was mystery as to her boy and her clothing. Very soon, however, the mystery was cleared up. A shepherd found the child alive in a sheltered nook in the rock, very near the spot where his mother sat cold and stiff in death. He lay in a bed of heather and fern, and around him were swathed all the clothes which his mother had stripped off herself to save her child. The story of her self-sacrificing love was easily read.

The incident has lived fresh in the memory of many in the parish; and the old people who were present in the empty hut of the widow, when her body was laid in it, never forgot the minister's prayers as he stood beside the dead. He was hardly able to speak for tears, as he endeavored to express his sense of that

woman's worth and love, and to pray for her poor orphan.

More than fifty years had passed away, when the eldest son of "the manse," then old and gray-headed went to preach to his Highland congregation in Glasgow, on the Sunday previous to that on which the Lord's Supper was to be dispensed. He found a comparatively small congregation assembled, for snow was falling heavily, and threatened to continue all day. Suddenly he recalled the story of the widow and her son, and this again recalled to his memory the text: "He shall be as the shadow of a great rock in a weary land." He resolved to address his people from these words, although he had carefully prepared a sermon on another subject.

In the course of his remarks he narrated the circumstances of the death of the Highland widow, whom he had himself known in his boyhood. And having done so, he asked: "If that child is now alive, what would you think of his heart, if he did not cherish an affection for his mother's memory? and what would you think of him, if the sight of her clothes, which she had wrapped around him, in order to save his life at the cost of her own, did not touch his heart, and even fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, over the memorials of your Savior's sacrifice of himself, which you are to witness next Sunday you do not feel them glow with deepest love and with adoring gratitude?"

Some time after this a messenger was sent by a dying man to see the minister. This was speedily complied with. The sick man seized him by the hand as he seated himself beside his bed, and, gazing intently in his face, said, "You do not, you can not recognize me. But I know you, and knew your father before you. I have been a wanderer in many lands. I have visited every quarter of the globe, serving my king and country. But while I served my king I forgot my God. Though I have been some years in this city, I never had entered a church. But the other Sunday, as I was walking along the street, I happened to pass your church-door, when a heavy shower of snow came on, and I entered the lobby for shelter,—but—I am ashamed to say—not with the intention of worshipping God or of hearing a sermon. But as I heard the singing of Psalms, I went into a seat near the door; then you preached, and I heard you tell the story of the widow and her son." Here the voice of the old man faltered, his emotion almost choked his utterance; but, recovering himself for a moment, he cried, "I am that son," and burst into a flood of tears. "Yes," he continued, "I am that son! Never, never did I forget my mother's love. Well might you ask, what a heart should mine have been if she had been forgotten

by me! Though I never saw her, dear to me is her memory, and my only desire now is to lay my bones beside hers in the old church-yard among the hills. But, sir, what breaks my heart and covers me with shame, is this—that until now I never saw the love of Christ in giving himself for me—a poor, lost, hell-deserving sinner. I confess it! I confess it!" he cried, looking up to heaven, his eyes streaming with tears. Then pressing the minister's hand close to his breast, he added, "It was God made you tell that story. Praise be to his holy name that my dear mother did not die in vain, and that the prayers which I was told she used to offer for me have been at last answered; for the love of my mother has been blessed by the Holy Spirit, for making me see, as I never saw before, the love of the Savior. I see it, I believe it—I have found deliverance now where I found it in my childhood—in the cleft of the rock—the Rock of Ages!" and, clasping his hands, he repeated, with intense fervor, "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? She may forget; yet will I not forget thee!" He died in peace.—Selected.

THE HARBOR MASTER'S LESSON.

It was a bitter cold night. The ferry-boats, fearing the drift-ice, had ceased running. An occasional tug, white with frozen spray, crossed from one pier to another carrying belated passengers, or bearing messages that would not admit of delay. The wind swept around the deserted store-houses and down the long reaches of wharf, rattling the blocks and whistling through the rigging of the vessels lying in the harbor. The few who were on the wharves transacted their business as rapidly as possible, and hurried away with stinging ears and half-frozen faces. Loafers, "water rats," hawkers and curiosity seekers had long since left the piers. The watchmen trotted their rounds, and settled themselves between times before blazing fires, glad that they had shelter on such a night. Suddenly, above the howl of the wind came a cry, a loud despairing cry from the water. The harbor master, with his small crew, heard the call and listened. Again it came.

"Help! Help!" Running to the side of the pier from whence the call came, the men looked down to the black waters. The thick darkness that had settled like a cloak over the harbor-basin, covered any floating object from view. Peering through it, intently listening, they first heard a faint splashing that was altogether different from the regular hiss and shock of the waves against the piles, and then one of the keen-eyed among them descried

the figure of a man clinging to an ice-coated pile, and faintly calling to them for help. Although near, the wind swooping under the wharf snatched the words from the quivering lips, and confusing them with its own wild shrieks, swept them out to sea.

Bred to constant peril, the gray-haired "master" gave brief, energetic directions for the rescue. Swiftly the men hurried to execute his orders. With the surface of the water full twenty feet below the icy wharf, with the eager waves caused by the wind and the in-coming tide leaping up and covering the massive piles, till the icy columns looked like great columns of alabaster, there was no slight risk in descending to the help of the drowning man. Yet no one hesitated. A ladder brought from a storehouse not far away was lowered to the water's edge. The "master," his gray hair blowing in the wind, had been leaning over the edge of the platform, calling down into the darkness, words of encouragement and hopefulness, and receiving back occasional moans and shivering cries that told of rapidly weakening powers,—of the fast approaching death chill.

"Boys, we must save him," said the old man, the tears raining down his cheeks. "Oh that pitiful, pitiful voice!"

Among the crew was one, a giant in size, a man noted for his muscular strength. Winding his sinewy legs about a granite "stay" he held the ladder in a grip of iron, close to where the periled soul faintly struggled to keep his head above the icy waters. Only a man of marvelous endurance could by any means have kept alive in that freezing element, swift though his rescuers were.

When the ladder was in position, the harbor master, motioning the rest away, threw aside his heavy coat, and bare-headed and bare-handed, in his shirt sleeves, descended into the blackness. Straining every nerve the giant stood holding the ladder, knowing that two lives hung on his endurance. The biting cold numbed his fingers till it seemed as if they grew big and unwilldily, yet still he held on; the ladder rocked to and fro by the exertions of the rescuer, and seemed as if alive and struggling to free itself from his grasp. With a prayer on his lips he clung the more firmly, the blood starting from under the nails of his frost-bitten fingers.

Below, half in the freezing water, half in the cutting air, was the harbor master. He had reached out just in time to grasp the sinking man by the collar and draw him to the ladder. Then came the struggle. Amid the leaping waves that wet him with their stinging spray that stiffened on his clothing till he was clad with a cumbrous armor of ice, he put forth all his energies to raise the now unconscious man and carry him up to safety. A powerful man had the master

been in his youth, and now that occasion demanded, his former strength seemed in a measure to return. Echoing the petition that his helper at the top had uttered, he raised the drooping figure in his arms, and step by step, bore him up to the eager, outstretched hands of the crew.

Around the blazing fire in the watch-room they gathered, trying by every possible means to resuscitate the figure that lay without the least motion on the floor. Forgetful of their own frost-bites, they worked and rubbed to bring back life and warmth. At length they were successful. A faint tremulous sigh announced the return of breath to the body.

"Thank God!" murmured the master.

Before long the rescued man, a thick-set, robust fellow, rapidly recovering, sat up and looked around. At first he seemed confused and said nothing. When he did speak it was to break out into frightful curses at those who had saved him. With returning strength came such torrents of blasphemy that the crew, though accustomed to the roughest language, were fain to cover their ears. At length, seemingly perfectly well, and attired in dry clothing, he started for home accompanied by one of the crew.

"Boss," said one of the men, "if you had known what a vile, drunken scoundrel that fellow was, never even thanking you for risking your life, cursing Walter for holding the ladder, sweating at us all as though we had done him an injury rather than good—if you had known all this would you have saved him?"

"Ingratitude is a mean trait, Jack," replied the old man.

"The meanest," was the emphatic assertion.

"The least that a man can do is to thank one for such a risk as we ran," continued the master.

"Thank one! Thank one! What do thanks amount to? That wretch owes his life to you. Why, had it not been for your risk, your exertions, he would at this minute have been thirty feet under water, a dead man. Talk of thanks! He owes more! Anything that he can do would not pay the debt, let alone a few words of thanks."

"Jack," replied the master, a flush rising to his cheek, still pale with over exertion, "there was One who years ago ascended the cross at Calvary and died for you; have you thanked Him? Are thanks enough to cancel that debt? The life of the soul, infinitely more precious than the life of the body, is made yours by the Savior's death. Your whole life spent as his servant cannot begin to discharge that obligation. All he asks is your heart, and you refuse it. All that He claims is your affection, your service, and you make no response. Is not this ingratitude much greater than that we have just witnessed? You wonder that

I was not angry with this poor drunken wretch. Was the Lord angry with me when for years I went my way refusing his love, crucifying him afresh? O lad, when I reflect on what the Lord has done for us, and how little we appreciate it, my heart bleeds with a sorrow that my tongue cannot express. To-night I have had a lesson; so have you. Let us each take it home to ourselves. Let us awake and give our lives to Him who suffered and died for us."

In the silence that followed, a silence in spite of the noisy wind and the dashing waves, one heart at least ceased its rebellion, crushed its selfish ingratitude, and became reconciled to God.—*The Common People.*

CHRISTIAN PERFECTION.

REV. J. W. HILL.

That perfection required of the believer is a perfection in love, is clear from the following Scripture citations: "Herein is our love made perfect, that we may have boldness in the day of judgment, because as He is so are we in this world." "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." "If we love one another, God dwelleth in us, and his love is perfect in us." To have our love made perfect toward God and man, and to have the love of God perfected in us, is perfect love, in the light of the above Scriptures. When the love of God, which is shed abroad in our hearts by the Holy Ghost, graduates in us, leavening the whole lump, then is love made perfect toward God. Such a state cannot be predicted of a divided heart—a heart in a mixed state—but a state

"Where all the soul's desire
Is fixed on things above;
Where fear and sin and grief expire,
Cast out by perfect love."

The question is often asked, "Is not the love of God perfect in any degree, and hence is he not perfect in love, who has any degree of the love of God dwelling in his heart?" God's love is perfect in any degree; but there is a difference between God's love being perfect abstractly and God's love being perfect in us. Whenever God's love has fulfilled its mission in the heart it has expelled all antagonisms, so that God is loved perfectly in all the harmonies of His will. In such a soul there can be no proneness to wander from the God we love—the bent to sinning being removed. A man loving God thus with all the heart is as good as the law requires, for "Love is the fulfilling of the law," and when the righteousness of the law is fulfilled in us, we must be all that the law demands. Law is the compendium of all that is required in

the law and the prophets. It carries with it cheerful obedience to all the will of God and is the perfective complement of all the graces of the Spirit. "Above all these things put on charity (love) which is the bond of perfectness."

God cannot fill the soul with love until it is emptied of sin. The soul emptied of sin and filled with love is perfect in love. The temple must be cleansed and then furnished. This state does not consist in ecstatic frames. It is not uncommon to hear persons say, "I have been as happy as mortal can be, and measuring salvation by ecstasy, I must have had all that is possible to mortal in the flesh." But these ecstatic frames are not always predicted of complete purity and love. A bottle of water may look pure, but take it by the neck and shake it, and the sediment rises and diffuses itself through all the contents. People may be very ecstatic, yet if a little shaking disclosed the fact that the carnal mind is not destroyed, love is present in the heart, but not without alloy. God wants to "remove those things that are shaken that those things which cannot be shaken may remain." The Eden to which fallen man is restored is an Eden of love.

"When God is mine, and I am His,
Of Paradise possessed,
I taste unutterable bliss
And everlasting rest."

—Selected.

WHAT BRINGS MEN.

There are some who imagine that the way to win men to Christ and Christianity is, to make the road broad, the cross light, the path pleasant, and religion respectable, and they think that under such circumstances people will certainly be induced to embrace the gospel. To their surprise the plan does not work at all; and it is a surprise to any intelligent Christian that any one ever supposed it would work.

The men who start out with such theories as these have utterly missed the path of success. No one is attracted by these easy-going, full-fed, well-to-do gentlemen, who play at Christianity and work at worldliness. Nobody goes hunting up the sepulchre of Demas, or Baalam, or the rich man who was clothed in purple and fine linen, and fared sumptuously every day. No one weeps over the tomb of Alexander or Caesar or Charlemagne. These are not the men who inspire us and attract us. The men in whom we feel an interest are the men who wandered in sheepskins and goatskins, being destitute, afflicted, tormented; the men who bore crosses, suffered afflictions, endured reproaches, and shed their blood for the sake of truth and right.

Even the natural heart is inspired by heroism and self-sacrifice, and is ambitious to cope with dangers, struggle with

difficulties, and triumph over foes. There are men who are ready to face death, and lead a forlorn hope, and who hate cowardice and ease. The banner which wakes the applause of the admiring multitudes, is not the silken ensign which has never been defaced, but it is the grimy, tattered, bullet-riddled flag which has waved amid the smoke of battle and the scream of shot and shell; which has been followed by the living to victory, and has been gazed on by the dying with smiles of patriotic triumph.

We greatly err when we suppose that we gain anything by making easy the way of life. Men long to contend with difficulties, struggle with dangers, war a good warfare, and wear at last the glorious crown.

Let us preach the gospel of a Christ who was crucified, let us glory only in his cross, let us follow the steps of Him who was made perfect through sufferings, and go forward till we too shall overcome by the blood of the Lamb, and by the word of our own testimony.—*The Armory.*

HE BELONGS TO JESUS.

Anna Shipton mentions a case, related to her by a friend, who met a young man coming out of the surgery of a Medical Mission, who was evidently far gone in consumption, and who was fully conscious of his condition. In a conversation which followed, after expressing the hope he felt of eternal rest when this life was ended, he gave the following relation:

"This morning when I was coming here, my landlady saw me in the passage, and said, 'Mr. Weeks, you look very ill.' I answered, 'Yes, I feel very ill.' She put her head behind the door, which she held in her hand, and, after whispering to some one within, she remarked, 'We should like you to get another lodging.' I well knew what that meant; so I returned to my room, and threw myself on my knees before the Lord, telling Him I had no friends, no money, and no home; and begged Him to provide some place for me, and tell me where to go."

"Well, what do you think of doing?" "The Lord has not told me yet; it was only this morning that I asked Him," he replied with great simplicity.

"I gave him my address, and told him to let me hear from him as soon as he moved."

"At the end of the week I received a letter saying he was much worse in health, and would like to see me at No. — street. I went and found my friend in a cheerful parlor, nicely carpeted, a round table in the center covered with books, and the window gay with geraniums, fuchsias, and other flowers bright in the morning sunshine.

"In a corner, with linen clean and white, was the bed in which lay Weeks, propped up with pillows. A little table stood by his side, with a flower freshly gathered, and a tumbler of toast and water. I mention these marks of attention as evidence of the interest and kindness of those who had undertaken to care for him. His face brightened up as he welcomed me, but the pallor of death was unmistakable."

"Well, Weeks, I think you have got into very comfortable quarters. How did you find them out?" "I did not find them out," he answered with a smile. "Why, did you not know these people?" "No." "How, then, did you come here?" "I got a message to come here and I should find a lodging, and I came. Oh, they are so kind and good! And I am happy, far more so than I can tell you." Then clasping his emaciated hands, and looking up, he said, "But what must it be to be there! Bless the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

"Before taking my leave, I expressed a wish to see the friends whom God had given him. 'You will find them in the back,' he said; 'they have given me their parlor, and are living in their kitchen.'"

"I found an elderly woman and her daughter, who was married, but the husband was away. I asked them how they knew the poor fellow in the parlor. 'We did not know him,' they said, 'but we heard that a Christian was being turned out of his lodging because he was dying. We inquired about him, found him out, and tried to get him a lodging; but no one would take him in when they heard he could not live long, and of course we were obliged to tell them that, you know. So at last we said, 'He belongs to Jesus, so we'll just take him in ourselves and care for him.'"—*Friends' Review.*

REALITIES OF HEAVEN.

"Let the realities of a coming home be more and more familiar to us." God has not seen fit to reveal to us many particulars of the future life. He has made known what is necessary in order to prepare for heaven, but nothing merely adapted to gratify curiosity. There are certain realities revealed on which it is profitable for us to meditate.

It is certain that there is such a place as heaven. The risen body of the Savior was received up into heaven. Christ's redeemed ones are there. "Father, I will that those whom thou hast given me be with me where I am." As the Father heareth him always, we shall be with Jesus. The redeemed

will form a society in heaven. This follows from the social nature of man, and is intimated by the figurative language used in reference to heaven. "In my Father's house are many mansions. I go to prepare a place for you." As memory will not be blotted out, redeemed friends will recognize one another, and renew their intercourse purified from all imperfections. As Moses and Elias, whose lives on earth were separated by many years, conversed together on the mount, so saints of different ages will doubtless converse in heaven. The work of doing God's will, begun on earth, will doubtless be continued in heaven. To glorify God will be the work of all. The particular services which will be required are not revealed.

We know but little of what God has prepared for those who love him, but we know enough to stimulate us to the most earnest efforts to prepare for the life that is to come. That preparation is found in holiness of heart.—*Selected.*

THE REFINING FIRE.

"I was in great perplexity and trouble for many days, yet I gave up myself to the Lord still. . . . After this a pure fire appeared in me; then I saw how I sat as a refiner's fire, and as the fuller's soap. Then the spiritual discerning came into me; by which I discerned my own thoughts, groans and sighs, and what it was that veiled me, and what it was that opened me. That which could not abide in the patience, nor endure the fire, in the light I found to be the groans of the flesh, that could not give up to the will of God; which had so veiled me that I could not be patient in all trials, troubles, anguish and perplexities; and could not give up self to die by the cross, the power of God, that the living and quickened might follow Him, and that that which would cloud and veil from the presence of Christ—that that which the sword of the Spirit cuts down, and which must die—might not be kept alive."

BECOMING EVEN.—Do not try to improve by argument the person who will not or can not reason; for this would be attempting an impossibility. Nor take offense when you are unreasonably assailed, for you have no redress unless you lower yourself to the level of your assailant.—*J. R. Hoffer.*

DESPAIR.—A person can only despair when he is not willing to do or be what he can, and wants to do or be what he can not. To despair is therefore unwise and unjust.—*J. R. Hoffer.*

PITY THE FALLEN.

BY REV. JOEL SWARTZ, D. D.

O Pity the fallen; 'tis easy to blame
The hardened in sin, the sunken in shame;
'Tis easy to urge the Mosaic command,
But not to stoop down and write on the sand.

We mark at a glance the deep crimson stain,
But not the heartache, the anguish and pain;
The ruin we see, the pit and the woe,
But the steps that lead downward we never may know.

No beggar in rags and starving for bread,
No widows and orphans bewailing the dead,
In the midst of their grief, for sympathy call
Like the mirth of the gay, in the depth of their fall.

The outward attire, the gaudy display,
But poorly conceal the inward decay;
The laugh and the song, the dance and the bowl
Are sought to allay the remorse of the soul.

O let us remember; the lost and defiled,
Once in the sweet bloom of innocence smiled;
Securely reposed in a mother's embrace,
And looked back the love that beamed in her face.

Perhaps a sweet face and a beautiful form;
A nature too trusting and generously warm,
Invited the tempter, whose flat'ries beguiled
A heart as sincere, and as pure as a child.

There is a flower so pure that a touch or a breath
Will taint its fair beauty with foulness of death;
Despoiled and defiled, it only seems meet,
To be plucked from the vase and hurled in the street.

A flower thus pure once opened its bloom
In the warmth and the brightness of yonder sad home;
A tempest breathed on it the taint of its breath—
He touched, and left on it the foulness of death.

The vulgar to-day who wander the street
Tread on its soiled beauty with merciless feet;
So vile and so foul has its sweetness now grown,
That the virtuous pass by and leave it alone.

O pity the fallen in the depth of their sin
For what they once were, and what might have been.

Though scarlet the sin and crimson the stain,
For what, through the Blood, they may be again;

And say, ere you hurl the murderous stone,
Is the fallen a sinner who has fallen alone?
If tempted and fallen, the sentence were just
Which first dooms the tempter to sink to the dust.

Or if on his forehead you register no brand,
But smile in his face and give him your hand;
Then should his poor victim your mercy im-
plore,
O steel not your heart and close not your door!

But, rather, remember the accents which fell
At the Pharisee's feast; on the curb of the well;
In the courts of the temple; on Magdalen's ears;
Who bathed the Lord's feet with penitent tears.

Miscellany.

THE FARGO (Dakota) *Argus* says: "The Territory of Dakota pays more revenue to the Post Office Department than any one of 32 States of the Union and has a population as large as Nebraska, or Connecticut and nearly twice as large as Vermont and Florida. It boasts 2,500 miles of railway, 2,000 school-houses and 275 newspapers, or more periodicals than any New England State except Massachusetts.

MATRIMONY.—A great portion of the wretchedness which has so embittered married life, I am persuaded, has originated in the negligence of trifles. Conjugal happiness is a thing of too fine a texture to be handled roughly. It is a sensitive plant which will not bear even the touch of unkindness. A delicate flower which indifference will chill, and suspicion blast. It must be watered with the showers of true affection, expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured it will bloom with fragrance in every season of life, and sweeten even the loneliness of declining years.

DON'T WEAR THEM.—One of the most cruel and ungodly fashions of the present day is the fashion of trimming bonnets with birds.

The *Pittsburg Advocate* says: "The Goddess of fashion is a powerful and heartless tyrant. She respects no sex, age, or condition; and, like death, she has all seasons of her own. She makes miserable the condition of many, many poor mortals. She maims and murders human beings. We need not, therefore, be surprised to hear that she slaughters harmless birds by the thousands to satisfy her whims. Tender-hearted women, who would grow faint at the sight of blood, give such orders to the milliners as lead to the destruction of multitudes of the innocent songsters of the groves. We see it stated that an enterprising woman of New York has contracted with a Paris millinery establishment to furnish *forty thousand* or more *skins of birds* this summer. The result of this demand is, that in some places nearly all the birds have been destroyed. Some of the islands off the Atlantic coast are almost birdless. And the craze is on the increase. What a shame to a civilized people! But Queen Fashion makes her demands, and she must be obeyed."

The absence of birds results in an increase of insects, the destruction of crops, and perhaps starvation and distress. The whole proceeding is a curse, and every woman who wears a wing of a bird on a bonnet is a partaker of the cruelty and crime and guilt.—*The Safe-guard.*

THE SKATING RINK CRAZE.—Prof. Horne of eastern Pennsylvania said in the April number of his "Educator":

"We are but voicing the sentiment of well nigh every teacher in the land, when we say that the skating rink is a nuisance. Institutes, schools, churches, lectures, all public gatherings suffer in consequence of the skating rink. We found the country institutes at Lock Haven, Bellefonte, Butler and other towns, last winter injured by the rinks in their vicinity. Teachers complain that their schools and their pupils feel the bad effects of the rink. Preachers and Sunday School teachers find their flocks demoralized by them. Lessons are but imperfectly prepared, because the attention of many a pupil is absorbed by the rink. Fathers and mothers who should be at home in the evening, with their children, are found at the rink, and neglect their families. The money that ought to go to paying debts and buying bread for the family is carried to the rink in many cases. The proprietors of the rinks are mostly yankees who fill their pockets with our money and then laugh at our gullibility. Improper characters are allowed at the rink and permitted to associate with persons of respectable character. These and a hundred other evils, to say nothing of the waste of precious time, are the objections to the better thinking class of the population to the rinks everywhere. The moral sentiment of every community should rise against this nuisance, and condemn and exterminate them."

Died.

YODER.—On the 4th of May, in Elkhart County, Indiana, Sister Barbara, wife of Bro. Jacob Yoder, aged 48 years, 7 months and 27 days. Sister Yoder has endured many afflictions during the past years, and eight weeks before her death she was taken with a severe attack of heart disease and dropsy, in consequence of which her breathing became very difficult, and she suffered intensely, but bore all with patience and with meekness, and with entire resignation to the will of God. She said during the early part of her sickness that she would not get well, and looked forward to the time of her redemption, desiring to depart and be with Christ. At one time she remarked that she saw a beautiful white coffin at the window of her chamber, and again her enraptured vision revealed to her the beautiful angels appearing as if to bear the weary spirit to the brighter realms above. She desired to go home and wanted all the family to accompany her. Her trust was in Jesus; and she was entirely resigned to the will of God, and in her death she leaves the evidence of the faithfulness of God's promises and the worth of religion. She leaves a sorrowing husband and children to mourn the loss of a faithful companion and a loving mother. She was buried on the 6th at Yellow Creek. Services by Noah Metzger, J. S. Coffman and J. F. Funk, from 2 Cor. 1:3, 4 and Ps. 73:24, 26. The funeral was largely attended.

"O dearest partner of my life,
Let not my death distress you;
'Tis God that takes me from this strife,
And in the grave does hide me;
From every pain and sorrow free,
No want my soul shall ever see
While Jesus is my comfort."
"My dearest children whom I love,
The Savior will be with you;
He calls me to my home above,
That he may guide and keep you.
O then take Jesus and his word,
As rule of life from heaven heard,
And God will ever bless you."

ARTHAND.—On the 23d of March, in Taylor County, Iowa, of kidney disease, Samuel Arthand, aged 59 years, 7 months and 13 days. He was sick for several weeks, and according to his request was taken to the home of his parents for burial, where his remains were deposited in the burying-ground at Eicher's Meeting-house. Services by Benjamin Eicher, from Heb. 4:9-11.

CONRAD.—On the 1st of April, in Wayne Twp., Henry County, Iowa, of diphtheria, Elias, son of Jacob and Marie Conrad, aged 3 years, 5 months and 8 days. He was buried on the 2d, at the Amish Mennonite burying-ground. Services by S. Miller and S. Gerig, from Job 14:10 and Luke 18:16, 17.

SANSMAN.—On the 24th of March, in Juniata County, Pa., of consumption, Henry Sansman, aged 74 years, 2 months and 24 days. Buried at Lost Creek Meeting-house, where many friends assembled to pay the last tribute of respect to the departed brother. He was a consistent member of the Mennonite Church. He was beloved by all. Services by William Graybill. Text, Isaiah 60:20.

YODER.—On the 28th of March in McLean Co., Illinois, of consumption, Uree Yoder, (maiden name Lantz) aged 30 years, and 6 months. Her husband, Samuel E. Yoder, left on the 28th of February, to go to Nebraska, to which place his wife intended to follow him four weeks later. But the Lord ordered it otherwise. She leaves a deeply sorrowing husband and three small children. She was buried on the 31st, followed by a large concourse of friends and relatives. She was a faithful member of the church. Services by Jacob Zehr, and Joseph Stucky, from Rev. 20:6.

BRUBAKER.—On the 8th of April, near Rawlinsville, of dropsy, Esther Brubaker, aged 76 years, 4 months and 6 days. She was buried on the 11th at New Providence Mennonite Church, of which she was a member for many years. She bore her affliction with great patience, and longed to go to rest. Funeral services by Amos Herr. Text, Heb. 4:9.

Grandma, we on earth do miss thee,
We thy loss most deeply feel;
It is God who hath bereft us,
He can soothe our sorrows heal.

OVERMAYER.—On the 9th of April, in Kent Co., Mich., of consumption, Leah Overholt, aged 28 years and 5 months. Funeral services were held by C. C. Heery. Text, Hebrews 4:9-11. Sister Leah was afflicted nearly fourteen months, but she bore her sufferings with Christian patience; her trust was in God, and she repeatedly expressed a desire to depart and be with Christ.

Her toils are past, her work is done
And she is fully blest;
She has fought the fight, the victory won,
And entered into rest.

BALL.—On the 21st of April, in New York, Elizabeth Kulp, wife of Charles Ball, aged 87 years and 3 months. She was brought to the house of her father, Isaac Kulp, in Hatfield, Montgomery Co., Pa., and buried on the 24th,

at Line Lexington Meeting-house. Services by S. Godshall in the English language.

KRATZ.—On the 17th of April, in Bucks Co., Pa., Dorothy Meyers, widow of the late John Kratz, aged 81 years, 4 months and 19 days. Her husband died in 1865. She was the mother of nine children, eight of whom are still living. Peace to her ashes.

MEYERS.—On the 22d of April, in Bedminster Twp., Bucks Co., Pa., Mary, wife of Joseph F. Meyers, aged 59 years, 6 months and 10 days. She was a consistent member of the Mennonite Church, and a faithful mother. She leaves a husband and four children to mourn their loss. Many friends attended the funeral.

SHADDINGER.—On the 25th of April, in Lehigh, Buckingham Twp., Bucks Co., Pa., Theodore, son of Jacob Shaddinger, aged 11 years, 5 months and 18 days. Funeral on the 29th at Deep Run Mennonite Meeting-house.

KENT.—On the 23d of April, in Shippensburg, Cumberland Co., Pa., of dropsy, Sister Elizabeth Kent, formerly of Frederic Co., Va., aged 75 years, 1 month and 17 days. She moved to this country four years ago, and lived at the time of her death with her son-in-law, Edward Walden. She was buried at the Row Church, four miles south of Shippensburg. She leaves two children and grand children to mourn her departure. Services by F. Wedel and P. H. Parret from Rev. 14:18.

BUZZARD.—On the 25th of April, in Harrison Twp., Elkhart Co., Ind., of a lingering illness, Elizabeth, daughter of John Buzzard, aged 33 years, 11 months and 22 days. She was buried on the 27th, at Yellow Creek Mennonite Meeting-house, where appropriate services were held from Job 14:10 and 2 Cor. 5:1. She was a faithful member of the Mennonite Church and a devoted Christian. She bore her sufferings with meekness and resignation to God, having a desire to depart and be with Christ. She leaves an aged father, a brother and sisters to mourn her departure. May God bless the aged father and all the bereaved friends, and may we all labor for the inheritance of the saints above. The funeral was very largely attended.

MEYERS.—On the 26th of April, in Bedminster Twp., Bucks Co., Pa., of the infirmities of old age, Bro. Jonas Meyers, aged 83 years, 2 months and 11 days. He had been gradually failing during the winter and several months ago he had a fall, since which time he was confined to his bed. He partook of the sacrament of the Lord's Supper several weeks before his death. He seemed to be reconciled to his heavenly Father's will, and we hope he has passed from a world of care and suffering to the rest of the people of God. He was buried at Deep Run. Services by Samuel Gross and Isaac Meyers.

BECHTEL.—On the 28d of April, in Franconia Twp., Montgomery Co., Pa., Elizabeth, wife of Eli Bechtel and daughter of Pro. Jacob Landis, aged 43 years, 9 months and 8 days. She was buried at Franconia on the 26th. Services by Josiah Clemmer and M. Moyer.

ALDERFER.—On the 18th of April, in Lower Salford, Montgomery Co., Pa., of fever, Lydia, wife of Daniel Alderfer, aged 73 years, 1 month and 27 days. On the 21st of April, at the same place, of the same disease, Daniel Alderfer, aged 83 years, 5 months and 6 days. Both were buried in one grave in the Salford Mennonite grave yard.—*Patriot and Reformer.*

MAACK.—On the 22d of April, in Douglas Twp., Montgomery Co., Pa., of confinement, Elizabeth, wife of Henry Maack, and daughter of Pro. John B. Bechtel, aged 33 years, 2

months and 14 days. She was buried at the Herford Mennonite Meeting-house. Services by Josiah Clemmer, Isaac Richert and J. B. Mensch.

KRATZ.—On the 24th of April, in Perkiomen Twp., Montgomery Co., Pa., Abraham F. son of Daniel Kratz, aged 20 years and 24 days. He was buried on the 28th at the Upper Skippenack Mennonite Meeting-house. The death of this young man was a very sad one. May God comfort the hearts of the deeply afflicted parents and friends.

COOPER.—On the 22d of April, near Middleton, Henry Co., Indiana, Luther Augustus, son of John and Rebecca Cooper, aged 10 years, 8 months and 13 days. His sufferings were great. He was willing to die, and said he wanted to go and live with his Savior and his little brother Curtis. He bade all good-bye two weeks before his death, and from that time was not able to speak a word. "Suffer the little children to come unto me." Services by Preacher Wagner.

FUNK.—On the 2d of May, in Seneca Co., Ohio, of endocarditis pericarditis, John Ira, son of C. H. and Belle Funk, aged 6 years, 8 months and 16 days. He possessed his mind to the last and said he was going to Jesus. The evening before he died he said he would be dead before morning. He selected the hymn to be sung at his funeral: "If I must die, oh, let me die
With hope in Jesus blood."

Letters Received.

WITHOUT MONEY.

John Godshalk, Jacob R. Horning, John Shenk.

WITH MONEY.

A—O Hubert Albright, J. Amstutz, John Amstutz.
B—Abraham Besser, David Scholter, Jos. B. Bare, John B. Bixler, Susan Boyer, F. A. Blough, Emma Blough, Christian Blough, Levi A. Blough, Abraham Blough, Charles Bryan, Frank P. Butler, Wm. Bixler, E. Binkley, C. Binkley, J. M. Breneman.
C—John B. Culp, Isaac O. Crouthamel, Mrs. Jane Carr, John B. Christopher.
D—John D. Desweiler.
E—Martha Eash, Isaac Enns.
F—John Fast, Benj. Fink, Peter H. Friesen, Samuel Foust.
G—Isaac H. Gerber, Susanna Good, John J. Gingerich, Christ Graber, Christ Garber, Jacob Garber, Caroline Gnauy, John Gnauy, Frank J. Gregory, Heinrich Gorz, David Godshalk.
H—J. A. Hoover, Christ Henning, Ferdinand Heir, C. W. Haynes, John Hess, Hawks Bros. & Groff, P. F. Hersherberger, J. D. Hersherberger, John Haber, C. W. Haynes, E. B. Herr, Jacob R. Horning, Samuel Hartzler, Daniel Hough.
J—Mary Johns.
K—S. S. Kravbill, Henry M. Kauffman, Enos Kauffman, H. H. Kinsinger, Levi J. Kaufman, Newman F. Kurtz, Barbara Kinsinger, Peter Klassen.
L—Joseph Litwiler, D. N. Lehman, Tobias Lehman, Peter Lehman, Levi Leatherman.
M—Anna B. Meyers, C. F. Martin, Adam Martin, Annie W. Meckley, E. M. Miller, Anna H. Musser, Samuel Martin, A. Metzler, Henry Miller, John A. Miller.
N—John Nussbaum, Martin Nebel, Ahm K. Newcomer.
O—Hannah Overholt.
P—Andrew F. Plattner, E. Penner, Ellen Plank.
R—Daniel Rader, Joseph Rader, Jacob Rader, Henry Rupp, Jacob Riffe, H. D. Rohrer, Aaron E. Reist, Jos. W. Ropp.
S—Jacob D. Schrock, Mrs. Emma P. Swarr, Barbara Souler, N. H. Stuckey, Joseph Schrage, Jacob S. Saylor, Joseph Saylor, J. J. Saylor, S. E. Smith, Samuel Shantz, Joseph Shank, Ahm H. Stanger, Jacob Somers, Christian Spitzer, Mrs. Ella Scott, Levi Strier, Elizabeth Spitzer, Elizabeth Stalter.
T—Sally W. Thomas, D. J. Thomas, Benj. Troyer, Benjamin Teske, Wm. Tyson.
W—H. Wiebe, Jonas Weaver, John Warkentin, Christian Weeger, Jacob J. Wiles, Fannie Woods, J. J. Weaver, J. J. Wayne.
Y—John K. Yoder, J. D. Yoder, John K. Yoder.
Z—Christ R. Zimmerman.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 11th, 1884 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST.	
No. 21, Night Express.....	1.35 A.M.
No. 9, Pacific Express.....	3.50 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.50 "
No. 73.....	4.15 "
No. 51, Freight.....	2.50 P.M.
No. 23, Special Michigan Express.....	12.85 "
No. 3, Special Chicago Express.....	3.50 "

GOING EAST—MAIN LINE, leaves.	
No. 12, Night Express.....	2.35 A.M.
Grand Rapids Express.....	4.80 "
No. 86 Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P.M.
No. 24, Accommodation.....	7.30 "

GOING EAST—AIR LINE, leaves.	
No. 2, Special New York Express.....	12.45 P.M.
No. 8, Atlantic Express.....	9.25 "
No. 4, Limited Express.....	6.35 "
No. 64 to Kendallville leaves.....	6.00 "
No. 82 Way Freight.....	7.35 A.M.
Train G leaves Elkhart for Goshen.....	7.10 "
" F ar. Elkhart from ".....	11.20 A.M.
" E lv. Elkhart for ".....	3.50 P.M.
" H " Goshen for Elkhart.....	6.00 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.05 P.M.
" " ".....	8.40 "
No. 25, Michigan Accommodation.....	3.45 "

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after May 11th, 1884, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH.	
No. 4, Cincinnati & Indianapolis Ex. 7	27 A.M.
No. 2, Ind. & St. Louis Express	4 00 P.M.
No. 10, Way Freight,	9 30 A.M.

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express	10 47 A.M.
No. 8, Michigan Express	5 43 P.M.
No. 9, Way Freight arrive,	6 25 A.M.

Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.

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At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at Wabash with W. St. L. & P. R. R. at Mari. a with C. St. L. & P. R. R., at Anderson Junction with C. C. & I. R. W. for all points East, West and South.

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Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 11.

ELKHART, IND., JUNE 1, 1885.

Whole No. 299.

FAITH AND REASON.

BY FRANCES RIDLEY HAVERGAL.

Reason unstrings the harp to see
Wherein the music dwells;
Faith pours a hallelujah song.
And heavenly rapture swells.
While Reason strives to count the drops
That lave our narrow strand,
Faith launches o'er the mighty deep
To seek a better land.

One is the foot that slowly treads
Where darkling mists enshroud;
The other is the wing that cleaves
Each heaven-obscuring cloud
Reason, the eye which sees but that
On which its glance is cast;
Faith is the thought that blends in one
The Future and the Past.

In hours of darkness Reason waits,
Like those in days of yore,
Who rose not from their night-bound place
On dark Egyptian shore.
But Faith more firmly clasps the hand
That led her all the day,
And when the wished-for morning dawns,
Is farther on her way.

By Reason's alchemy in vain
Is golden treasure planned;
Faith meekly takes a priceless crown
Won by no mortal hand.
While Reason is the laboring oar,
That smites the wrathful seas,
Faith is the snowy sail spread out
To catch the freshening breeze.

Reason, the telescope that scans
A universe of light;
But Faith, the angel who may dwell
Among those regions bright.
Reason, a lonely towering elm,
May fall before the blast;
Faith, like the ivy on the rock,
Is safe in clinging fast.

While Reason, like a Levite, waits
Where priest and people meet,
Faith, by "a new and living way,"
Hath gained the mercy-seat.
While Reason but returns to tell
That this is not our rest.

Faith, like a weary dove, hath sought
A gracious Savior's breast.

—Selected.

HOPE UNTO THE END.

For the Herald of Truth.

Heb. 6:11.

True hope necessarily includes a desire for some future good, with a belief that it may be obtained if certain conditions are complied with and the necessary means used. Without these prerequisites it would be folly for a man to say he hopes to obtain a certain object which he did not at all desire nor believe* that it could be obtained by any means; it would be utterly impossible for him thus to hope for it. For instance, it would be unreasonable for a man to say he hopes to reap a good crop next harvest without first plowing his ground and putting it in proper order and sowing his seed. But if he would go to work with a full determination to do his part, then he might "plow (and sow) in hope," that by the blessing of God he might obtain a crop. He might then "be ready to give a reason of the hope in him." 1 Peter 3:15. But if he would act like the sluggard who will not plow by reason of the cold, then he might beg in harvest and have nothing. Prov. 20:4.

Although the hope of the Christian is not positive certainty of future glory, yet it is a source of great comfort and consolation on his journey in his trials and temptations. And were it not for sweet hope, he would often have to sink in despair. True hope looks beyond this vale of sorrow where there is sweet rest, glory and happiness forever.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. The meaning of the apostle evidently is that our hope in Christ reaches beyond this life, into the glory world. "We hope for that we see not." Rom. 8:25. "The hope of the righteous shall be gladness." Prov. 10:28. But the disobedient and unconverted have no true hope. Paul tells the Ephesians that they were "in time past" "without Christ," "having no hope and without God in the world." Chap. 2:11, 12. And to the Thessalonians he says, that they should not sorrow, "even as others which have no hope." 1 Thess. 4:13.

* Faith is the substance of things hoped for. Heb. 11:1.

There is also a false or deceitful hope. "The hypocrites' hope shall perish." Job 8:13. Well may Job ask, "What is the hope of the hypocrite, though he hath gained (wealth and applause) when God taketh away his soul?" 27:8. Surely his hope will deceive him." "The hope of the wicked shall be as the giving up of the Ghost." 11:20. "The hope of unjust men perisheth." Prov. 11:7.

My dear readers, beware lest any of you be deceived by a false hope. Peter tells us to "be ready always to give an answer to every man that asketh us a reason of the hope that is in us." 1 Peter 3:15. Now, what would you give as a reason of your hope of obtaining future glory, and what is it based upon? Pause and consider well, as it is a matter of great importance which concerns your eternal welfare.

Here I will ask you "some questions. 1. Do you sincerely desire a home in heaven? 2. Do you believe it may be obtained by complying with the conditions laid down in the gospel of Christ, and by making use of the means of his grace? 3. Have you sincerely repented of your sins and put your whole trust in Jesus? 4. Have you experienced a true change of life? 5. Have you taken the yoke of Christ upon you willingly? 6. Are you walking in his steps in true love and newness of life? 7. And is it now your greatest delight to be engaged in his service? If so, then you can have a true hope that heaven will be your eternal reward, and also be ready to give a reason of your hope, and be able to say with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, * * * to an inheritance incorruptible and undefiled and that fadeeth not away, reserved in heaven for you." 1 Peter 1:3, 4. And also with Paul, "Hope maketh not ashamed, (and gives his reason) because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. Then only, when we are begotten, or born again can we have a living hope of future happiness. The hope of such new-born babes, who are born of the Spirit, maketh not ashamed, when they are tested by trials and afflictions because the love of God is

SO TIRED!

So tired, so tired of the world,
Sick of its babel and noise;
Its mirth dies in madness,
Its songs end in sadness,
And false are its friendships and joys.

So tired, so weary of sin,
Galled by its bondage and chain;
With conscience tormenting,
Forever repenting,
Yet sinning again and again.

So tired, so tired of myself,
Longing for rest and release;
Lord Jesus, receive me!
I truly believe Thee,
That Thou canst give pardon and peace.

So tired—so tired of this strife,
Struggling 'twixt doubt and belief;
Too near for endurance,
Too far for assurance,
Come nearer, Lord, give me relief!

Christ is close to thee, weary one,
Dearly He thought thee,
Long hath He sought thee,—
Decide, ere the day is done!

—The Christian.

EVANGELA.

For the Herald of Truth,
MORE LIGHT.

There is a desire for more light on the article, "When does the Christian enter Canaan?" HERALD OF TRUTH, April 15th, 1885.

Dear friend and brother, David Burkholder, not desiring to criticise your views as given in the above named article, yet there are other passages of the holy Scriptures connected with the query of this article which seem to be given as types of spiritual significance, not so clear to me as I could wish them to be.

If Israel under Pharaoh typifies the sinner in his unconverted state, and the passage through the Red Sea represents christian baptism and initiation into the visible church, where does the baptism of John come in? This baptism we profess and believe to be yet in its full virtue, and to precede the christian or apostolic baptism and initiation into the visible church. We read, "For John truly baptized with water unto repentance," but the christian or apostolic baptism was commanded to be administered in the name of the Father, and of the Son, and of the Holy Ghost, and was according to the words of Peter, for the remission of sins. If crossing the Jordan and entering Canaan represents death and entering into everlasting rest in heaven, then what is represented by the dreadful conflicts and bloody wars which the Israelites had in the land of Canaan before they came to their rest? They also had to adhere strictly to the covenant given them, otherwise they were threatened to be dispossessed of their inheritance

and be taken captive by their enemies; such even befell them. If the Israelites in the wilderness represent all professors in the visible church, and Jordan divides them from the church triumphant, and if entering Canaan has reference in full to heaven, what do we understand of the tribes of Reuben and of Gad and the half tribe of Manasseh which desired to be given their possessions on this or the east side of Jordan? Although they were allowed to have their possession this side of the Jordan. Yet they left their little ones, their wives, and their cattle in the cities on this side, crossed the Jordan, passed over before Israel armed, and helped their brethren to exterminate those nations who dwelled in the land of Canaan; and after their brethren were brought to rest, and into possession of their inheritance, then they returned to their families and dwelled on this side of the Jordan. How shall I understand this? If crossing the Jordan, and entering Canaan represent death and entering heaven, then what do I understand by those who came back and dwelled on this side of Jordan?

Although Israel in the wilderness served God in the tabernacle, where or in what did Israel serve God in Canaan for the first four hundred and forty years previous to the building of the temple? Israel did not find a costly permanent temple in the land of Canaan; they had to build it. The same also was subject to ruin and destruction.

All the above is connected with the journey of the Israelites from Egypt through the wilderness to the land of Canaan, entering it and dwelling there. I have long desired to have a clearer insight of these mysterious, long-past events. Will Bro. Burkholder or some one else have the kindness to give us his views on the above in the HERALD OF TRUTH to agree with his views already given in the April 15th number?

Lancaster, Pa. JOHN SHENK.

For the Herald of Truth.

A TRUE CHRISTIAN CAN EVER BE JOYFUL.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat. The flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

A true Christian is possessed with a divine power or grace which enables him to rise to a life far superior to that which the worldling enjoys. His greatest happiness is such that cannot be marred by every blasted hope or rude disappointment of this life, for it consists in God, in Christ, in heaven.

It is, however, true that the Christian enjoys and receives with thanksgiving the blessings and comforts of this life; but they are not his chief joy. His affections are not on earthly things. Should it then prove to be his lot to meet with trials and conflicts that would present to him even such a gloomy winter scene as the Prophet describes in the above words, wherein all would look dreary and desolate around him, then in all his sorrows, afflictions, or disappointments, whatever they might be, he could in the best words of the Prophet say, yet I will rejoice in the Lord, I will joy in the God of my salvation."

Oh, glorious triumph! exhaustless happiness! to all such that have risen to this standard—to all such that know the love of Christ. It is by knowing this love, by having our life hid with Christ in God, that we are enabled to rejoice in Him in all seasons. For we are more than conquerors through Him who loved us.

We joy in God because he is our Father who has given us the Spirit of adoption whereby we cry, Abba, Father! Oh, blessed state for all such who can in deed and in truth acknowledge Him as such! He can, and will care for his own children even far better than we can care for ourselves, though we cannot always understand his ways, for they are much higher than our ways. But we trust Him. We know he doeth all things well. We know he loved us, and loves us still, and afflicts not willingly. We can, even with the grace that he gives us, in the midst of the deepest distress resign ourselves to His adorable will and say with God's servant Job, "Though thou slay me, yet will I trust in Thee."

Dear consecrated Christian, is not such your experience? We joy in God because he hath given us everlasting consolation and good hope through Jesus Christ, and will with him also freely give us all things. The Psalmist says, "There is no want to them that fear him." All the promises in God's holy Book are ours and are precious indeed. They tell us of the joys awaiting us—of the crown laid up for us. Yea, they even tell us that we shall reign with Christ, if so be that we suffer. Exulting thoughts! for us unworthy, but blood bought souls. And they also provide for us unseen but sweet pastures and living waters in the desert of life, enabling us to use these triumphant words, "Yet will I rejoice in the Lord."

We also joy in God, knowing that we are safe, whether we live or die, and we have nothing to fear though the earth be removed and the mountains be cast in the midst of the sea.

Reader, is Christ *your* happiness? If not, you are a stranger to true happiness, for it is to be found in Christ only. May all find it, and be eternally happy.

EMMA M. HERSBRY.

For the Herald of Truth.
"ASK, AND IT SHALL BE GIVEN
YOU."

In considering these words of our Lord, some might say, I have asked the Lord over and again and have not received, what shall I think of it? Many persons ask the Lord for things that would be no real benefit to them, and would be an actual hindrance to their salvation. If we ask the Lord to give us wisdom to understand his word, and spiritual discernment in all that leads heavenward we will not ask amiss. Our Savior will not draw back from us to fail in his promises, but we must come to him in love and truth, and have a hunger and thirst after righteousness. Self-righteousness must be left away, and the sole motive should be to honor and glorify God.

If a father should tell his small child to come to him that he might give it something it would be very much pleased to have, the child would readily obey. And if the parent for some purpose best known to himself would be slow to give the gift, the trusting child in its inquisitiveness and anxiety, might be expected to ask repeatedly what it was to have, and whether it should soon get it. The father might prudently say, Wait a little and see.

Our Lord calls us daily to follow him, and take up the cross and bear it after him. He seems to say to us, Have patience, ask me for advice, let me lead you to the end of your journey, and you will receive a blessed gift. Some might almost become impatient and ask the Lord to show them the fullness of joy that they may expect over there, but we must remember that we have the promise of tribulation here, that we must bear the cross here that we may wear the crown there.

Ask, and ye shall receive. Receive what? Shall it be health, wealth, or pleasure in this world? Of these God will give us as much as we need, or that we would be likely to use to His glory. He will heal the spiritually afflicted, and if we continue in Him we will in the end receive a crown of wealth, and have the fullness of pleasure in the world to come.

Let us ask for such blessings as we need and can use to the glory of the Giver. Let us seek the kingdom of heaven first; all else that we need will be added. Our temporal wants will be supplied as God sees best; and as will be the best for us here and in eternity. If it is best in his sight that we have health or sickness; that we be blind, or lame, or deaf, whatever the will of the Lord is so he will arrange our lives for our welfare and his glory. Let us faithfully present our petitions to the Lord and humbly bow to his ruling and say, "Thy will, O God, be done." J. Y. K.

For the Herald of Truth.
INFLUENCE.

Influence is a mighty power in the world. We could perhaps, truly assert that every human being has more or less influence which he contributes in moulding the character of those around him. Every man's influence results in the promotion of a good or evil cause.

The first evil influence that was brought to bear upon human character was exerted by the serpent when it beguiled Eve to pluck the forbidden fruit. She, in turn, influenced Adam to partake of the same, and thus sin came into the world. Ever since then evil influence has been a mighty factor in shaping human character; it may be said to have predominated in all ages of the world, in some periods more than others.

The results to which it may lead, is illustrated in the case of Absalom in his conspiracy against the kingdom of David. A proud spark in his heart, kindled his ambition to cast his influence on the side of treason and rebellion. "Oh that I were made judge in the land," said he, "that every man which hath any suit or cause, might come unto me, and I would do him justice!" 2 Sam. 15:4. He exerted all his influence to win the confidence of the people for the purpose of promoting an evil cause, and succeeded in stealing "the hearts of the men of Israel." Thus he concocted the selfish design, through his crafty influence, to usurp the kingdom and wrench it from his father's hands. The result was a bloody battle between the king's armies and the Israelites who followed Absalom, in which twenty thousand men were slaughtered in one day—Absalom himself being among the slain.

This is but one of many cases that demonstrate the result to which the influence of one man may lead, and there can possibly no better illustration be given to show to what an extent we may be influential in shaping the character of our associates. If we are engaged in an evil or unworthy cause, we may thereby poison the minds of others and gradually lead them astray through our erroneous influence. If man, while under the controlling power of Satan, can wield such an enormous influence for evil, it can readily be seen that under the guidance of the Holy Spirit he can be instrumental of at least exerting a corresponding influence in the promotion of a good cause.

Should Robert Ingersoll, eloquent as he is, advocate with equal zeal a good cause, instead of ignoring the God who still gives him life and health, he might be instrumental in winning many souls to Christ. He might choose to assist in gathering in the golden fruits of the harvest, instead of fostering the poisonous plant of atheism. But like him we may sometimes be engaged in scattering the

seeds of unrighteousness, in proportion to our ability, if we fail to accept fully the gospel plan of salvation, and are not guided by the Holy Spirit which leads into all truth. Our influence is either on the side of good or evil, and consequently we are stimulating others to a higher or lower plain of morality, and may be the means of improving or degrading the character of our associates.

Skepticism and immorality flourish together. They spring from the same root, and are nourished by the same hand. Where these principles thrive predominantly there must be a striking contrast between the godless carousals of the unbeliever who cares not for influence, and the pacific disposition of the few "branches of the true vine" who may be found interspersed among the tares.

Our duty is to let our lights shine into the darkness around us, and permit our influence to penetrate into the deepening shadows of sin and deception as they fall around us, and if possible would shroud us in darkness and dismay. There is a wide field open for disseminating divine truths, in which God's children can all participate by casting all the influence in their power on the side of temperance, truth and right. In these last days anti-christs and false prophets will arise, and if it were possible, would deceive the very elect. They are aiming their influence at the light of Christianity, which seems to be growing more dim until the final day of judgment shall appear.

A. METZLER.

PURE AND UNDEFILED RELIGION.

If we want a religion that will carry us smoothly along through this world, all right, so far, for morality is good as far as it goes; so let us eat, drink, and be merry. But if we prefer a religion that will pass the scrutinizing eye of Him who sees not as man sees, and which will give us an admittance into the realms of purity, this cheap and impulsive religion, that is now so lightly floating over our inconstant world, will not do. When weighed in the balances it may, when too late, be found wanting. So there is a religion of this world, and there is a religion of the world to come. The one receives its support from an earthly fountain, the other from the fountain of living waters. The one is pure and undefiled, because it has passed through the refiner's fire, and has been "purified and made white and tried." The other is a counterfeit, and is so amalgamated with the baser, though glittering things of earth, that it will not "abide the day of his coming, nor stand when He appeareth," as a refiner, in order to finish transgression and to make an end of sin in the heart. So such as rely on it are not

established on the sure foundation; nor have Christ anointed as the Most Holy, ruling and reigning in the heart; but such let the god of this world, with its emotional religion, rule and reign there, and so finally miss the crown immortal. We must become new creatures by being born again—created anew in Christ Jesus, by the effectual workings of his Spirit in our dark hearts, where the seat of darkness is, until we witness all old things that pertain to the fallen nature to be done away. Without this we are dead, and must remain so until we are raised into newness of life by the same quickening power that raised Lazarus from the dead; for Christ is our resurrection and our life; and we cannot see into the mysteries of heavenly things, only as we have our eyes opened by the same power that opened the eyes of blind Bartimeus. Then, and only then, can we see the beauty of holiness; for it is only by the Light and Spirit of God that we can see the deep things of God; they are hid from the wise and prudent of this world, and revealed only to the little, new-born babes in Christ. And "blessed are their eyes, for they can see, and blessed are their ears, for they can hear." But pure and undefiled religion frees us from this mixture of good and evil, having nothing in it "that defileth, neither whatsoever worketh abomination or maketh a lie," or that will bar our entrance into the holy city.

Now, if we know these things, happy are we if we do them; for the time is approaching when His Spirit will no longer strive with us; and he that is filthy will remain filthy still, and he that is holy will be holy still. But "many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand." But they who have embraced the heavenly wisdom, and have been taught in the school of Christ, and who walk in the ways of pure and undefiled religion, they shall understand the loving kindness of the Lord, and they shall turn many to righteousness, and shall shine as the brightness of the firmament and as the stars forever and ever. No "turn ye, turn ye," O, you who profess to be followers of that pure and undefiled religion which our forefathers suffered so much to uphold before a gainsaying and frowning world. The way is as plain for us as it was for them. "The wayfaring men, though fools (as to the wisdom of this world), shall not err therein;" because that which may be known of God is manifest in them, for God hath showed it unto them; so they are without excuse."

And we have the same inviting language of our Savior held out to us they had, "Come unto me all ye that are weary and heavy laden, and I will give you rest." They were weary and heavy laden, not only with their own sins, but

with the sins and lifeless formalities of the religious professors around them, so they turned away from the teachings of men and turned to Christ within, their teacher and their hope of glory, and found rest to their souls. They took his yoke upon them, so that everything which was of a wild and transgressing nature was kept down and subdued. They turned from the teachings of their haughty and self-confident priests, and learned of Him who was meek and lowly in heart.

And is it not time for us to turn from every high thing that exalts itself against the true knowledge of Christ, and from the teachings and cunning craftiness of men, and learn of Him who teaches as never men taught? Why should we longer seek the living among the dead? He is not outwardly here, but has risen far above the world. And He told the unbelieving Jews, that they should die in their sins, and that where He is gone they could not come—and, so I believe, it is now with us. If we remain in unbelief of Him, who is our only light, and life, and guide to holiness, we shall die in our sins, and where He is gone we never can go: because we have rejected Him who is the only way, the truth and the life. While our faith stands more in the eloquence and wisdom and teachings of men, than it does in his eternal power and grace, He will not be our Savior, and we shall die in our sins; because, if we have not the Spirit of Christ, we are none of his, and He will not receive us where He is gone. All of our self-activity, and all of our much talk about Christ and religion, and all of our much preaching, reading, singing and lifeless prayer, in our own will, cannot save us. He came to save us from our sins, and not in them. He came to take away the sin of the world out of the heart. He came to finish transgression, and to make an end of sin, and to bring in an everlasting righteousness into each individual heart, that He might be anointed as the Most Holy; and that his kingdom might come, and his will be done, in our renewed hearts, as it is done in heaven.

Now the only way to grow in grace, and to pass from the darkness that we are in by nature, to the light and saving knowledge of our Redeemer, is to yield obedience to the manifestations of the light and grace of God in our hearts, which, we are told, has appeared to all; and which, I believe, will save all who will be taught and led by it. The Jews believed in the Scriptures, and because they thought they had eternal life in them, they would not come to Christ that they might have life. And if we put even the Bible, or any outward thing, between us and the Sun of righteousness, it will so eclipse the brightness of his shining in our hearts, that it will not give us

the light of the knowledge of the glory of God as inwardly revealed for our salvation.

Instead of our having a pure and undefiled religion, it is, I fear, too much of it, more like the religion of the scribes and Pharisees, which did not give them an admittance into the kingdom of heaven. So, let him that thinketh he standeth, take heed, lest he fall; and, also, let them who have been so zealously going round to preach to the impulsive multitudes, be upon their guard, lest, as Paul says, "by any means when I have preached to others, I myself should be a castaway."

Now I will close this by using Paul's words in part, a little further, as I frequently do: "Men and brethren, children of the stock of our forefathers, and whosoever among you that fear God, and who are called by our venerable name, to you is the word of this salvation sent."

D. H. in The Friend.

For the Herald of Truth,
NO SATISFACTION BUT IN GOD.

God endowed the soul with capacity to contain Himself, and to be filled with his own fullness; and that nothing earthly can satisfy it, great ones who have tried the experiment have left their testimony. King Solomon gained riches and honor, and reveled in all worldly pleasure; but heart-sick, exclaimed, "Vanity of vanities, all is vanity." Ecclesiastes 1:2.

Alexander the Great conquered the world, but through disappointment wept; and because he could take with him neither power nor his glory ordered that he be borne to his tomb with his empty hands exposed. Psalm 49:6, 7, 14.

The man who had ample means for many years and said to his soul, "Eat, drink, and be merry," was startled by God's voice saying, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be?" Luke 12:19.

The rich man who clothed himself in purple and fine linen, and fared sumptuously every day, after death lifted up his eyes in the lake of torment. St. Luke 15:19, 20.

"Restless mortals toil for naught,
Bliss on earth in vain is sought."

Therefore attempt not an exchange with the god of this world, for whatever earth may offer cannot in any sense be an equivalent for what you will lose even in this life. Barter not your soul for anything temporal, however alluring, for whatever you may possess you must leave when you die. Contract not an unwise bargain that will deprive you of a throne in Christ's kingdom, his unsearchable riches, and an eternal weight of glory.

Lay up for yourselves treasures in heaven, for where your treasure is, there will your heart be also. Matt. 6:21. "If any man love the world, the love of

the Father is not in him." 1 John 2:15. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. "He that believeth on the Son hath everlasting life." John 3:36. "In everything he is enriched by him." 1 Cor. 1:4, 5. "Seek those things which are above, where Christ sitteth on the right hand of God, and when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:1, 4.

S. M. EERLY.

A GENEROUS ACT.

How refreshing it is amid the almost universal tide of selfishness and cold indifference to another's woe which sweeps over the world, to see now and then instances of true benevolence! We were witness to one of these the other day. It was an act of kindness cheering to the heart, and lifting up humanity in our thought from the low passion for money getting and keeping.

An old lady on a ferry boat was the victim of a pickpocket. Just as she was leaving the boat she discovered her misfortune. Her purse containing, it is true, but a few dollars yet *her* all, hard earned and already appropriated, was gone! Her vain searchings and pitiful exclamations soon attracted a crowd around her each ready to offer *word* sympathy,—but of what avail was that? She was alone and penniless, just entering a great city, where money was needed at every step. Tears ran down her furrowed cheeks as she realized her situation, and she wrung her hands in helpless grief. A young man hurrying on to the boat paused to inquire the cause of her distress. Hearing the story, his heart was touched; and quietly taking out his pocket-book he placed in the poor woman's hands bank bills enough to more than replace her loss, then passing on quickly, was soon beyond thanks or recognition. The woman was speechless. The crowd in hushed surprise waited a moment, then silently dispersed. But blessings and thanks from more hearts than one rested on the head of that unknown young man. We did not see him again; probably never shall in this world; but the remembrance of that noble act will not soon be lost by any that witnessed it. Perhaps it cost him little self-denial. What he gave may have been to him as "a drop in the bucket," to what he had left. But that does not alter the fact, nor would it lessen the joy imparted to the distressed one.

We know not the motive of this young man. We hope he is a Christian, and that he acted from a true impulse to be like his Master. Be this as it may, how far reaching in its influence is such an act. Besides cheering and relieving the recipient, and its reflex power blessing the giver, it awakens in many another

bosom an emulation of the same spirit, a desire to go and do likewise. Even the cold heart of a selfish worldling is stirred for the moment with something akin to generosity, by the more witnessing of such a deed, and the next applicant for bounty will be less likely to be turned rudely away. In the breast of the child of toil, whom necessity has made selfish, and cruel scorn hard-hearted, such an example opens the fount of sympathy, which will find its outlet in humble acts of charity to fellow-sufferers. Many a rill of human kindness is thus started to flow on cheerfully through the desert of life, increasing as it flows until it becomes a mighty current of usefulness and blessing.

"Whoso hath this world's goods and seeth his brother in need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" We condemn the absence of sympathy and liberality in the man of the world, how much more is it to be condemned in the disciple of Christ, one who professes to have consecrated his all to his Savior. God from his fullness supplies our need. Jesus gave us his all—himself. Shall we then refuse freely to share what we have freely received, with our suffering brother?

Blessed is that man who has the ability and the disposition to walk through this world with open heart and hand, scattering benefactions on every side and leaving behind him as he passes to eternity a multitude of hearts and homes made happy by his Christlike charity.

"Oh let us for the world's good give
As God is ever giving."

—Selected.

THE WEAK ONES.

The great Shepherd of the flock knowing and pitying the frailty of humanity; and foreseeing that many would follow him in great weakness, and that some would even wander away from him, gave explicit directions to his servants who have the care of the flock as to their duty in dealing with the wanderers. How tender and how full of warm, heartfelt sympathy are the words used in teaching this lesson: Leave the ninety and nine safe in the fold and go out upon the mountain's rugged steep, and the desert's barren plain and search for the lost sheep, and when found, gather them up tenderly and lovingly and with a gentle hand bring them home again to the Master's fold.

The apostle Paul having fully realized that many of those whom he had brought to Christ were weak, was careful also to give directions to the strong as to how they should deal with the weak, "Him that is weak in the faith receive ye, but not to doubtful disputations." "We then, that are strong ought to bear the infirmities of the weak." Rom. 14:1, 15:1.

We have for some time been impressed with the thought, that we are not concerned as much as we should be about those who have wandered away from the church, and that weak ones are sometimes dealt with harshly. Not long since we made inquiry about a young brother, who had started out very zealously in the work of the Lord, and we entertained bright hopes of his future usefulness to the church. The brother of whom we inquired, and who was a minister in the congregation in which the young brother lived, answered that the young man had moved some distance away from the home church, that he very seldom came to meeting and that he would probably leave the church. To the question, "Has he been visited and encouraged to be faithful?" the answer was "Not that I know of."

In the case above referred to, and it is a real one, somebody is to blame, some one has failed to discharge a duty; and the blame rests on those who *have the care of the flock*, those whose duty it is to "watch for your souls, as they that must give account." Here a lamb of the flock has gone, strayed away, and no one has gone to look after it. Perhaps when the wanderer has been fatally wounded by the devil and has fallen a victim to the wiles of the evil one, an official visit will be sent him and he will be cited to appear before a council to answer for his course, and in the end he is lost. And he might have been saved. If, when his absence from the house of worship was first noticed, he had been visited, not officially, but in the spirit that goes out to search for the lost and wandering, and kind helpful words of advice and encouragement given him, he might have been rescued.

He was inexperienced, he needed counsel and help, he needed to be built up in righteousness and true holiness, but before he had grown strong in Christ he was lured away from the church by the wiles of Satan, and there was no good shepherd to go out after the lost one, and he perishes in sight of the fold. Oh, how sad! and what a responsibility rests upon those who failed to discharge their duty! My dear brother, is there such a case in the church over which the Holy Ghost hath made you overseer? If so, go out after the wanderer now, go before another day closes, for while you slumber, the weak one may fall into the power of grievous wolves and perish, and peradventure God may require the soul of the lost one at thy hands.—*Gospel Messenger.*

ENOUGH.—Fret not your good heart because you have not ample means wherewith to bless your fellows. Unless you have wasted too much on yourself you have just the means to do the greatest good that it is possible for you to do.—*J. R. Hofer.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 1, 1885.

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REG.—Entered at the Post Office at Elkhart, as second class mail matter.

THE PHILHARMONIA.—REDUCTION OF PRICE.—We desire to call especial attention to our Church music and tune book known as the Philharmonia. This excellent book contains tunes for all the English and German hymn books and is printed in shape or character notes, and will be a great help to those who desire to sing well either at home or in Church. In order to encourage every one that has a talent for music, to get them, we reduce the price to \$1.00 a copy by mail, or \$10.00 a dozen by express.

Mennonite Publ'g Co.

Elkhart, Ind.

In order to give our people an opportunity to get this book without much labor or expense we will make the following liberal offer: Any one sending us four new subscriptions for the Herald of Truth with four dollars, we will send a copy of the book for their trouble.

DICTIONARY OF THE BIBLE, comprising its Antiquities, Biography, Geography, natural history and literature with the latest researches and reference to the revised version of the New Testament, eight colored maps and 440 illustrations by Wm. Smith L. L. D. Revised and edited by Rev. F. N. and M. A. Peloubet authors of "select notes on the international lessons." Published by Porter and Coates, Philadelphia.

We have just examined a copy of the above work and recommend it to minis-

ters, teachers, and others as an excellent book of reference. It is especially adapted to the use of Sunday-school teachers. The book is printed on fine paper, good, clean type, and neatly bound. The book may be ordered from this office. Price per copy, \$2.00.

The Morning Star, published at West Milton, Ohio, a weekly paper containing many excellent articles on spiritual life, in the interest of happy homes, and in opposition to strong drink and tobacco. In noticing its exchanges says:

Herald of Truth, Elkhart, Indiana, monthly 16 paged small medium, \$1.00, Mennonite, Vol. XXI, religious, John F. Funk. Sound, solid and instructive."

We are thankful for the favorable notice. Our paper, however, is a semi-monthly, not a "monthly."

OUR WORK.—The work of the Mennonite Publishing Company is one which interests our Church throughout. We publish our Church books; our paper circulates in nearly all the Churches in this country and both books and papers are powerful mediums in forming and developing sentiment and principle, and the past twenty-one years of our work in this direction, have not been without its results, and we feel sure that our people, and especially our readers feel interested in knowing to some extent what we have been doing, and it gives us pleasure, too, to let them know.

During the year ending with the first of May, we have printed 275,000 papers, including Herald of Truth, Herold der Wahrheit, Rundschau, Words of Cheer and Jugendfreund. We have printed an edition of each of the following books: English Mennonite Hymn Book, Journals of Jesus, Russian Mennonite Hymn Book, Geistliche Lieder Auswahl, and other books, making in the aggregate nearly 12,000 books. The business under the blessing of God enjoyed a reasonable measure of prosperity and at the annual meeting of the stockholders a dividend of seven per cent. was declared.

HOUSE BURNED.—On Monday night, the 18th of May, the house of Bro. A. P. Good of Allen Co., Ohio, was burned with nearly all its contents. This is a heavy loss for our aged brother.

BRO. JOSEPH STUCKEY of Danvers, Illinois, is at present visiting among the Amish brethren in Elkhart County, and holding meetings at their various places of worship. He was present at a number of communion meetings and conducted the services. From here he expects to go on a visit to the churches in Champaign and Logan Counties, Ohio.

JACOB BOMBERGER, a well-known farmer, brother of Christian Bomberger, bishop in the Mennonite church, died at his home near Lititz, Lancaster Co., Pa., last week, after a long illness, aged 63 years. One son and two daughters survive him.—Mt. Joy Herald.

HOME FOR INEBRIATES.—The Thirtieth Annual report of the Franklin Reformatory Home for Inebriates of Philadelphia is on our table. The object of this home is the permanent reformation of such inebriates as come within its reach. It is at present in a flourishing condition, and more reclamations have been made in the past year than any preceding one since its organization. It seems to be discreetly conducted by able officers. In the Home, divine services are held every Sunday evening, Bible study every Sunday afternoon, and abstinence meeting every Tuesday evening.

PRESBYTERIANS vs. CATHOLICS.—On Friday morning, May 23d, at the Presbyterian Assembly held in the First Presbyterian Church, Cincinnati, O., the following resolution was offered by Judge Charles D. Drake of Washington City.

Resolved, That it is the deliberate and decided judgment of this assembly that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Savior Jesus Christ, and therefore cannot be recognized as a Christian church. We do not recognize it as a portion visible of the church of Christ, and cannot consistently esteem its priesthood as other than usurpers of the sacred functions of the ministry, its ordinance as unscriptural, and its baptism invalid. The resolution was tabled.

SUNDAY SCHOOLS AMONG FRIENDS.—Sunday Schools among the Quakers, as among the Mennonites, are a comparatively new institution. These schools, as it appears, have existed among Friends for twenty-five years, but were maintained

entirely through individual effort, and only at their late annual meeting, held a few weeks since in Philadelphia, were they recognized as a church institution, by the Yearly Meeting and placed under charge of the same. Another new feature in the work of the Friends, was to appoint committees for the extension of society work among its own members and for the dissemination, in the way of teaching rather than preaching, of the views and testimonies of Friends among members and others interested. The Bucks County *Intelligencer* says in reference to these movements: "It seems impossible that either of these plans can fail to produce most desirable and important results to both the society and individuals, particularly the children. Friends have never proselyted among the public, in support of their society in any way, and such a course would be repugnant alike to their principles and taste. But the work indicated in the first day schools and among their own members is proper, appropriate and right and has been felt needful by many."

The necessity of educating the young in the principles of peace and separation from the world in general, is only too apparent to all reflecting minds, and is a subject which we Mennonites should consider very earnestly. It is a subject which is in the highest degree important to the progress and prosperity of our church.

CHURCH NEWS.

FROM ALLEN CO., OHIO.—Communion services will be held in the Mennonite Church, near Elida, Allen Co., Ohio, on the 31st of May. Bro. George Brenneman's health is slightly improving.

THE BRETHREN Noah Metzler and Samuel Yoder accompanied by their wives spent Sunday May 24th with the church in Branch Co., Mich.

THE COMMUNION MEETING will be held at Good's meeting-house in Allen Co., Ohio, on the 7th of June. Bro. George Brenneman's health has so far improved that it is thought he can be present at that time.

COMMUNION SERVICES were held at Holdeman's Church, in Elkhart county on the 17th of May. Communion services will be held at Yellow Creek Church on the 31st; at Shaum's Church on the 7th of June, and in the Elkhart Church on the 14th of June.

A NUMBER of our people from Elkhart Co., Ind., have taken advantage of the low rates of fare, arranged for the Annual Meeting of the Brethren (Dunkards) held at Mexico, Juniata Co., Pa., to visit their friends and relatives in the east.

BISHOPS TO BE ORDAINED.—At the late Ohio Conference, held in Wayne Co., a resolution was passed to ordain two bishops in that state. One in the Allen and Putnam county church, and one in the Mahoning and Columbiana county church.

THE BRETHREN John S. Moyer and John High and wife, of Plumstead Tp., Bucks Co., Pa., are at present on a visit to their friends in Ohio, Indiana, and Michigan. They made us a pleasant visit at the office of the Herald of Truth on the 23d, and the same day went to visit friends in the country. We hope they may have a pleasant trip.

FROM DOUGLAS CO., ILL.—On Sunday, May 17th, the brethren Moses J. Miller and Moses Beachey of Holmes Co., Ohio, were here and officiated in the observance of the Lord's Supper. They also took votes for a bishop. Three candidates were presented and the lot fell on Daniel J. Beachey, who was ordained to the office in our church. May the Lord grant his blessing upon his servant and upon the church so that the work may prosper in his hands, and that he may conduct the church to the honor and glory of God.

A BROTHER.

FROM COTTONWOOD CO., MINN.—On Monday May 25th (Whit Monday) 23 persons will be received into the Church in charge of Bishop Aaron Wall, in Cottonwood Co., Minn. Bishop Wall will, immediately after this, make a trip to Marion Junction, Turner Co., Dakota, where there are also a number of young people to be baptized and received into the Church, known as Miller's Church, and where the Communion of the Lord's Supper is also to be observed. May the Lord add his blessing both to the work in the Church and also to those who thus have given themselves to the service of the Lord.

FROM VIRGINIA.—Pte. Daniel Rhodes and Philip H. Parret from Maryland, have for several weeks been visiting in Rockingham and Augusta Counties, and holding a number of interesting meetings. On Saturday, the 23d of May, there was preaching at Weaver's Church in Rockingham Co., and five dear young souls were added to the church by baptism. On Sunday the sacrament of the Lord's Supper was observed. On this occasion Bro. David Weaver and Israel Martin and their wives, of Augusta Co., and Jacob and David Martin and their wives, from Maryland, were with us. We thank the Lord and the dear brethren and sisters

for their visit to us: and especially to the ministering brethren for the effort put forth in trying to promote the kingdom of God; and the great concern they seem to have for the souls of the children of men. May the Spirit of God ever attend these dear brethren; as well as all of us through life, and at last give us a happy admittance into that heavenly kingdom where parting will be unknown. * * *

CORRESPONDENCE.

FROM WAYNE CO., OHIO.—We desire to return our sincere thanks, through the Herald, to the brethren who visited us at the time of our meetings on the 16th and 17th of May. On Saturday the 16th there was meeting at Martin's at 10 o'clock, when sixteen persons were received into the Church. We had meeting also in the evening. On Sunday at 9 o'clock we met at the same place to observe the communion. The meeting was largely attended. In the afternoon at 3 o'clock we had meeting at both the meeting-houses. During the meetings I felt much revived and encouraged, and feel a new zeal to press on in the Master's cause. The Lord is still present to bless the good work. Brethren, let us not be slack in our calling, but "cry aloud and spare not." ADAM BRENNEMAN.

"BLOOD IN THE BASIN."

The following is a short extract of a letter from a lay brother to one of our ministers, and contains too much precious truth to be read by him alone, so we present it for the consideration of every minister who reads these pages. [Ed.]

"Bro. —, I hope you are still earnestly engaged with every opportunity to lift the shining cross before a benighted world. Let me just drop this hint here, (you may not need it, but it will do us no harm): —Don't forget, as you preach, to have 'Blood in the basin.' It is blood—even the blood of the unspotted paschal Lamb stricken upon the door-posts of our hearts that shall save us from the great impending evil, from the 'wrath to come,' from the 'destroying angel.' While the cross, the blood, the atonement should be the almost constant theme of the pulpit, these subjects are passed over or lightly touched, time after time, and our sermons consist too often of vain theorizing about doubtful questions, serving only, I fear, to draw the mind away from the spirit to the letter, from the fountain of living waters to the dry husks of formality."

THE TWO WORLDS.

A land where sweetest roses fade,
And smiling youth grows quickly old;
A land where sunshine turns to shade,
And beauty takes a different mould.
A land of change, a land of care,
Whose fleeting joys are little worth:
A land whose smile becomes a tear,—
That land is Earth!

A land of love where naught can sever,
And beauty blooms with lustre fair;
A land where youth is young forever,
For time exerts no influence there.
A land where streams of pleasure flow,
And golden harps to all are given;
A land where we our God shall know,—
That land is Heaven!

For the Herald of Truth.

BAPTISM BY POURING ASSERTED.

There is much disputing now-a-days concerning the mode of baptism, as if that were the most essential point by which we must obtain salvation. Some go even so far as to say that there can not be a scriptural baptism administered except by immersion. But, be that as it may, I do not wish to raise a dispute. I will only show that the word baptize, (in one sense at least) means to pour, or shed forth.

John said: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire," Matt. 3:11. And according to Mark 1:8, "I indeed have baptized you with water, but he (Christ) shall baptize you with the Holy Ghost." See also Luke 3:16. And John, 6:33, says: "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptizeth with the Holy Ghost." After Christ was risen from the dead he commanded his apostles that they should "wait at Jerusalem for the promise of the Father." "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

This Holy Ghost baptism was fulfilled on the day of Pentecost as we read, Acts 2. When that day "was fully come the disciples were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Now this baptism of the Spirit was administered by pouring, or shedding forth, as we may clearly see in the following. When the

people "were amazed, and in doubt, saying one to another, what meaneth this? others mocking said, these men are full of wine." "Peter told them that these were not drunken as they supposed. But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. And your sons and your daughters shall prophesy. * * * And on my servants and on my handmaidens I will pour out of my spirit." Verses 17, 18. And again, verses 32, 33, he says: "This Jesus hath God raised up whereof we all are witnesses, therefore being by the right hand of God exalted, and received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." This agrees with Paul where he says: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Savior." Tit. 3:5, 6.

When Peter preached Christ to Cornelius and his friends, "while he yet spake the Holy Ghost fell on all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 10:44, 45. Now we find in Chap. 11, when some of the Jews found fault with Peter for going among the Gentiles, he rehearsed the matter unto them, and in verses 15 and 16 he says: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said, (Acts 1:5) John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

The Lord also speaking by the prophet Isaiah says: "I will pour my Spirit upon thine offspring." Chap. 44:3. See also, Acts 8:15-17. In the foregoing we have baptize, pour and shed, each term being used to express the same act. How then could any honest man yet say, after reading these plain scripture passages, that baptize never means pour?

Now if the baptism of the Holy Ghost, (which is the very life and substance of Christianity) is a pouring as it evidently is, why should it then be thought unscriptural to administer water baptism by pouring also; for if it is pour in one case why not in the other? The baptism of the Spirit is of much greater importance than water baptism can possibly be. And without the former, the latter can be of no benefit whatever; for, "if any man have not the Spirit of Christ, he is none of his."

Brethren, let us pray for more outpouring of the Holy Ghost. It will make us fruitful Christians, as we read: "The fruit of the Spirit is love, joy, peace,

longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law."

To the unconverted who read this I would yet say: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

J. M. BRENNEMAN.

WHO HAS SEEN CHRIST IN YOU TO-DAY?

"The parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church on Sunday.

"What was it, John?"
"Who has seen Christ in you to-day?"
I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be." "I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.
"Then I used Tom roughly, because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done, even to-day, if I'd acted up to the parson's question."

"We'll try to begin fresh, John. You're quick, and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might too be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving to one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength, to ask a fellow-workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure its been just the same with me," replied Ann.

D. L. MOODY ON PRAYER.

"I know now why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions, as men of the world, and so we bring reproach on Jesus."

"That's well said, John. I mean to ask myself every night, who has seen Christ in me to-day? I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there is a text which says, 'I live, yet not I, but Christ that liveth in me.'"

Dear reader, will you, too, take this question home to yourself, "who has seen Christ in me to-day?"

SPURGEON ON THE THEATRE.

"Are there not many persons who find in the theatre precisely that kind of reaction and rest which is most useful for the discharge of their daily work?"

"It may be," said Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all those things, and so do my people. We argue in this way. Granting it is perfectly safe and profitable for myself to go to the theatre, if I go, a great number of those will go to whom it will do positive harm. I will not be responsible for alluring by my example into temptation, which, but for my self-indulgence they would entirely escape."

"I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell, they are the most beautiful in the world. I never go near them, and why? Not because I think there is any danger of my passing through the gardens to the gambling tables. No! but a friend of mine once related the following incident to me:—

One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and as I make no returns whatever to you, I hardly feel justified in availing myself of the advantage of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds, I should lose many of the customers who attend my gambling saloons. Do not imagine that because you do not play yourself that you do not by your presence in my grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment, feel themselves quite safe in following you into my garden; and from thence to the gambling the gaming table the transition is easy.' 'After I heard that,' continued Mr. Spurgeon, 'I never went near the gardens. And the same argument applies to the theatre.—*Pall Mall Gaz.*

A CURE FOR CONSUMPTION.

A correspondent writes as follows in relation to the sanitary power of a well known plant: "I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs, and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I thought philanthropy required that I should let it be known to the world. It is the common mullein, steeped strong and sweetened with coffee sugar and drank freely. The herb should be gathered before the fifth of July, if convenient. Young or old plants are good, dried in the shade and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer every periodical in the United States, Canada and Europe, should publish this recipe for the benefit of the human family. Lay this up and keep it in the house ready for use."—*Christian Advocate.*

Miscellany.

A RUM SELLER'S WIFE.

What must be the feelings of the rum-seller's wife as she parades in gaudy fineries bought with the money squandered on rum by selfish men who feed their own base appetites, forgetful of the wants of poorly clad wives and famishing children? Mrs. Martha Bunting, the unfortunate wife of an inebriate, is compelled to earn bread for herself and children by doing odd jobs of sewing. The wife of a New York rum-seller, in whose store Mrs. Bunting's dissipated husband spent most of his earnings, was recently applied to for work, and gave out a child's saccue to make, promising to remunerate her with the sum of \$2.50. After a week of toil, for the poor sewing woman was an invalid and could not work rapidly, the saccue was finished and brought home. The pale-faced woman meekly awaited the promised reward, but was astounded when the rum-seller's wife refused to pay the well earned money. On what ground the reader asks. The rum-seller's wife coolly said in explanation: "Your husband owes mine two dollars and fifty cents for liquor supplied him, and the making of this saccue cancels the debt."

All this is literally true. Such a woman is a true helpmeet for a rum-seller. It really seems that those who prosper by the sale of rum, and the consequent degradation of their customers, are not only unprincipled, but heartless.

* The word *with* would seem to signify that the element, (water) was applied to the subject

A THRILLING SCENE.

The following thrilling incident came under the notice of the veteran temperance lecturer, John B. Gough, and has often been related by him with such power and pathos as to bring tears to the eyes of the hardest hearted man. We give it in the words of the great temperance reformer:

"A few years ago, I was in company with a gentleman who just returned from the city of L—, in New England. He said he put up at a hotel, and for a time took his seat in the bar-room.

"The door opened suddenly, and a woman stepped in. She was the very picture of agony; her hair disheveled, her dress negligent, her eye unsteady, and her movements eccentric. She seemed to hesitate at first, but at length gathering courage, she moved up to the bar and said:

"Landlord, don't sell my husband any more rum. You have already ruined us! You know that before he came to your bar he was a sober man. He was as kind a husband as any woman ever had. We had a good home, a good farm and every comfort. But you sold him liquors until he had no money to pay. Unknown to me you got a mortgage on his farm; you sold it, and turned me and my helpless children out of doors! My husband lost his health, his character and reputation. He became cross and abusive to me, whom he once tenderly loved. He turned me out of our wretched hovel into the cold and storm! He comes home from your tavern infuriated like a demon. My once kind and amiable husband, and the tender father, is a madman when in liquor. He beats me and my children cruelly, and threatens to murder us! Oh! don't give him any more liquor! and the tears gushed from her eyes, while the landlord stood speechless.

"In the midst of these entreaties, which should have broken the heart of adamant, a man stepped into the bar-room, and with the vacant stare of an inebriate, moved towards the bar.

"Instantly the pleading wife threw herself between the man and the bar, and with one hand against his breast, and the other stretched out imploringly to the landlord, said:

"Oh! don't let him have it! don't.

"And while this scene was passing, heartrending and awful beyond description, the landlord walked deliberately out from behind the counter, and taking the woman rudely by the arm, said, 'This is no place for women;' and violently tore her from her husband and, pushing her out, shut the door against her.

"The wretched inebriate staggered up and drank his dram, placed a piece of money upon the counter, the landlord wiped it off complacently into the drawer,

and the drunkard passed out, maddened with the draught, to renew his brutal attacks upon his defenseless wife and children. * * * *

"No one defended such barbarous cruelty as this. No one apologized for it. All agree to pronounce the landlord worse than a brute. But there was one fact deserving of special attention. The whole transaction was under the sanction of the law. For the sale of every glass of that ruinous liquor, which reduces an honest man and good citizen to the lowest degree of suffering and infamy, he could show a "LICENSE!" There was then no redress in law for that suffering woman. She had been robbed of her home, of her comfort, of her husband, and the blight of despair had been thrown over her whole family; but the law protected the destroyer, and left her to endure the anguish without the hope of relief!

"The people of that State have changed the law on that subject, since then. They have now got the Maine Law; so that the liquor seller cannot take away the home of the helpless, and ruin a man with impunity."

EFFECT OF CLIMATE ON MAN.—Joseph Cook in one of his "Boston Lectures," says:—"There has never yet been a great and energetic white people in a land on which the snow never falls. There have been powerful bronze peoples in climates of perpetual summer; there have been prominent black peoples under the tropics. But where snow does not fall, the white race deteriorates. It is impossible ever to make a North of the far South, any more than we can make a South of the far North." "There will always be in the Southern States a fringe of territory along the gulf of Mexico in which the white race will deteriorate and the bronze and black will thrive."

"Look at the line which marks the southern limit of the fall of snow, and trace this significant isotherm, as it comes to right and left on its way around the globe, and you will find that there has never been a great city of *indigenous* white populations south of that line."

We sometimes think that Northern immigration ought to flow into Mexico, Central America, and ultimately into Brazil; we dream that the hardy Anglo-Saxon type of pioneers will some day go in thousands to these sparsely populated regions and transform the South into a North. Your eyes and mine are never destined to see such a miracle. The hardy Anglo-Saxon pioneer would be melted in these tropical regions. It is a mere fancy, the hope that we can give the vigor of the region of the Lakes to the general populations of Mexico and the Isthmus."

NEW TELEGRAPHIC APPARATUS.—The remarkable telegraphic apparatus recently devised by Messrs. Hathaway & Linville,

of Philadelphia, is a striking illustration of the constant progression and development of human ingenuity. This machine renders telegraphy as simple as operating a type-writing machine, and it promises to revolutionize the telegraph business. With it there is no use for the expert telegrapher, as any one who can operate an ordinary type-writer can send messages. In front it is like a type-writer, the letters and numerals standing up on elevated keys. The keys start variously graduated currents of electricity which traverse the connecting wire, sometimes meeting and passing in opposite directions. The touching of a key produces a letter on the paper of both the sending and receiving instruments, for both are alike. Each machine serves for either use, and can be worked as fast as a skillful type-writer operator can touch the keys. One great advantage is, the message cannot be read by sound, thus securing privacy. It is applicable to any system of wire communication and capable of working with any number of tributaries. A company has been formed in Philadelphia to control the patents, and \$2,000,000 of capital stock has been issued, but no shares are for sale. The president is Mr. Thomas Cochran, of Philadelphia, who has given assurance that the details published regarding the invention are substantially correct.—*Bradstreet's*.

PRAYERS I DON'T LIKE.

I don't like to hear him pray.

Who loans at twenty-five per cent.
For then I think the borrower may,
Be pressed to pay for food and rent;
And in that book we all should heed,
Which says the lender shall be blessed,
As sure as I have eyes to read,
It does not say, "Take Interest."

I do not like to hear him pray.

On bended knees about an hour,
For grace to spend aright the day
Who knows his neighbor has no doubt,
I'd rather see him go to mill.
And buy his luckless brother bread,
And see his children eat their fill
And laugh beneath their humble shed.

I do not like to hear him pray.

"Let blessings on the widow be,"
Who never seeks her home to say,
"If I want o'ertake you, come to me."
I hate the prayer so long and loud,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with his lips does feel.

I do not like to hear him pray.

With jeweled ears and silken dress,
Whose washwoman toils all day,
And then is asked to "work for less!"
Such plous shavers I despise!
With folded hands and face demure
They lift to heaven their "angel eyes,"
Then steal the earnings of the poor.

I do not like such soulless prayers;

If wrong I hope to be forgiven;
No angel's wings them upward bears,
They're lost a million miles from Heaven.

Married.

HERSBERGER-KINSINGER.—On the 7th of April, in Summit Twp., Somerset Co., Pa., at the residence of the bride's parents by M. J. Beachy, Jacob Hersberger of Cone-maugh Twp., and Lavilla Kinsinger. Their journey through life may be a happy one is the wish of many friends.

Died.

BLOUGH.—On the 2d of May in Cone-maugh Twp., Somerset Co., Pa., infant son of Isaiah and Rachel Blough, aged eight days. Buried in the family grave-yard. Services by S. Gindelsberger from Psalm 90.

MAUST.—On the 28th of April, in Summit Twp., Somerset Co., Pa., Abraham Maust, aged 91 years, 11 months and 5 days. Bro. Maust was a faithful member of the Mennonite Church over sixty years, although on account of his infirmities he had not attended public worship for many years. He was entirely blind for fifteen years and for the last year his hearing was very dull, so that he could only understand when spoken to in a very strong voice. The body was consigned to earth in the family grave-yard in Salsburg, and the services were held in the Dunkard meeting-house by H. H. Blough and Hochstetler from Heb. 4:9, 10.

MYERS.—On the 29th of April, near Gap, Lancaster Co., Pa., of the infirmities of old age, Catharine Myers, daughter of Peter and Sarah Summers, at the advanced age of 80 years, 3 months and 4 days. She was the youngest of the family, and the last of her generation. A great many nephews and nieces, friends and neighbors attended the funeral on the 2d of May to manifest their respects to the aged sister. She was a sister in the German Baptist Church. Funeral services at the house in German by Gideon Stoltzfus, and in English by Samuel Lantz, from John 5:24.

"She's gone! the spotless soul is gone,
Triumphant, to her place above;
The angels speed her swift remove,
And, resting on their wings, she flies,
And gains her rest in Paradise."

ZIEGLER.—On the 26th of April, in Rapho Twp., Lancaster Co., Pa., Harriet, wife of Jacob Ziegler, aged 21 years, 11 months and 29 days. Funeral on the 29th. Text, Eccl. 12:1. Buried at Erlman's Meeting-house. A sorrowing husband and friends mourn her early death.

WERTZ.—On the 3d of May, near Salunco, Lancaster Co., Pa., Anna Wertz, wife of David Wertz, aged 76 years, 3 months and 18 days. Funeral on the 6th. Text, Psalm 90:12. Buried at Landisville Meeting-house. A sorrowing family followed her remains to the grave.

BRUBACHER.—May 8th, near Rohrerstown, Lancaster Co., Pa., Sister Anna B. Brubacher, wife of Bro. Andrew Brubacher, aged 67 years, 6 months and 4 days. Funeral on the 12th. Text, Rom. 6:7. Buried at Brubacher's Meeting-house. A sorrowing husband and children and many friends followed her remains to the grave.

SHOUP.—On the 30th of April, in Holmes Co., Ohio, of malarial fever, Emma Frances Shoup, maiden name Leck, wife of Joseph Shoup, aged 17 years, 5 months and 25 days. While she was sick she felt the need of a Savior, and that it was not good to leave this world and not have peace with God. She said she had heard many good sermons preached, and knew that she was not doing

right, but did not take heed, and she was sorry, but she trusted the Lord would forgive her. She admonished all who were around her to live for Jesus, and not do as she had done, and said, if she only could see all her companions she would like to talk to them and tell them not to follow the foolish and idle things of this world, but to follow Jesus, which is far better. She had a desire to be baptized, and the bishop was sent for. When he came she said to him, "You are Preacher Horst, and I want to be baptized." He then asked her some questions which she answered intelligently. He asked her if she believed that Jesus was her Redeemer, and she said he was. She became unconscious, and because of this condition was not baptized. When she came to herself again she said to her mother, "Now the preacher was here and would not baptize me." Should not this lesson teach all those that live out of Jesus how dangerous it is to put off serving Jesus till a more convenient season? We, however, have reason to believe she died in peace and in the Mennonite grave-yard in the presence of many friends and relatives. She leaves a husband, brothers and sisters, a father and mother, and many friends to mourn her early departure. Services were held by Michael Rohrer in English and Michael Horst in German.

CHRISTOPHER.—On the 31st of March, near Middleburg, Elkhart Co., Ind., of fever, Enos, son of Jacob Christophel, aged 23 years, 1 month and 6 days. This was a loud call to his young associates, and we hope it will not be without good results. Services by Henry Miller and J. J. Weaver.

YODER.—On the 16th of May, on the Haw Patch, LaGrange Co., Ind., George A., son of John H. Yoder, aged 13 years, 5 months and 23 days. Funeral services by Joseph Stuckey of Danvers, Ill., and J. S. Coffman, of Elkhart, Ind. George was a boy of great vigor of mind, and possessed more than usual intelligence for one of his years. He was attentive at Sunday School, used no bad language, and took much pleasure in reading and explaining the Scriptures to his younger brothers. His death is indeed a sad bereavement to his family and associates, but we hope it will have its good effects.

OBITUARY.

BLOSSER.—Brother Andrew Blosser was born on the 4th of February, 1809, and departed this life May 2d, 1885, aged 76 years, 2 months and 29 days. His disease was heart disease and dropsy.

He was married to Salome Mericle, March 1st, 1832. To them were born and reared four sons and six daughters, three of whom have died. They lived together in the bonds of matrimony over thirty-two years, when on the 26th of December, 1864, the wife and mother was called away by the hand of death. On the 7th of November, 1866, he was married to Lucy Mowery.

Brother Blosser was a resident of Hocking Co., Ohio, for more than fifty years. He was honest and truthful in all his dealings, and by his integrity had won for himself a large circle of warm friends. His hands were ever open to the wants of the poor and needy, and where help was needed. He united with the Mennonite Church about six years ago, and continued faithful to his profession to the end. As for the last year or more on account of his affliction he was unable to attend church, he frequently desired the neighbors to read the Scriptures and sing and pray with him at his home; and frequently said, "If

I cannot go to church, I can serve God at home." He seemed very anxious and earnest in making his calling and election sure. He bore his affliction with patience and Christian fortitude, yet expressing a desire to be freed from this life of sorrow and disease.

He was a kind husband and father. He leaves a wife, four sons, five daughters, four brothers, four sisters, twenty-nine grandchildren and nine great grandchildren, and many relatives and friends.

He was buried in the graveyard near the Brethren Church on the 4th of May, where it was said the largest assembly of relatives were present that had ever been known to meet at any funeral in the neighborhood. Remarks were made by Benj. Huber, after which an appropriate sermon was preached by Pre. B. W. Mason, of the U. B. Church, from 2 Tim. 4:6.

Dear father, we sorrow because thou art gone.

Yet not without hope do we mourn;
We believe that in death thou wast not left alone.

But by angels to rest thou wast borne.

And when our labors on earth are all done,
And the time comes when we too must die,
Oh, may we all meet there in glory, where
none
Shall ever to friends say, Good-by.

Letters Received.

WITHOUT MONEY.

Emma M. Hershey.

WITH MONEY.

A—H F Andrews, John Amstutz.
B—Nancy Bretz, Wayne Bair, Joseph S. Bare, C Brundage, Cath. Butler, H B Brumbaugh, P A Blough, Thomas J. Bedford.
C—Noah J. Colenitz, R Conrad, I Crouthamel, J Carus, Abm. Clemmer, M B Clemmer.
D—Jacob Dueck, John Dotsch, Magdalena Detwiler.
E—Jacob Eigel, Mathias Ebersole, J R Ebersole, Jacob Esau.
F—David Funk, Anthony Freed, John W. Fast, Thos. H. Ferry, J W Fast, Harvey Friesser, Esthel Frick.
G—Henry Goff, Susie Gilpin, W E Grose, Benj. Gochman, J S Goff, J L Gool, Frederick Geiger, Daniel Graber, Peter Gunther, H Goertz.

H—Abm. Hosteter, Amos Horr, Fanny I. Hess, Mary R. Herr, Christian Harsh, Wm. Hebert, S. Sam. H. Hess, Jacob A. Harter, Gustave Hager, Kate Harter, E. Hosteter, E F Hunsberger, Gustave Hogg, J F Harris, Magdalena Hilschman.
K—Sneam E. Kindig, Joseph Koch, Lizzie Kulp, D H Kurtz, Henry H. Kiewer.

L—J B Linderman, Annie Long, R Loewen, John B. Landis, Isaac C. Lefever.

M—S E Martin, Jamnia Mickel, H C Miller, Mrs. S E McClurg, Barbara McAllister, D D Miller, J. A. Metzler, Catherine Miller, Isaac H. Meyer, Jonas S. Meyer, John S. Meyer.

N—Cyrus Neff, Eli Newsawager.

O—Benjamin Oberly.

R—A B Raymer, M Reesor, Wm. J. Rohrer, Moses D. Rupp, Elytham Reesor, J K Roth, J F Ramey, John Rich, John Rice, Wm. Rempel, Moses D. Rupp, Amos Rudy.

S—Lizzie M. Stutzmann, Christian Scherz, Frank Soya, Samuel J. Stutzman, Lawrence Stadsholt, R Tribune Co, Jacob Shultz, P S Shoemaker, Daniel Shunk, Elias Sanders, Mrs. Jos. Scherz, Allen Smoker, J D Schroeder, Christian Shantz, Jacob Stouffer, J F Schick.

T—D K Tyson.

U—David P. Tush.

V—The C. A. Vogeler & Co.

W—Henry Wedel, Samuel L. Witmer, Pre Christian Wertz, Peter Wall, Abm S. Weber.

Y—J S Yoder, E Yoder, Daniel C. Yoder, Maria Yoder, Barbara Yoder, W O Yarian.

MISSION FUND.

B M M \$1.50, a Sister \$6.00, John Blosser .90.

HERALD FUND.

A Sister \$6.00.

love their sins, would gladly remain ignorant of the fact that Christ gave his body to be broken, and his blood to be shed for them. When the communion is observed in their presence again and again the Lord's death is shown more powerfully and eloquently than words can tell it.

J. S. C.

For the Herald of Truth.

SAVING FAITH.

To "believe on the Lord Jesus Christ" implies a saving faith—a "faith which worketh by love." This is the faith that was once delivered to the saints. It secures to us a consecrated life and a perfect salvation.

A full comprehension of the spiritual meaning of the word of God, its light shining into our hearts, gives us the evidence of God and His workings, and a childlike trust in Him. The apostle says, "By faith ye are all the children of God." Then we are heirs; "heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified with him." Thus saving faith leads to this great blessing. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

It takes a faith that takes hold of Jesus as a deliverer to save us, and then it is accomplished through grace which God bestows on us of his free will. He regenerates us, gives us a new life, and a title to the inheritance of the saints in light. Without this work of God bestowed upon our faith in Christ, we may call ourselves what we will, and make any claims we choose, yet we are not bound to the inheritance of God by a saving faith.

Church membership, baptism, the communion, feet-washing, or being born into the family of God's children of our own will, will not regenerate us. Man exercises a saving faith, God accepts and regenerates him, and these works follow as results. There is much danger that God's saving grace is buried out of sight under our selfish attempt at good works. We must be careful that we prefer not the shell instead of the kernel.

Saving faith will be followed by results. The Savior said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." When the fruits are lacking it is an evidence that we do not know God and that we have never exercised a saving faith. The true light will shine; and it will illumine the darkness through which we walk. How dark is the apartment at night from which the light has been removed! Faith leads to the light; an abiding faith keeps it burning, and the want of spiritual light is the evidence of spiritual death. When we have faith in God we will become "Living epistles, known and read of all men."

J. D. HERSHEY.

For the Herald of Truth.
TRUE FAITH.

"Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:38.

True faith, which worketh by love to God and man, is the very essence and power of christianity, and helps to bring along the other christian graces; yet it appears to be rare among men. The Savior says to us, "What things soever ye desire when ye pray believe that ye receive them, and ye shall have them." But this requires faith; for without faith it is impossible to please God. Without faith we have no promises. Then let us fervently pray for faith, that we may be strengthened to press forward and onward in the discharge of our duties as a band of faithful christians.

James says, If any man lack wisdom, let him ask of God, that giveth liberally. But let him ask in faith, nothing wavering. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. And what doth it profit, though a man say he hath faith, and have not works? Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also.

Let us not only think of Christ as he was when upon earth, going about doing good, hearing the plea of man's necessities, and his cries for help. Christ endured cruel mocking and scourging, and after suffering death for us, he arose from the grave and ascended to heaven. But the great fact that we have still an interceding Savior is too much out of our thoughts. While we remember what he was, let us think of what he is. He ever liveth to make intercession for us. When we remember that there was no eye to pity, and no arm to save, let us not forget that our Redeemer is praying for us. The same voice that was lifted up on Calvary, saying, Father, forgive them, still prays for us. While such a voice is lifted up for us, ought we not to cherish the most joyful hope, and not be so soon discouraged.

O how many of us can be shaken by temptations and persecutions! How many that profess christianity are daily engaged in things which are forbidden in the Scriptures and publish to all around that the heart is filled with the world. When we reflect in how many ways the Sabbath is misused and idled away, we have reason to feel solemn and to remember that we have to give an account for every idle word that is spoken; this is solemn indeed. If the mind is filled with serious thoughts, if we feel the great responsibility resting upon us, and the ever abiding presence of the Holy Spirit,

we have no time to waste over doubtful disputations or to idle away in unprofitably, worldly matters. Paul tells us to draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; and to hold fast the profession of our faith without wavering, for he is faithful that promised. We are also admonished not to cast away our confidence which hath great recompense of reward. For we have need of patience, that after we have done the will of God we might receive the promise. When we consider the great reward promised to those who remain steadfast to the end, and the doom of the wicked, should we not most faithfully work and strive for that rest, and firmly walk in the path of duty and righteousness to the honor of him who shed his blood for our salvation? Let us not be of them that draw back unto perdition; but of them that believe to the saving of the soul; for if we draw back, God will have no pleasure in us.

Paul said, "Faith is the substance of things hoped for, the evidence of things not seen." For by it the elders obtained a good report. In the 11th chapter of Hebrews we read what they obtained through faith, but God provided better things for us, that they without us should not be made perfect. Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Let us faithfully and submissively trust in Him, who will rescue and deliver all faithful believers in Him. If we are called to pass through dark and gloomy seasons; and sore temptations, until our faith and strength are almost exhausted, in these moments a full reliance and entire trust in God alone can save us from sinking into helpless despair. Oh for a faith and trust in such perilous moments, to enable us to sink into the arms of our loving Savior, until we, being found faithfully trusting in God, may again be permitted to enjoy more tranquil and serene seasons wherein we can look back and see the omnipotence of God in bearing us up and bringing us out of our troubles. Thus we learn more fully to put our whole trust in him, more fully to comprehend and appreciate his divine love and mercy, and to obtain the gratitude of our hearts which is due to our God, to whom be all praise, honor and glory forever.

A. M. C.

GOOD TEMPER.

Since trifles make the sum of human things. And half our misery from our folly springs; Since life's best joys consist in peace and ease, And though but few can serve, yet all may please;

Oh let the ungentle spirit learn from hence, A small unkindness is a great offense.

—Hannah Moore.

For the Herald of Truth.
SELFISHNESS. Luke 16:15.

"And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Our Savior had just spoken the parable of the unjust steward. The pharisees also, who were covetous, heard all these things, and they derided him, verse 14. The Savior here taught the Pharisees that they could not serve two masters, that is, God and mammon. And they being selfish did not approve of Christ's teachings. No doubt if they could have made themselves a great name among men they could have sacrificed some of their mammon of unrighteousness, but when it was to be done to the glory of God they were not willing to do so.

There are some such professors of religion in this day and age of the world. So long as the minister is preaching to some one else they are well satisfied, but when the truth is brought to bear on them they become unwilling, and directly seek to justify themselves.

Man in his unregenerated state is all selfishness. His heart is, as it were, enveloped in a dense mist, so that the rays of the light of God's word cannot penetrate it. He sees all the faults of his neighbors; sees a great many mistakes among his fellowmen, but his own heart is so closed to everything but self, that it is almost impossible to make any impression on it. He regards his own interest solely. This is the character of a selfish man.

The world adopts the rule of allowing men to set up their own happiness as chief of their end. Their doctrine allows men to pursue a selfish course, only not in a manner to infringe too much on others' rights and interests. But how different God's rule is! "seek not thine own." His law is explicit. It says, "Thou shalt love (not thyself but) the Lord thy God with all thy heart." Love is the fulfilling of the law. Charity (this same love) "seeketh not her own." This is characteristic of the love which the law of God requires. It does not seek its own. "Let no man seek his own, but every man another's wealth." 1 Cor. 10:24. "Look not every man on his own things, but every man also on the things of the other. For all seek their own, and not the things that are Jesus Christ's." Phil. 2:4, 21.

The regenerated man prefers God's glory to everything else; this is the supreme object of his affection. The Christian's life is one of self-denial. The apostle says, "If we have not the Spirit of Christ, we are none of his." Romans 8:9. Now if we have the Spirit, we have also the fruits of the spirit;

namely, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5:22, 23. "We may not have the fruits of the spirit in the same degree of perfection that our Savior had, but we will be actuated by the same feelings, and act on the same principles that God acts upon. The Savior did not seek his own, but for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of God. Hebrews 12:2. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man." Phil. 2:7.

If Christ accounted himself of no reputation, how can we set up any claims of our own, and exalt ourselves above our fellowmen, and seek to justify ourselves? We have no righteousness except in our Lord Jesus Christ. And if we think of what he endured for us, we are made to exclaim with the Psalmist, "What is man that thou art mindful of him?" Let us give God all the glory. Peter says "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." 1 Peter 4:13. Here is a direct promise to us if we are partakers of his sufferings.

Therefore let us take His cross upon us, and run with patience the race that is set before us. With God's help let us lay aside those things that are a hindrance to our progress in a Christian life. Let us search our hearts, and if we find any selfishness there, let us pray God to take it from us. The accuser of his brethren was hurled from heaven for no other cause but selfishness, and many thousand souls have been lost through this sin. Therefore let us watch and pray that we enter not into temptation. The enemy has many snares set for us, but let us be on our guard, and keep near the cross. God will give us grace sufficient for our day and trial. And to Him be all the glory now and evermore.

A. K. KURTZ.

For the Herald of Truth.

PRACTICE WHAT YOU PREACH.

In the days of Christ the scribes and Pharisees sat in Moses' seat expounding the law and binding on the people heavy burdens and grievous to be borne, but they themselves would not move them with one of their fingers. Matt. 23:1-4. But Jesus advised his disciples to observe all things they bid them do, but not to do after their works; for they were a high-minded, selfish class of people, and self-righteousness was a prominent trait of their character. They desired the respect and praise of man, and observed outward ceremonies, while at the same

time they were vile and full of deceit within, and, no doubt, justly deserved the woes pronounced upon them by the Savior. Between them and the true and faithful expounders of Christ's gospel is a striking contrast. Christ was ever teaching by example as well as by precept, while Paul could say, "Be ye followers of me, even as I am (a follower) of Christ."

The contrast between the pretended servants of Jesus and those who are true and sincere in their calling, and who perform their work and speak their words with a hearty will, is just as prominent to-day as it was at the dawn of the Christian era. A sad spectacle, indeed, is presented by an expounder of the gospel whose daily walk and actions say as plainly as readily may be, "Follow my words and not my works." A minister who would teach his flock humility, liberality, soberness, cannot consistently practice any of the vices against which he is raising his voice; yet you can find such instances to-day, as well as in the ancient days of Pharisaism. The word of God teaches them to be ensamples to the flock, and that their works should be in conformity with their words. "Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?" Rom. 2:21-23. It is a very easy matter for us to denounce sin with our lips, while at the same time our hearts are perhaps darkened with the same dark stain of wickedness of which we try to persuade others to cleanse themselves.

It will avail nothing if we serve God with our lips while our hearts are far from Him. We should appreciate to the fullest extent the wisdom and propriety of teaching by example as well as by precept and note the favorable influence it would bring to bear upon the standard of Christianity of our day. No amount of persuasion from a minister who is known to be surrounded with pride and worldly abomination in his own household, whose children are all abreast with the gayest fashions of the world, and this, perhaps, with the consent and approval of the parents, will, when he speaks against pride, have the effect upon his hearers, as it would if it were known that he is ruling his own house well. But whatsoever they bid you do, that observe if it is in accord with the gospel of Christ. Prove all things and hold fast that which is good.

Pray for your ministers and make their burdens lighter by your obedience to the commands of God, and due reverence to all that redounds to his glory.

A. M.

THE ONE TALENT.

In a napkin smooth and white,
Hidden from all mortal sight,
My one talent lies to-night.

Mine to hoard, or mine to use;
Mine to keep, or mine to lose;
May I not do what I choose?

Ah! the gift was only lent,
With the Giver's known intent.
That it should be wisely spent.

And I know He will demand
Every farthing at my hand,
When I in his presence stand.

What will be my grief and shame,
When I hear my humble name,
And cannot repay his claim!

One poor talent—nothing more!
All the years that have gone o'er
Have not added to its store.

Some will double what they hold,
Others add to it ten-fold,
And pay back the shining gold.

Would that I had toiled like them,
All my sloth I now condemn;
Guilty tears my soul o'erwhelm.

Lord, oh teach me what to do!
Make me faithful, make me true,
And the sacred trust renew.

Help me ere too late it be,
Something yet to do for thee,
Thou who hath done all for me.

For the Herald of Truth.

THE USE OF MEDICINE NOT FORBIDDEN IN SCRIPTURE.

"Let not him that eateth despise him that eateth not." Romans 14:3.

There are people who claim that it is wrong for us to go to a physician and get medicine when we are sick. They believe everything must be accomplished by prayer.

I admit that prayer is entirely too much neglected even by Christian professors, and too much confidence and trust is placed in doctors in time of sickness, especially in such men who avow and uphold principles and doctrines of infidelity and atheism. I think a Christian professor is out of place when he yields his body and life into the hands of a physician who is a blasphemer of God, a mocker of religion; one who denies the immortality of the soul, the resurrection of the dead, and future punishments and rewards. What will such men care for our lives, only that they get their purses filled.

On the other hand I think those who say it is sinful and wrong to use medicine under any circumstances, are taking extreme views. Our omniscient Creator, the preserver of the whole universe, in the early age of the world, gave to man all the plants and every green herb for meat. Gen. 1:30. I believe that God creates nothing in vain. Almost every herb in

the vegetable kingdom possesses a medicinal property; and I believe they are intended for the different diseases and ailments of man. The same is also true of the different materials of the mineral kingdom; though a good many of them are poisonous, yet they are good and useful in their proper places. God endued man to a certain extent with wisdom to use these things for the health of the body; but it requires a life long study for a person to become thoroughly acquainted with the nature and properties of the articles used as medicine, and to determine the different diseases, so that not every person can be able to practice medicine with safety. Consequently I believe it is not inconsistent or contrary to the doctrine of Scripture for some to study medicine and practice it for their occupation while others follow something else for a livelihood.

At the same time we should take heed to Paul's words, "Whatsoever ye do, do it to the glory of God." A doctor may be instrumental in saving a person's life, but God deserves the praise. When we employ a physician, it is our duty to pray God to bless the medicine, for we believe that God is able through the doctor and his medicine to save life.

In all ages of the world we find that medicine was resorted to in case of sickness; and frequently prayer and medicine together had the desired effect of performing a cure. In the case of the pious king Hezekiah medicine was used. When he was ordered to set his house in order to die, he turned his face to the wall and prayed fervently with tears, and God heard him, and promised to heal him, and add fifteen years to his life; but he needed medicine, and was commanded to apply a poultice of figs to his malignant boil—undoubtedly as a means to take out the inflammation. Thus we see that prayer and medicine together were the means through which it pleased God to save him. Undoubtedly God could have saved him, or restored his health, without medicine. But the poet says,

"God moves in a mysterious way,
His wonders to perform."

God could also have saved the first born of the children of Israel without the sign of blood on their door posts and lintels. The Israelites in the wilderness, when they were bitten by the serpents, might also have been saved without looking on the serpent upon the pole if it had been God's will so. Rahab could have been saved without binding the line of scarlet thread in her window. But God demands of his creatures faith and obedience to his word.

We would be tempting God if we would pray him to do that for us for which he gave us strength and understanding to do ourselves. For instance if a person's house is on fire, and he sees

the flames approaching, and knows that if he does not get out it will burn him up, is he not tempting God if he asks him to deliver him, and makes no effort to escape, when God has given him an opportunity to do so? Or if we get poisoned with ivy, and know that a certain remedy will, as a general thing, cure it, will we not tempt God if we only ask him to heal us and do not apply the remedy when we have an opportunity to do so? Would it not be more prudent to imitate Hezekiah: pray and apply the medicine?

If it were wrong to use medicine, Paul would not have commanded Timothy to use a little wine for his stomach's sake and his often infirmities. The good Samaritan also used oil and wine to restore one who had fallen a victim to the highway robbers.

DAVID BURKHOLDER.
Nappanee, Ind.

THOUGHTS FOR THE HOUR.

"If God is adding to our spiritual stature, unfolding the new nature within us, it is a mistake to keep twitching at the petals with our coarse fingers."—*Drummond.*

This striking metaphor of Prof. Drummond, points to what often impresses thoughtful minds as a serious mistake, in the methods adopted by some modern religious teachers in their earnest revival efforts. The awakened soul, touched by the Divine finger, and yielding to the touch, born of the Spirit, plant of God's own planting, and open to the breath of Heaven, and the refreshing dews, "will grow as the lily, and cast forth his roots as Lebanon."

But while the lily is growing, and putting forth its leaves and buds, how surely is the growth checked and the blossom blighted by rough and unskilful handling. "It is indeed," says J. McLeod Campbell, "a solemn thing to touch a soul that God is touching." The Lord of the Vineyard will direct his own work, and qualify his own laborers, enabling them to testify unto others of what their eyes have seen, and their hands have handled of the word of life; to tell of the things which they have learned themselves in the School of Christ; and such testimony, given under the immediate call and qualification of the Master, will be rich in blessing, and tend to the strength and encouragement of needy souls. But how often have we seen the flower of divine grace, just opening in its beauty, spoiled by "twitching at the petals" with coarse and unanointed fingers, and pressing it into premature and imperfect bloom.

Friends of solid religious experience, in their loyalty to Christ, as the only acknowledged head of the Church, have been careful not to infringe upon his

rightful authority by any self-appointed services, and hence, in their meetings for worship it is sometimes the case that no human voice is heard, but in a living silence the heavenly dew descend, and thirty souls are refreshed.

The contrast between a worshiping assembly thus gathered, and led, and taught; and one in which obtrusive man assumes the leadership, is forcibly shown by the different conditions of two meetings, which George Fox thus describes:

"At Cleveland I found a people who had tasted the power of God. They had formerly had great meetings, but were then shattered to pieces, and the heads of them turned Ranters. I told them that after they had such meetings, they did not wait upon God, to feel His power to gather their minds inward, that they might feel His presence and power amongst them in their meetings, to sit down therein, and wait upon Him, for they had spoken themselves dry, they had spent their portions, and not living in that which they spoke of, they were now become dry. But my message unto them from the Lord was, that they should all come together again, and wait to feel the Lord's power and spirit in themselves, to gather them to Christ, that they might be taught of Him, who said 'Learn of Me.'

"The next day we came into Cumberland, where we had a grand meeting of thousands of people, atop of a hill near Langlands. A glorious and heavenly meeting it was, for the glory of the Lord did shine over all. Their eyes were turned to Christ their teacher, and they came to sit under their own vine, inasmuch that Francis Howgill, coming afterwards to visit them, found they had no need of words, for they were sitting under their teacher Christ Jesus; in the sense whereof he sat amongst them, without speaking anything."

In order that we may be growing ourselves in the garden of our Lord, and prepared to minister with gentle and well trained hands to the growth of the tender plants around us, how often we need to breathe the fervent prayer of one of the Lord's devoted servants: "Grant us thy Spirit which may lead us not to self-chosen works, but to showing forth our faith, each in our proper calling, not in the blindness of zeal, but in lowliness of love to the brethren, as thy children, and in remembrance of Him, who gave His life in love, to the furtherance of thy Kingdom."—*Friends' Review.*

THE DUTY OF LOOKING WELL.

The world is full of beauty. God might have made everything on earth of one color; flowers and fruits, leaves and blossoms, might have been of one unvarying hue of green or brown. He did

not do this. He garnished the heavens with the splendors of the rainbow. He clothed the grass of the fields with such beauteous hues that Solomon in all his glory was not arrayed like one of the lilies, which are born to-day and which pass away to-morrow. The Creator might have made the human countenance to be one of unchanging color; all faces might have been made yellow, or green, or white but God has tinged the cheeks, and colored the eyes, and lavished beauty upon the human countenance; hence it is evident that true beauty is of divine origin.

But what is true beauty? There are persons of symmetrical form and regularly cut features, who are yet pale and sickly, and bilious, cross and sour, where there are others far less symmetrical in form, and feature, and appearance, whose countenances flash sunshine, and whose presence breathes joy and peace.

Evil habits and wrong ways of life render beauty impossible. No complexion, however fair, can stand the strain and stain of rum and brandy, tea and coffee, pork and pickles, saleratus and soda, snuff and tobacco, late hours and low thoughts. The fairest face may be befouled and stained, and the brightest eyes may lose their glow and lustre through evil and unhealthful habits of life. And, besides, mere physical beauty is not the highest type or object of human existence. The fig tree that bore nothing but leaves was cursed, the tree that bore no fruit was to be cut down because it cumbered the ground; and the true proverb says, "Handsome is that handsome does."

Nevertheless, beauty itself is something to be desired, but not to excess, for beauty has proved the ruin of many a simple-minded person. There are to-day amid the slums of the cities and in the abodes of sin, faces that once were fair as a dream, but whose beauty was an accursed gift, not being joined with purity of principle and integrity of life. Beauty of countenance is a dangerous possession; like gold in the house, it may attract the eyes of avarice and lust, and cost the life of its possessor. "Favor is deceitful, and beauty vain, but a woman that feareth the Lord shall be praised."

Still there is a beauty which, though attractive, leads to no evil results. It is not the beauty of gold and jewels, of paints and pigments, of external art and adorning, of taper waists and whalebone-molded forms; it is rather the beauty of life, and strength of character, intellect, and intelligence. There is little beauty in stupidity, in selfishness, in surliness, in moroseness; but there is a beauty in sincerity, and sobriety, and truth; in the absence of frivolity; in the quiet modesty of Christian women, which is far more engaging than the hollow mirth and hypocritical giggling of persons who are narrow-souled, small-waisted, envious,

jealous, spiteful, and shallowpated. For "As the crackling of thorns under a pot, so is laughter in the mouth of fools." This empty, heartless, hypocritical mirth, has little about it to attract or win; but the sober, rational, quiet, joyous strength of the true Christian has in it elements of beauty which the world can never parallel. There is the beauty of peace, seen in the countenance which is not marked by scowls or vexed with troubles, but is bathed in the calmness of conscious blessing, and the joy of Christian life and love. There is the beauty of health, which comes from fresh air and pure water, sweet sleep and healthful food; and which is shown in rosy cheeks, elastic forms, healthful emotions, and virtuous thoughts; which differs as widely as possible from the wretched, nervous, bilious fretfulness and misery which has its root in flattened chests, slender waists, deforming corsets and fashionable apparel, and which sends some to the sick chamber, some to the madhouse, and others to premature and unblest graves.

The elements of beauty are within the reach of the young. It is easier to be well than to be ill; it is easier to be strong than to be weak; and if persons will know themselves, study their own natures, and seek divine help, they can have peace in their hearts, strength in their hands, beauty in their countenances, and blessing in their souls. But let the young remember that as all beauty came from God at first, so true abiding beauty is only found in the paths which he appoints, for "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Prov. 11:22.

"ON A PAR."

On my way down one of the streets of the busy town of —, I was met by a Christian doctor, who hurriedly said to me, "Oh do come and see a poor man who suffered from a bad 'stroke' about two years ago, and who will not own that he is a sinner."

I was only too glad to follow this praiseworthy doctor, inwardly desiring that all medical men had as much of the welfare of their patient's souls at heart as he; and eager, too, to see a man who disclaimed the charge of personal guilt. Such a man, in such a world, must indeed be a wonder!

Presently we entered a clean and tidy little house. There sat the paralyzed husband—a man rather under middle age—in an arm-chair near the fire. His wife and two or three young children completed the group, whilst the general appearance of the room gave the idea of a fair measure of intellectual energy on the part of both the husband and wife.

I could not but feel for the poor fellow thus crippled for life, and for the young family dependent on him. I spoke sympathetically on the painful subject of his

ailment, but was glad to find that, spite of all, he seemed cheerful and in measure contented.

Next I spoke to him about his sins, only it seemed to me more advisable to approach that subject from an unexpected quarter. To have charged him with the sins common to others would have been, I felt, useless, for the double reason of his probable immunity from them, and also from his having, according to the doctor's statement, successfully parried that thrust hitherto. I therefore said, "Well, Mr. —, do you think that you have been born again? Has this affliction led you to consider seriously your condition as a child of fallen parents, so that whatever your past life may have been, moral or otherwise, you need this radical change to be experienced before you are fit to enter the kingdom of God?"

He paused a moment, and then frankly said, "No, I cannot say that I have been born again."

For this honest acknowledgment of his state I was thankful; albeit I deeply grieved, as I thought of the man's terrible danger. Alas! it matters not what a person may be morally or religiously; if he be not born again, he cannot enter the kingdom of God.

Now this is very sweeping, but divinely true. By this fact all are placed on a common platform before God, neither is there one iota of moral superiority in one over another. In this case Nicodemus in John 3, and the Samaritan adulteress in the chapter that follows, are identical in their natural condition before God. In fact it was to the better of the two (morally speaking) that Christ said, "Ye must be born again." And why so? Just because the nature, the heart, was the same. Lay hold of this truth, my reader. Of course Nicodemus and the adulteress cannot be classed in the same category by man; to do so would be absurd. It would ignore relative right, and light for darkness. But it is not here a question of human rules, or of the propriety of human discrimination, but of the root, the springs of life, as seen by the holy eye of God in fallen man. Before such a tribunal, the two appear equally at fault. And hence we read that "there is no difference, for all have sinned and come short of the glory of God," Rom. 3:22, 23. Not one particle of difference is there, as to the common nature, between Nicodemus and the adulteress, between Saul of Tarsus and the impenitent thief, between the apostle John and Judas Iscariot, between the chief priests of Jerusalem and the Galileans whose blood Pilate had mingled with their sacrifices, between the reader and the writer of these lines.

"No difference!" Oh, how leveling! It is so, and it is equally universal. Not a soul but has come short of the glory

of God! No, not one. Mark, my reader, it does not speak of the glory of man, his standards of worth or merit, but of God's standard. Now, in view of this, all have failed. Select whom you please; pick and choose out of all the lists of human worthies. Take such as Joseph, Job, Daniel, from pages sacred; or Socrates, as perhaps the best model from pages profane, and you will find this truth abundantly established.

Place yourself under the eye of absolute holiness, and in the rays of God's glory, and you must own that you are defiled. Of outward sins you may be comparatively clear, and assuredly so much the better; but of inward impurity—an evil, deceitful, wicked heart—you must plead guilty. Hence, over and over again, the absolute necessity of the new birth is established.

Having received this honest acknowledgment, I said to our poor friend, by way of a further test, "Whether do you think a man who had lived a blameless life, or a notorious profligate, would have the better chance before the bar of God?" Again he paused a moment, and then said, "I think the first."

Quite so—I think. But here thought is all out. God must decide the question.

Again I said, "Suppose I laid two corpses on your floor, one a mere skeleton, the other the newly deceased form of some lovely young lady, which of the two could more readily exhibit the activities of life?"

"Ah!" said he, "they would be on a par."

"Yes," I replied, "the comparative beauty of the bodies could not assist in expressing life, if death placed this on the same platform as that. Both are equally helpless."

Now that is just the case in point. Man is dead, spiritually dead, "dead in trespasses and sins," and there cannot therefore be degrees of spiritual life, if all are dead! To talk of some being better than others, in this view of the truth, is folly. A beautiful corpse is at best a dead body; and a man, Nicodemus or other, who has not been born again, is a spiritual corpse. Can a truth be found going more deeply into the root of man's state before God? Other scriptures may speak of his guilt, and his consequent responsibility; but this unfolds the really sinful nature inherent in all because of the Fall.

Not only do the branches bear bad fruit, but the roots are poisonous, and the whole tree is therefore useless.

How plainly does this show the necessity of the "new birth," and the reason why the Lord said, "Ye must be born again."

But then, what is the new birth?

Well, first, it is not baptism, as is sometimes and falsely taught. "Born of water" has no allusion to baptism;

otherwise, seeing that baptism is accepted by the vast majority of professing Christians, who when grown up give no sign of being fit for the kingdom of God,—the holiness becoming that kingdom being completely absent,—all such would be born again.

No, it is a new nature, given by the Spirit of God. "That which is born of the flesh is flesh; that which is born of the Spirit is spirit. And so, in speaking of believers, Jesus says of them, 'which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' This is divine life in the soul; and as Christians, believers in the blessed Son of God, we get eternal life; not merely a divine life on earth, but life in Christ glorified; a life that enjoys, even now, that which is of God, and that will swallow up mortality, so that our bodies, now subject to the effects of sin, may share in that eternal life possessed already by our souls. 'The end is everlasting life,' as surely as 'we know that we have passed from death unto life,'—present for our souls, future for our bodies.

"Mortality" always and only applies, in time, to the body; "Eternal life" always and only, in time, to the soul. The body of the believer (although he possess eternal life) is just as mortal as ever. Thus mortality and eternal life are distinct in time; but bye-and-bye, body and soul will alike possess immortality and eternal life; "this mortal shall put on immortality,"—the "end everlasting life."

Oh, happy thought! How the heart thrills beneath its living power! Life from the dead; life out of death; life divine; life eternal!

My reader, do you know this life? Do you consciously possess it? Is Christ your life? "He that hath the Son hath life, he that hath not the Son of God hath not life" (1 John 5:12). No matter what else you have, be it never so meritorious in the eye of man, if you have not the Son of God you have not life.—J. W. S. in *Mess. of Peace*.

THE SYMPATHY AND POWER OF JESUS. John 9.

The narratives of the gospel by John are fewer in number than those of the other gospels, and for the most part are given in much more fullness of detail. In the other evangelists the incidents recorded are like pictures in miniature; but in John there is a greater stretch of canvas, and larger pictures are presented to the eye—pictures of profound interest—in which the varied glories of the Lord Jesus are strikingly displayed. Our chapter is an illustration of this.

The scene is laid in Bethany, the town of Mary and her sister Martha,

who with Lazarus, their brother, were the objects of the Lord's tender love. Simple and touching are the words in which this is expressed: "Now Jesus loved Martha, and her sister, and Lazarus." It is worth the while to linger for a moment over this sentence, and to note that each one is separately mentioned as being loved by Him. The love of Jesus individualizes its objects.

"Who loved me, and gave Himself for me," said Paul. And who does not know that there are times and seasons when the soul of the saint of God specially needs to remember the Lord's love to him individually, and finds comfort and strength in remembering it? You, Christian reader, though you are but one among the many thousands of God's redeemed, you have your own special place in the affections of Christ. He loves you as if there were not another in the wide world on whom His love rested. It is written that he calleth the stars by name—how much more his sheep! He knows each one—the circumstances of each, the smiles and tears, the joys and sorrows, the sunshine and clouds, the greetings and partings; and he who knows all about all, loves each one with a mightier love than has ever been associated with the tenderest of earthly ties.

But though thus loved, they were not sheltered from circumstances which awakened many a fear and burdened their spirit with a weight of sorrow. Lazarus fell sick. Beautiful indeed, and so worthy of our imitation, was the action of the sisters at this juncture. Sweet too their confidence in the Lord's love, and strong their assurance of His interest in them. They sent to say, "Lord, behold, he whom thou lovest is sick." No urgent request that the Lord would hasten to their relief accompanied this statement of their case; enough for them to tell Him all, to lay their burden on the bosom of infinite love. It was not in vain that the Lord had tarried under their roof, and that Mary had sat at His feet and heard His word. (Luke 10:39.) Knowing His love, they turned to Him in the first blush of their sorrow, and if their expectations were not answered in the way they had thought, it was only because the love of Jesus was too great not to suffer the trial to go to its utmost length, that they might know Him better, and reap a richer

harvest of blessing, than could otherwise have been theirs. Let us ponder this, that we may profit by their example. Child of sorrow, hast thou told thy griefs to Jesus? Thy anxieties, thy fears, hast thou spread them out before Him, whose love for thee individually is so deep and true? Go, speak to Him about them; and if for awhile there be no answering voice, let not thy faith in His love on that account give way.

And when the message of the sisters reached the Lord, He abode two days still in the same place. Was He then indifferent to the dark shadow that had fallen across the beloved family at Bethany? Did He not know that Lazarus was at the door of death? Such questions need no answer. But the Lord tarried till the fitting moment came; for Son of God though He was, yet was He ever subject and obedient, never taking a step without the full knowledge that it was His Father's will. Easily we may imagine the feelings of the sisters watching by the side of their brother, their hearts alternating between hope and fear as they earnestly looked for the Lord, and yet He came not. Thus the weary hours passed, and Lazarus grew worse, till at length the flickering flame of life died out. Lazarus was dead. Had then Love been doing its very best for them? Yes, indeed! Better for Martha, better for Mary, that Lazarus should die than that the Lord should have interposed before. Had He done so, they might have been spared the heart-ache, the blinding tears, the bitter pang caused by the dying of their brother; but God would not have been so greatly glorified. They would not have witnessed the resurrection-power of the Lord, and still more they would have never seen His tears; for Jesus wept.

And those tears and groans were but the index of what was passing in the heart of the Lord at that moment. The knowledge of all that He was about to do did not make Him less sensible to the desolation of the scene around, nor lessen His sympathy one degree. "In all their afflictions He was afflicted." The tears of Jesus appeal to us more powerfully than the manifestations of His might. These astonish, but those touch the tenderest chords, and show us that every pang in our hearts has its counterpart in His.

Wonderful it was when He who is the resurrection stood at the grave's

mouth, and cried with a loud voice, "Lazarus, come forth." Obedient to that voice of power, he that was dead came forth, wearing the garments of the tomb. What a display of the glory of Him whose Spirit by the ancient prophet said, "O death, I will be thy plagues; O grave, I will be thy destruction!" Hosea 13:14. It was a sample of that which shall be more fully and perfectly seen at the coming of the Lord, when "they that are Christ's" shall be raised from among the dead in incorruption and in glory.

Thus Lazarus was restored to them again, and the broken ties were formed anew, but not forever. So in resurrection our loved dead who have died in the Lord shall be given back to us once more, not to be known after the flesh—for the former things shall have passed away—but to be known in those divine relationships which shall endure to everlasting. Yes, mourner, you shall see them again, not in a body of sickness and suffering, but in a body of glory like the Lord's, and be together and with Him in that home where there is fullness of joy and where there are pleasures for evermore.

Many are the lessons that will suggest themselves as we read and meditate on this narrative, so rich in moral beauty, and fraught with heavenly comfort. Here we may learn that if the answers to our prayers are slow in coming, it is better that it should be so, if such be His will; or if the power of the Lord is not exercised on our behalf as we could have wished, it is because He has a more excellent way. Let us trust Him then, let us rest in His love. Could we but stand where He stands, and view our life, from the beginning to the ending, as He views it, we should see that the dark threads and the bright have been skillfully and lovingly woven together. We should bless Him for unanswered prayers, and adore the love that has ordered everything for us so wisely and so well.

Are we in spirit near enough to the Lord to know and understand His interest in us? Can we each say, There is one heart I know better than any other; it is the heart of Jesus, who loves me perfectly, and who in the glory of God, and at the right hand of power, is leading me by a right path on to the rest beyond?—*Simple Testimony*.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

June 15, 1885.

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MENNONITE PUBLISHING CO., STOCK.—There is still an opportunity for any one desiring to do so, to take shares of stock in the Mennonite Publishing Co., and we should be very glad to have some more of the brethren invest. For particulars address, Mennonite Publishing Co.

TO THOSE IN ARREARS.—It is not a pleasant task to ask for money, and yet, we all need money in every enterprise that we undertake. The printer needs money to pay for paper, for labor, and for many other expenses that come up in carrying on a printing business. The times now are close and there are quite a large number of persons who are owing us for subscriptions. The amounts owing us however are small and we have no doubt, most of those who are owing us would pay with the greatest of pleasure if some one would call on them and ask them for it; this however would make too much expense, and so we write these lines and ask every one that owes us, kindly to remit the same at their earliest convenience and so help us in our work. Most of our subscribers pay up regularly with the beginning of each year, and we thank them very much for their kindness and promptness. This article however is especially directed to those who are in arrears, and we hope no one will take offense, because we make this appeal; we make it because we need

it. The small amounts that are owing us when taken together make a large sum and will help us to meet our dues and obligations promptly.

THE PUBLISHERS.

THE BRETHREN.—John H. Hess and Samuel R. Hess, of Lancaster Co., Pa., are at present on a trip visiting friends in the states of Kansas, Nebraska, Iowa, Illinois, Indiana, and Ohio. They are now (June 10th) staying with us here in Elkhart, on their way east. They have had a pleasant trip so far and we trust the Lord may give them a prosperous journey until they reach their homes again.

AFFLICTED.—Sister Weaver, wife of Bro. Daniel Weaver, of Somerset Co., Pa., who sometime ago received a stroke of palsy has so far recovered that she was able to be at the meeting at Weaver's on the 24th of May. Daniel Fry of the same neighborhood also had a stroke of palsy recently, and is almost helpless.

FATAL ACCIDENT.—On the 6th of June, in raising a barn for Bro. William Overholt, in Kent Co., Mich., a heavy timber while being raised on skids with push poles turned over, and the men losing their holds, the timber slid back and struck a man by the name of Bainbridge, injuring him so severely internally that he died in a very short time. Physicians were called, but the man lived only a few minutes after the doctor's arrival. All the other men escaped unharmed. Human life is indeed uncertain, and this should teach us anew the great lesson, not to defer the great work of salvation, and that we should ever watch and pray, as we know not at what hour the Master may come to call us. This sad and sudden death cast a gloom over the neighborhood, and was a severe affliction to the sorrowing family, who should have our heartfelt sympathy. His age must have been not less than sixty years.

H. E.

A SUDDEN DEATH.—On the 21st of May, Levi Fretz, living near Kintnersville, Bucks Co., Pa., took his horse to the canal, some fifteen or twenty yards from his buildings, to water; while thus engaged it is supposed that he was taken with an apoplectic stroke and fell into the canal. A man near by heard a splash

and with his son-in-law soon found the body. His hat and the bucket were near by in the water, and the indications were that death was not caused by drowning; the hands being open and very little water in the body. He was buried on the 25th, at Deep Run. Services were held at the house by Samuel Godshalk and at the meeting-house by Isaac Moyer. His age was 59 years and 22 days. He leaves a bereaved companion and seven children to mourn their loss. Truly there is but a step between me and death.

BARN BURNED.—On Saturday, May 30th, the barn of Brother William Freed of Montgomery Co., Pa., was destroyed by fire. The cause of the fire is not known.

THE MINISTER OF EDUCATION in Greece, where the four Gospels are used as a reading book, by the advanced classes in the primary department of the public schools, proposes to introduce them into the higher schools also.—*Exchange.*

OUR FAITH.—When we profess a certain form of doctrine, it is of course expected and looked for that we believe that form of doctrine and live in accordance with it. When we meet a Presbyterian we expect to find him a believer in Presbyterian doctrine. When we meet a Baptist, we expect to find one who believes in Baptist doctrine throughout. When we meet Mennonites we expect to find them believers in the Mennonite faith, and defenders of the same. Yet there are many Presbyterians who do not believe in the accepted Presbyterian creed; there are Baptists who do not fully coincide with the Baptist creed, and there are Mennonites who are very far from believing in the true non-resistant doctrines of the Mennonite creed.

It seems that some one made the remark that not half the Mennonites really believed the doctrines of the Mennonite Church. This was undoubtedly said by some one very extreme in his views and judgment; but a correspondent in writing of this matter, says, that there is really too much truth in this. We do not believe that this laxness of doctrine is so general as this would represent, and yet there is no doubt that many of our members are not as well founded on the doctrines of the faith as

they ought to be, and for this reason, the church as a body, should put forth every effort to spread her doctrines by preaching and also by circulating religious literature.

For this reason our church paper, the Herald of Truth, should be in every Mennonite family; The Martyr's Mirror, the Complete Works of Menno Simon, Dietrick Phillips' Works, Our Confession of Faith, Catechism, and children's papers should find their way into every family, and should be read and understood by both young and old.

Sunday Schools too should be organized in every church and the young people and children should be instructed in the doctrines and teachings of our church and the gospel.

Ministers should watch with care over their flocks, and should encourage their members to read their church books and papers as well as their Bibles, and make every effort to have them well grounded and established in the doctrine.

If the Mennonite Church is to prosper and gain strength, these things are of the utmost importance, and both ministers and lay-members can, with an earnest effort, do a great deal to bring about such a condition of things that every member may be a devoted defender of the principles and doctrines of our church.

CONFERENCE REPORT.—On the 22d of May the conference for the state of Illinois met at the church near Morrison, Whiteside county. Two bishops and seven preachers and deacons were present. The exercises were opened by singing, and followed by reading the 18th chapter of Matthew by bishop Nice. Some remarks were made after which all present bowed in silent prayer.

Bishop Henry Yother read Eph. 4:1—15. On this he made remarks setting forth the doctrines and the order of the church. The work of preaching repentance toward God and faith in the Lord Jesus Christ was set forth (Acts 20:21). The necessity of confirming the souls of the disciples and exhorting them to continue in the faith was dwelt upon. Bro. Yother reminded the conference that God's children must through much tribulation enter into the kingdom of heaven (Acts 14:22); that the church must be a separate people from the world. "If the world hate you, ye know that it hated

me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19. The church must be built on the true foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone (Eph. 2:20). That the church may be God's chosen people in whom he is well pleased, she must have watchmen on the walls of Zion—bishops and preachers to watch over her interests and preach the Word (2 Tim. 4:2), and deacons as helpers (Acts 6).

No new rules were made and no new measures were adopted, but those made in the past were approved. Some of these were presented, among which was the subject of settling difficulties between members. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican (Matt. 18:15—18). Great care should be exercised not to be too hasty in dealing with offenders, yet difficulties should not be neglected.

The Scriptures plainly forbid the swearing of oaths (Matt. 5:37; James 5:12). All worldly offices which are assumed under an oath are forbidden to the disciples of Christ who have their citizenship in heaven (Eph. 3:15).

Places of worldly amusement—saloons with the games connected with them, fairs, shows, dances, skating rinks, etc., are forbidden by that spirit of love to God which finds perfect joy alone in Christ (Cant. 5:16.)

It was again acknowledged that holy matrimony as an ordinance of God should be solemnized by a properly ordained minister between a brother and sister in the faith which we profess. (1 Cor. 7:29). "What God has joined together, let not man put asunder" expressly forbids the practice of giving divorces for every cause as is so much practiced at the present time (Mark 10:11).

Conformity to the world is forbidden. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is

that good, and acceptable, and perfect will of God" (Rom. 12:2).

The use of instrumental music is forbidden (Eph. 5:15—20).

Conference closed with prayer to meet at Freeport Church, Stephenson Co., on the fourth Friday in May, 1886.

CHURCH NEWS.

The Sunday School has been reorganized for the summer at the Stahl meeting-house, Somerset Co., Pa.

The MINISTERING BRETHREN John and Christian Beachy from Mifflin Co., Pa., visited recently among their friends and the brotherhood in the south end of Somerset Co., and Garret Co., Maryland.

FROM LANCASTER CO., PA.—Bishop Risser of Markham, Ontario, made a visit in Lancaster Co., Pa., recently, and on the 19th of May he attended a meeting at Henley's Meeting-house; on the 20th he was at Hammer Creek, and on the 21st at Weaverland.

BRO. C. C. BERRY, late of Medina Co., Ohio, is now living in Kent Co., Mich., and services are held regularly every two weeks. On the 24th of May they had communion services in Bowne. They also have a Sunday School with a good attendance and a good interest is manifested by both old and young. We trust the Church may prosper and prove a great blessing to many souls. H. E.

FROM MONTGOMERY CO., PA.—Pre. Adam Baer of Maryland recently visited the churches in Montgomery County. He attended an appointment at Skippack on Saturday, May 30th. On Sunday he attended meeting at Metacheon; on Monday, June 1st, at Salford; Tuesday at Franconia; on Wednesday at Line Lexington; on Thursday at Plain; on Friday at Towamencin. From there he went to Lancaster Co. May the Lord bless him in his labors.

FROM MIFFLIN CO., PA.—The brethren and sisters of the church at Mattawana held a communion meeting on Sunday, April 26th, which was well attended. The following Sunday, the Sunday School connected with this church was organized for the fourteenth year. A communion meeting was held at the Allensville church May 3d, and at the Belleville church May 10th. The Sunday Schools at these churches will probably both be opened for the summer by the time this reaches the reader.

FROM KANSAS.—On Wednesday, May 20th, the brethren enjoyed a good meeting at Martin's school-house, near Newton, Harvey County. Preacher John Erb of Harrisburg, Pennsylvania, was visiting his friends in Kansas, and held a meeting with them. The brethren Samuel R. Hess of Ephrata, John H. Hess of Lititz, and Samuel Erb of Mount

Joy, Lancaster County, Pa., were also visiting in the neighborhood at the time. Pre. Erb was also present at the meeting in Marion County, near Peabody, on the 24th of May. Bro. Erb likes the country well, and there is some hope that he will make his home in Harvey Co. As the ministers there have more than they can do, it would be a great help to them to have Bro. Erb to assist them.

A number of Amish brethren are settling in Harvey Co. They held their first meeting in that neighborhood on the 31st of May, in Martin's school-house. We have not learned their minister's name. He is about purchasing a farm near the school-house four miles from Newton.

Sister Nancy Good who was visiting her friends in Allen County, Ohio, for seven months, recently returned to her home in McPherson County.

Bro. B. F. Hamilton, formerly of Livingston County, Illinois, but later of Cherokee County, Kansas, has moved to Canton, McPherson County, and lives near the Spring Valley Meeting-house. Here are three ministers living very near together now; likely they will each have much labor in the gospel to do, yet the thought occurs that many times more of them will be at the same appointment than is necessary, while they might do more for the Master by scattering out a little.

This spring Brother David Hamilton moved from McPherson Co. to Butler County, near Burns, near the line between Marion and Butler Counties.

FROM JOHNSTOWN, PA.—On the 24th of May the communion was held at the Weaver Church in Cambria Co., Pa. A number of the ministering brethren from a distance were present, namely: Jacob and Herman Snyder, of Bedford county, David Keim, of the Church in the south end of Somerset county, and John N. Durr, of the Masontown Church, Fayette county. On Saturday morning public services were held at Weaver's meeting-house, where four persons were baptized. In the afternoon one person was baptized at Scap Level. Bro. Herman Snyder officiated. In the evening services were again held, when Bro. D. Keim and Bro. J. N. Durr spoke from 1st Peter 1:22,23. The communion services and foot-washing on Sunday was well attended, and many brethren and sisters were present to take part.

On Monday, the 26th, public services were held in the old Blough meeting-house, when Bro. Jonas Blough was ordained to the office of Bishop. In the evening Bro. Durr preached in the Stahl Church.

FROM KANSAS.—On Friday, Saturday, and Sunday, May 22, 23, and 24, services were held at West Liberty, McPherson county, Kansas. On Saturday a minister was ordained. Seven brethren were pre-

sented by the Church, out of which number Bro. Samuel Miller was chosen by lot. Bro. Miller moved to Kansas several years ago from Indiana. At the same meeting Bro. David Yoder, formerly of Pennsylvania, was chosen for deacon, out of six brethren that were presented, and ordained to that office.

On Sunday communion services were held, and about thirty members participated. The church at this place is growing in numbers, and the field there is yet white to the harvest. It was no doubt well to ordain those brethren at this place as additional laborers. May the Lord give them courage and zeal for effectual work.

The conference was held on the 1st of May, at Spring Valley Meeting-house. It was a pleasant occasion. Bro. S. A. Mishler, of Cherokee county, was the only one present from a distance. Among the various subjects considered was that of Musical Instruments. There was an earnest protest made against them, and the church was instructed to use her influence decidedly to keep them out of the brotherhood. Some Scriptures were adduced to show why they should not be used.

SUNDAY SCHOOLS IN BUCKS CO., PA.—The brethren of the Deep Run Church, in Bucks County, Pa., have a flourishing German Sunday School, in the Brick School-house in that vicinity. The School numbers seventy scholars. They maintain also another school at the Western Brick School-house, in Plumstead Twp., which is German in part, and the brethren at the Doylestown Meeting-house have also organized a school with a good attendance, which is conducted altogether in the German language.

We are glad to notice these indications of progress in the Sunday School work in our churches in the east, and hope that the brethren will be zealous in assisting to carry forward the important work of instructing the younger portion of our congregations in the principles of the gospel and the doctrines of the church. We live in a time when we must begin with the children if we wish to maintain ourselves as a church. The idea that our children should be left to grow up under all manner of influences opposed to our form of belief, and then turn out true and faithful Mennonites is contrary to nature. When children are kept under Mennonite instructions in the family, in the Sunday School and in the church, and are thoroughly impregnated with the pure principles of the gospel, they will have much more power to resist the impure teachings with which they so constantly come in contact, and the church maintains a much stronger hold on them, and they will be more profitable members, and exercise a much stronger influence in favor of the church when they do become members, than otherwise, and in

these facts lies the necessity of using all proper means to educate our children and young people in the doctrines of our church. Let the good work go forward until, in every church, and people will feel the necessity of maintaining Sunday School instruction for the children and the young people.

CORRESPONDENCE.

FROM THE CHURCH NEAR MORRISON, Whiteside Co., Ill.—Bro. Henry Yother, of Gage Co., Neb., is visiting amongst the brethren here. Last Sunday (May 24th), he preached to a large audience. May God bless the aged brother and endow him with power through the Holy Spirit that much good may be accomplished through his journey amongst the brethren for the purpose of bringing unto them the glad tidings of salvation. On the 24th we commemorated the Lord's Supper and a good many brethren and sisters were present and partook with us.

Dear brethren and sisters, let us be more firm in the good cause, and faithfully obey the blessed command of the holy apostle when he says, Rom. 12, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Dear brethren, if we faithfully obey those blessed instructions of the apostle, we testify to the world that we are separated from them through the renewing of our minds. Christ says, "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." The apostle says, "Love not the world, neither the things that are in the world. If any man love the world, the love of God is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. And the world passeth away and the lust thereof; but he that doth the will of God, abideth forever." Are we doing the will of God? If we are we will keep his commandments. The apostle says, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world

even our faith." The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with him in glory."

ADAMSON SHELLEY.

FLORIN, PA.

My Dear Friends: It is a long while since I wrote. This is because of ill health, but I am thankful that my health has improved some.

When we examine the word of God, and then behold the way in which Christian professors now live, it looks as if the way was continually becoming wider. When I think back to my earliest recollections it seems to me there was more justice done in the world, especially between Christians, and the difference between them and the world was more marked. It seems much as was said by a friend who is now in eternity:—"The line of separation between the christian and the world is so rubbed out that it is difficult to find. The Word says, By the fruit ye shall know them. We know that a good tree cannot bring forth evil fruit. So the christian cannot say one thing and at the same time mean another. Our communication, if we are God's true children, must be, Yea, yea, and Nay, nay."

We all have our shortcomings, but all faults are not weaknesses. If we know our weakest points, there we should be doubly guarded. If it is covetousness we should try to break down the evil by exercising charity. Just now I think of a certain rich man who owed a poor man something which the poor man had given up of ever collecting, although he knew the rich man justly owed it. But when the rich man was about dying, he said to his friends, Give that poor man of my goods what belongs to him. We must battle against sins, and keep the door of our hearts closed against them, and not let sin reign in our mortal bodies.

Little sins, as the enemy tries to make us believe there are many, must be closely watched. The enemy is apt to try to make us believe this or that evil is harmless, or it is only of little consequence. This is a temptation, and the tempter will not tell us the truth. He takes the advantage of those who love gain to make them believe that it matters but little if everything they say in making bargains is not strictly true. How falsely he reasons when he says, Why can you not do as others do and still get to heaven? By what are termed little sins the enemy ensnares many souls, and keeps them away from Christ and out of heaven. The sure way to know that we are right is to examine the word of God and by that examine all things. A. N. B.

For the Herald of Truth.

AT THE ANNUAL MEETING OF GERMAN BAPTIST OR DUNK-ARD BRETHREN.

Since returning from a two days' visit to the annual meeting, it occurred to me that a few notes might be acceptable to the readers of the HERALD. I took no notes at the meeting and therefore write wholly from memory.

The location chosen for the meeting is a picturesque and beautiful dale, among the hills and mountains, two miles North-East of Mexico, Juniata Co., Pa. A shed called the "Tabernacle" with seats for about five thousand, was erected for the place of meeting. Near by was a baggage room, a dining hall, a restaurant, a hospital, and quarters for the book, subscription, and other business of the proprietors of "the Gospel Messenger," their denominational periodical published at Huntingdon, Pa., and Mt. Morris Ill.

Religious services began on Friday afternoon, May 23, and were continued at intervals, on Saturday, Sunday, and Monday. On Tuesday morning, as I entered the meeting, the immense "Tabernacle" was filled with a vast sea of faces while hundreds outside were promenading and kept up a constant humming noise to the great annoyance of the audience. The Moderator and the Committee of Arrangements found it no small task to maintain order in so great an assembly. By the aid of Assistants, stationed in different parts of the tabernacle and outside, they succeeded as well as could be expected.

The Chairman or Leader of the meeting is known by the title of Moderator. It is his duty to call the meeting to order and to see that the rules adopted for the governing of the Conference are carried out. The "Standing Committee," a large body of Elders, exercises a controlling influence in examining, preparing and arranging the questions that are to be brought before the meeting.

When a question is brought before the assembly, it is discussed until the Moderator hears calls of "Pass it," "Pass it," or until, in his judgment, the time has come to put it upon its passage. All questions brought before the assembly must be reduced to writing, and, I believe, must have an answer to them either by a District meeting or by the Standing Committee of the Annual Meeting. Those answers to the questions are discussed and considered to decide whether they shall be approved, abridged, or amended. If any delegate does not approve of the answer made to the question by District meeting or Standing Committee, he can write out an answer that embodies his views and offer it as an amendment or instead of the answer before the meeting; if no one seconds his answer it fails, but if it is seconded, it may be placed before

the meeting for consideration. Whatever answer seems to meet with approval, whether the original answer or an amendment, is then put upon its passage. The Moderator, taking the slip upon which the answer is written in his hand, and, looking over the audience—delegates and all members seem to be considered voters—says in effect, "I now put this question upon its passage, shall it pass?" If it meets with approval there are calls of "Pass it," "Pass it" from all parts. If no objections are heard the Moderator declares, "It is passed," and it is thus recorded by the recording clerk. But if there are calls of "No!" "No!" "Don't pass it," heard then the Moderator agrees to a further discussion of the question, and other answers or amendments to the original answer are offered till an answer is found upon which there is agreement. If no answer can be found which meets the approval of the general assembly, then the Moderator submits the question and answer to the delegates, a two-thirds vote of which will carry the question against all opposition of the assembly.

Twenty years ago, I attended the Annual Meeting, near Waynesboro', Franklin Co., Pa. At that time it was the rule to decide all questions by the whole meeting assembled and no question could be passed if any one of the vast assembly objected. Among the questions then brought up was one in favor of passing questions by a vote of the majority, instead of permitting one objector, or two, to stand in the way. There was an animated, interesting, and very earnest discussion of the matter, but it did not pass. Some progress seems to have been made in that direction, however, so far, at least, that one objector can no longer interpose a veto upon the passage of a question which many who may be equally good and wise may believe right. By the present rule of the Annual Meeting, a vote of two thirds of the delegates, (standing committee included I believe) can pass a question.

The work of the Annual Meeting, I believe, is mainly advisory, though it seems also to exercise some legislative or ruling power, but, if it does I am unable to define the limits within which it exercises authority.

A few years ago, it will be remembered that the Annual Meeting of the "Dunker Brethren" passed a rule deciding that the rules and decisions which it passed should be "mandatory," that is have the authority of commandments over the churches. This was followed by widespread dissatisfaction and division into three branches. I believe they reconsidered the mandatory rule a year or two ago, and repealed it, at least, I have been so informed.

I allude to those matters because there is, it seems to me, an important lesson in them for us. The word of God is the

law for Christian churches; it is the only "mandatory" law, the supreme authority. Let Christians and Christian churches beware of the evils which come from ecclesiastical legislative authority. A General Conference, or Meeting, called to act as an advisory body, and also to consider and carry out plans for charitable and missionary work might heal many wounds and arouse many to a greater earnestness in working for the Lord. The opportunities for the reunion of long-separated friends, social intercourse, and religious worship afforded by such meetings are also not to be overlooked. But the moment such a body undertakes to "settle" difficulties in churches, or between churches, by assuming to exercise authority over the churches, that moment it enters upon disputed and dangerous ground. And if such a body in addition to "settling" difficulties, attempts to go still further and without securing the consent of the churches, establishes his rules and decisions, which it promulgates as commandments, binding or mandatory, over the churches, then it is assuming an ecclesiastical function, which many believe has neither precedent nor authority in the word of God; and the probability is that alienation, and division will be the result. I do not mean to intimate that the Annual Meeting of our German Baptist or Dunker friends has ever gone so far in exercising authority, but I mean to say that the above are extremes into which general church councils may fall.

Among the work which came before the assembly on Tuesday was the question of skating rinks which were promptly and decidedly disapproved of.

On Wednesday, soon after dinner, the women held a missionary meeting in which much feeling and interest were enlisted in evangelistic work. About one hundred letters had been sent in, with money and cheering words urging the women to take hold of this work. Some earnest words were spoken, bearing on the duty of carrying the Gospel to the unconverted at home and in foreign lands. The letters read and the remarks made met with so hearty a response from the audience that it was decided to take up a collection then and there for missionary purposes; from this and the contents of the letters about two hundred and sixty dollars were realized.

After the adjournment of the missionary meeting, the Annual Meeting took up the question of organizing a book and tract society which came up from the District meeting of Southern Illinois. Many of the members feel that much good could be effected, by the blessing of the Lord, in publishing and distributing good tracts and books and that there ought to be some kind of united and general effort made in that direction, which purpose, it was thought, could be

best effected by a society or committee, appointed to carry on the work. After a lengthy discussion as to the best form and manner of organizing and going to work, it was decided, without any opposition whatever, to organize for work, if I remember correctly, under the name of "The Brethren's Book and Tract Committee." The meeting adjourned on Thursday evening.

As I recall the two days spent at this meeting, I feel that I saw and heard much that was good and commendable, and if there was aught that was not so, I do not feel called upon to judge or condemn.

And now, in reading over these hasty notes, I fear that I have been guilty of presumption, but I submit that it is desirable for every Christian, however humble and obscure, to learn from the mistakes of others, to avoid them ourselves, therefore have I spoken of the "mandatory" mistake of our "Dunker Brethren," and at the same time, when we see something good, is it not well to speak of it, as an incentive to good works? Therefore have I written about the Missionary and Tract movements started by these people. May the Lord bless what is good and show us what is evil, that we may avoid it.

J. K. HARTZLER.

THE PERSON OF CHRIST IN GLORY.

I desire to bring a few Scriptures before you that speak of the person of the Lord Jesus Christ as he is now as a risen Man in the glory of God. Not a few of the Lord's people know the blessed truth of forgiveness of sins through His precious blood, and are trustingly simply to His finished work on the cross but they have never thought much of the glory of the Person who did the work, nor of the place where he is now.

Many when they think of the Lord only think of Him as on the cross dying for their sins; others think of Him as risen on earth, and then, have a sort of vague, indistinct idea that after he left this earth He ceased to be a Man and is now in the form of God again, although still believing that he ever lives to make intercession for us.

Others have said, "I never thought of the Lord Jesus as a Man in heaven; I had always thought of him as a spirit."

This has led me to bring a few Scriptures together that speak of this wonderful truth of Christ being a man in the glory of God; for till this is seen there can be no grow-

ing in the things of God or in the understanding of His word.

Many, I believe, spiritualize the Lord's second coming because they think of the Lord as a spirit, and thus his coming must be a spiritual one too.

The first Scripture we look at is Luke 24:36. Here we find the Lord Jesus appearing to His disciples after He had risen from the dead with the blessed words on his lips, "Peace be unto you." They saw Him who had died for their sins, and that He was alive again.

"But they were terrified and frightened, and supposed that they had seen a spirit." They thought, as some do now, that the Lord was a spirit; but what did the Lord say to them? Verse 38: "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, He shewed them his hands and His feet." Here we see the same Jesus that was on earth now risen from the dead, He Himself with a body of flesh and bones, which He assured them a spirit had not. Then, verse 39: "He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while he blessed them, He was parted from them, and carried up into heaven." And in Acts 1:9: "While they beheld, He was taken up: and a cloud received Him out of their sight." Thus we see that the blessed Lord rose from the dead with a body of flesh and bones, and with that body went up into heaven. He did not vanish from their sight in an instant, but evidently they saw Him go up, as we gather from Acts 1:10: "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This same Jesus was to come again as they had seen Him go. We can picture those disciples standing gazing up into heaven, their eyes following their Lord as He went up, till the cloud hid Him

from their view. That same Jesus was to come back again, and so He will; but before that day comes we are permitted to look, so to speak, by faith on the other side of that cloud, and see this same Jesus where He is now.

Turn to Acts 7:55: "But he" (Stephen), "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

What a wonderful scene! Here is a man washed so clean in the precious blood of Christ that he can be filled with the Holy Ghost, and the heavens are opened for him to look in. And what does he see? He saw the glory of God, we are told; but he does not speak of that, his eyes are fixed upon a Person in that glory. There is no cloud to hide that blessed One from Stephen's sight; He sees "this same Jesus," the Son of man, in the glory of God. The disciples looked steadfastly towards heaven as He went up, and the cloud received Him out of their sight; Stephen looks steadfastly into heaven, and sees the Savior there—"the Son of man on the right hand of God."

This same Jesus also spoke from heaven to the apostle Paul when he was converted. "As he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Acts 9:3-4.

Here is the same One that went up from Bethany, whom Stephen saw in the glory of God, speaking from heaven to His bitterest enemy on earth, "to show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." 1 Tim. 1:16.

Another passage is Rev. 5:6, which, although the truth in it is given to us in figurative language, is nevertheless equally clear.

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,

having seven horns and seven eyes." Here, in the midst of the throne of God and the heavenly saints, represented by the four-and-twenty elders, is the lamb as it had been slain. The Lord Jesus, who has been slain, but is now alive again, and has entered as man into the glory of God, is the object of praise and worship of all heaven. All power given to Him (seven horns), and the perfection of sight (seven eyes), nothing escapes His notice. The Lord Jesus said, "Yet a little while, and the world seeth me no more; but ye" (those that are his) "see me." John 14:19. This is true now. "Ye see me." Believers see Him, not the world. Of course it is by faith. And where do we see Him? No longer on earth, but where He is now—in the glory of God. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Heb. 2:9.

But in case it might be thought that in pressing the manhood of the Lord Jesus His Godhead glory has been overlooked, I will quote a verse in Col. 2, where we have the Godhead glory, and at the same time His manhood brought out in one short verse (v. 9): "For in Him" (Christ) "dwelleth all the fullness of the Godhead bodily" (or in a bodily form); that is to say, that all the fullness of Godhead dwells in the Person of "the Man Christ Jesus." 1 Tim. 2:5.

May the eyes of our faith be upon Him where He is, in all His glory, that we by beholding it may be changed into the same image from glory to glory. 2 Cor. 3:18. That is what takes place now. Beholding Him by faith where He is we become morally more like Him, till that day comes when "He shall change our vile body" (or body of humiliation), that it may be fashioned like unto His glorious body (or body of glory). Then we shall be like Him, conformed to His image, and although He will eternally be man, He must ever be the object of our worship and adoration; for He is the true God, and eternal life." 1 John 5:20.—R. F. K. in *Simple Testimony*.

RESIST the devil and he will flee from you. But never go with him half way, lest he be too much for you, and make you go the whole.

PERIODICAL FASTING.

BY J. O. BARROWS.

Concerning the propriety of abstaining from food, as a religious observance, there is room for some difference of opinion. While in the Holy Scriptures fasting is brought before us preceptively, as well as in the example of those whose faith we are to follow, at the same time, no such positive and generally applicable injunctions as would serve to bind it upon the consciences of all men in all circumstances are anywhere found. With all the complicated ceremonialism of the old covenant, it still required but one day of fasting in the whole year. If at last there came to be many such days, their origin is found in the exigencies of the times. When Jesus was asked why his disciples did not fast, he replied that there would be no propriety in their doing so then; yet he intimated that there are times when such a formal "afflicting of the soul" is eminently proper. He fasted. His disciples fasted. We conclude, therefore, that to abstain from all pleasant food, or even from food altogether, for a season, may be a good thing, whenever such a course becomes the natural outward expression of the soul's unseen life within. The reason for this appears in the necessity that the spirit subdue and control the body for the attainment of the highest spiritual ends.

But can stated, or periodical fasting ever be a proper thing? It can for the individual, provided he may be able to determine beforehand what will be his needs and circumstances at some definite time in the future; and also that these, or similar circumstances will repeat themselves periodically. In the same manner, it can be for churches and communities, whenever they are endowed with like foresight.

But, without attempting to argue this question from general principles, let us turn the light of history upon the practice of observing regularly recurring seasons of fasting. What has been the result? There has been one of two results. Either the attempt has come to be a part of a dead formalism, which is ignorantly accepted in the place of real piety, or else, while disregarded by the many, it furnishes an occasion for a holiday to those who are glad to get rid of work for such a purpose. For the former of these results, we have only to turn to the Eastern Churches, as they have long existed, and as they are to-day, to say nothing of very many of those Christians who acknowledge the supremacy of Rome. In no Church, perhaps, has the idea of attaining to purity, by means of stated, oft-repeated, and long-continued fasts, been carried out to its fullest extent more perfectly than in the Greek; and

nowhere do we find a more lamentable want of true piety. For the latter of these two results, we are not obliged, if we live in some parts of America, to go very far to find most abundant illustration. Would it then appear that a definitely fixed system of periodical fasting is in accordance with the true philosophy of spiritual growth?

And now let us be honest with ourselves. Except for the custom, so long established, and which is regarded by a few almost as if, in the nature of things, unchangeable, and which no one, for political or other reasons, seems to wish to take the initiative in disregarding, how many would be found to approve of the annual fasts appointed by the governors of our states during these years past? A governor issues a proclamation for a day of fasting; he calls upon the ministers of the Gospel to assemble with their people to pray; and, while they are doing this, he himself, with his body of legislators, goes off on a pleasure excursion. This very act may, indeed, show the propriety of fasting; but should not the conception of the thing be somewhat changed? Should it not be a reality and not a sham, a fact and not a farce? If we could get an audible divine response to the prayers of such a commonwealth, would it not be, "Is this the fast that I have chosen?"

The duty of individuals to observe a state fast, when it has once been appointed, is altogether disconnected with the question of propriety in making the appointment.—*The Independent*.

THE LORD'S HAND IN BUSINESS.

A business man in New York was in great anxieties, and with great debts and financial engagements to meet. His faith was in God and prayer; requesting others to pray, he waited on God. God took care of him most wonderfully and beautifully. During the month of December he began his business with less than \$300 on hand, and with over \$10,000 to pay within thirty days. He knew no earthly way to get it, and would not borrow. He simply depended upon God and his promises, trusting that he would open the way.

His business increased, and money came in from all quarters. He could not tell the ways or sources, but it came.

Whenever he had money to pay on a certain day, the Lord sent him the day before enough to meet it. The Lord was never a day too late to meet the note at the bank. Whenever the payment was small the day's receipts were small. When the note was large the receipts were large also. Thus day by day he trusted, prayed, hoped, leaned on the promises hard, and God never once failed him. He paid them all.

On the last day of the month he found that he had received just sufficient to pay the entire \$10,000, and had but just six cents left. This he gave to the Lord, and it was the happiest day of his life. Now he had nothing, and God was his all and in all.

MANNERS AT HOME.

Two great men, at whose feet the generations since their time, have set to learn wisdom, were Sir Matthew Hale and Richard Baxter. The last named has left an interesting picture of their intercourse with each other, as follows:

"The manner of our converse was as suitable to my inclination as the matter; for whereas many bred in the Universities, and called scholars, have not the wit, manners and patience to hear those with whom they discourse speak to the end; but through list and impotency, cannot hold, but cut off a man's speech when they hear anything that urgeth them before the latter part make the former intelligible or strong, more like scholars; as if they commanded silence at the end of each sentence to him that speaketh, or else would have two talk at once—I do not remember that ever he and I did interrupt each other in any discourse. His wisdom and accustomed patience caused him still to stay for the end. And though my disposition has too much forwardness to speak, I had not so little wit or manners as to interrupt him; whereby we far better understood each other than we could have done in chipping and maimed discourse."

Now, the reader may consider this a small matter—a mere punctilio of politeness. What was not beneath the notice and practice of such minds as Baxter's and Judge Hale's, can, however, scarcely be thought beneath the notice and practice of commoner men. Was not this small observance of good manners, a token of something deeper and nobler, even of a mastery over the impatience of human nature? And when we hear and see in families the very opposite, the quick contradiction, the rude breaking in upon each other's speech, we may conclude readily that there is a deeper fault than mere surface impetuosity; and there is generally the ungoverned temper, the rash and thoughtless heart.—*Christian World*.

If we cannot yet beat swords into ploughshares, we like to hear that cannon balls are being converted into those useful implements. Messrs Bisset & Sons, of the Greenbank Works, Blaigowrie, have received 116 tons of old cannon balls of obsolete form, for the express purpose of melting them down and beating them into ploughshares.—*Herald of Peace*.

Miscellany.

In the Southern Presbyterian assembly, an amendment to the confession of faith designed to permit marriage with a deceased wife's sister failed of passage.

DIVORCE.—The *Episcopal Recorder*, published in the interests of the "Reformed Episcopal Church," published an article in its issue of April 30th, expressing the view that the approaching Council of that body should take a decided position on this important subject. It says:

"Is not the fact a significant one that in all the epistles the question is not raised as to the right of divorced people to re-marry before death breaks the bond? It was pronounced a sin by the Lord Jesus Christ, and accepted as such by the early Church.

"Shall not marriage be as holy a bond in the Church of the nineteenth century as in the first?"

"No thinking person can view the increase of divorces without sorrow, or read the trivial reasons for obtaining them given by those who perhaps only a short time previous pronounced the solemn words, 'till death do us part,' without a growing conviction that the holiness of the marriage vows is not sufficiently impressed on the minds of the young."

An editorial in the same number advises that the Council should "enact a canon prohibiting ministers of our church from officiating at second marriages of persons either of whom had been divorced for those former partners remained alive."

IMMORAL LITERATURE.—In one of the "Boston Monday Lectures," Anthony Comstock, of New York, gave a brief outline of the efforts made during the last thirteen years to suppress immoral literature. In 1873, Congress shut the mails against the transmission of the worst forms of this matter, and the Legislature of New York prohibited its publication and sale. Since then, of 163 books of this description which were then published, the plates for printing of 163 have since been published in this country. The plates of all of these have been seized, as well as the steel and copper plates, wood-cuts, &c., used in illustrating them. There have been destroyed about 16 tons of books and letter press, and about 11 tons, of plates and engravings for printing them. Seven of the States have passed laws against circulation of boys' and girls' story papers, and proposals for similar laws are before the legislatures of several others. The circulation of the *Police Gazette* and like papers has been prohibited in Canada. A. Comstock closed his remarks with these words, referring to his own experience:

HERSBERGER.—On the 18th of April, in Coneyhead Twp., Somerset Co., Pa., of a paralytic stroke, Sister Fannie Hersberger, aged 76 years, 1 month and 8 days. Buried on the 20th of April in the family grave-yard of Benjamin Blough, followed by a large circle of friends. Services by P. A. Blough and S. Gindlesperger.

GILBERT.—On the —, in Roxbury, near Johnston, Pa., Sister Katie Ann Gilbert, aged 82 years. Her remains were taken to the Thomas Church for interment. Services by Jonas and Peter A. Blough. She leaves a husband and five small children to mourn their loss, but they mourn not as those who have no hope.

ALWINE.—On the 20th of May, in Somerset Co., Pa., of consumption, Sister Polly Alwine, aged 67 years, 9 months and 6 days. She was buried in the family grave-yard on the 22d. Services by Jonas Blough and Cyrus Hersberger.

BURKHOLDER.—On the 18th of May, near Green Mount, Rockingham Co., Va., of erysipelas, Neff Lewis, son of Abraham and Rebecca Burkholder, aged 5 months and 10

"In 1872, a poor clerk in the city of New York, without friends or money, set out to do this work. There was no avenue open except prayer to God. He prayed for money to work with, and it came. He prayed for friends for this cause, and they came. He prayed for laws, and they came. And throughout thirteen years of experiences such as few men are called upon to go through, in the face of attempted assassinations, in the face of obloquy and reproach, in the face of the foulest misrepresentations and insinuations of the basest character, in the face of conspiracies black as night, to crush my reputation and to repeal these laws, I have gone forward, trusting alone to divine help, and am spared, by the mercy of God, to certify to these facts, and to these results. And to His name be all the glory."

Married.

SCHROCK-YODER.—On the 7th of June, in Elk Lick Township, Somerset Co., Pa., at the lower church, by M. J. Beachy, Daniel Schrock and Amanda E. Yoder. That their journey through life may be a happy one is the wish of many friends.

Died.

LINDERMAN.—On the 19th of March, near Shiremanstown, Cumberland Co., Pa., of neuralgia, Fannie, wife of J. B. Linderman. She leaves a deeply bereaved husband, to mourn his loss. May God comfort him.

BOMBERGER.—On the 14th of May, near Little, Lancaster Co., Pa., of cancer of the bladder, of which he suffered very severely, Jacob Bomberger, brother to Bishop (Mr. Bomberger, aged 60 years, 8 months and 13 days. He leaves a sorrowing widow and three children to mourn their loss. Services were held from Ps. 34: 18-20. The Psalmist says: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Ps. 34: 20. May the Lord comfort the afflicted family and help them to cast all their cares on the Lord who careth for all his children.

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BURKHOLDER.—On the 18th of May, near Green Mount, Rockingham Co., Va., of erysipelas, Neff Lewis, son of Abraham and Rebecca Burkholder, aged 5 months and 10

days. Buried at Weaver's Church on the 19th. Services by F. H. Parret, D. S. Heatwole and John Geil. Text, Thess. 4: 14 to the end of the chapter.

"An early summons Jesus sends,
To call a child above;
And whispers o'er the weeping friends,
'Tis all the fruit of love."

SHERK.—On the 21st of April, in Humberstone, near Sherston, Ontario, of dropsy, Catharine, wife of Jacob Sherk. She leaves a husband and four children to mourn their loss.

LANTZ.—On the 23d of May, at the residence of J. V. Hartzler, in Logan Co., Ohio, of consumption, Samuel J., son of Isaac Lantz, aged 21 years, 3 months and 6 days. The funeral took place on the 24th, in Champaign Co., Ohio, where a large number had assembled to show their respect for the young brother, and where words suitable for the occasion were spoken by David Plank in German and — Stafer in English.

NISLEY.—On the 11th of May, in East Donegal Twp., Lancaster Co., Pa., Fannie, youngest daughter of John K. and Maria Nisley, aged 18 years. This, it is believed, was one of the largest funerals ever held in this vicinity. It is estimated that between twelve and fifteen hundred people were present from all parts of the county. May the Lord comfort the sorrowing parents in their deep affliction.

DANGLER.—On the 22d of May, near Blanchard River, Putnam Co., Ohio, of bronchial trouble, David, son of William S. and Tena Dangler, aged 1 year, 1 month and 6 days. Buried on the 24th. Services by H. H. Good, from 1 Peter 1: 24.

BRADLEY.—On the 21st of April, in Miami Co., Ind., of scarlet fever, John, son of Philip Bradley, aged 2 years and 17 days; services by Andrew Troyer. Text, 98th Psalm.

HARRIS.—On the 12th of May, in Howard Co., Ind., after suffering about 2 months of nursing sore mouth, Amanda, wife of Israel Harres, aged 21 years, 6 months and 18 days. She was a member of the Amish Mennonite Church. Many friends assembled to sympathize with the bereaved husband. She was the mother of three children, one of which (John Harres) died on the 28th of January, 1885, of scarlet fever, aged 3 years, 2 months and 8 days. On account of sickness in the family no services were held at the time. The mother was buried on the 14th in Moses Mast's burying ground, on which occasion services were held, for both mother and child by D. C. Miller from John 5: 24-47, Nebertus Sprawl from Romans 14: 8, and Emanuel Mast.

KATZEMAN.—On the 5th of May, in Davisville, Somerset county, Pa., of brain fever, John H. Kauffman, son of Jacob and Catharine Kauffman, aged 7 years, 4 months and 24 days. On the 7th he was buried by the side of his little twin brother, who had died the 1st of February. Services by Manasses B. Miller and Jonathan Hersberger.

CURTIS.—On the 29th of May, in Branch county, Mich., of dropsy, Elizabeth Curtis, aged 72 years, 11 months and 14 days. Funeral services were held at Pleasant Hill by Preacher Hill, Harvey Friesner, and J. S. Coffman. Sister Curtis was called to pass through some of the sorest trials in life that God permits to come to his children; but through them all He kept her faithful. She lived an exemplary life, and continued to manifest an abiding trust in Him to the last moments of her life.

LANDIS.—On the 17th of May, in Lancaster county, Pa., Anna R. Landis, widow of Benjamin L. Landis, aged 84 years, 11 months

and 17 days. Funeral services were held on the 20th at 9 o'clock in the morning at the home of her son-in-law, Samuel Hershey near Bird-in-hand, and in the afternoon at the house of her grandson, Benjamin Landis near Oregon. At the latter place she was born and lived all her life till twelve years ago. Her eleven children survive her with the exception of one son. Forty-five grand-children and sixty-one great-grand-children are living. The Services in the morning were held by David Buckwalder and John L. Landis and in the afternoon by Charles Hostetter, Christian Bomberger, and John K. Hubaker.

GERBER.—On the 31st of May, in Wayne Co., Ohio, of bilious fever, Elizabeth Gerber, aged 75 years and — months. Her maiden name was Lehman. She was married to Jacob Gerber on the 21st of April, 1842. Her husband died on the 10th of April, 1869. She was the mother of three children. She emigrated from Canton Berne, Switzerland to America with her parents in 1831. She was buried on the 2d of June, in the Sonnenberg Mennonite Grave yard. Services at the house by Christian Sommer and at the meeting-house by Jacob Nussbaum. Text, Heb. 4.

BERKY.—On the 30th of May, in Pickering Township, Ont., suddenly, John Berk, aged 72 years, 2 months and 14 days. He was buried at Weideman's graveyard, where services were held by Samuel Huber and — Fense. He leaves three children.

LEGENBUHL.—On the 7th of June, in Putnam Co., Ohio, Bro. John N. Legenbuhl, aged 37 years, 8 months and 3 days. His death was caused by a severe kick on the head from one of his horses. He lived only 14 hours after the accident in an unconscious condition. He leaves a sorrowing wife and five little children to mourn his early death. Funeral services were held by John Moser and Benjamin Diller, from John 16: 31-33.

Letters Received.

WITHOUT MONEY.

J. D. Hershey, Levi Blough, Jacob Yoder, A. K. Kurtz, David Burkholder, J. D. Guegrich, H. Eymann.

WITH MONEY.

A.—Jno K Alderfer, John L. Amstutz, Conrad Allert.
B.—John W Brunk, Samuel Brunk, Jos S Baer, John E Bechtel, Jacob Behler, Jos Boshart, D M Bauer, M D Beely, A L Bechtel, E Briggs, P A Blough, Tobias Brubaker.
C.—John F Charles, Pre Samuel Coffman, D Churchhill.
D.—Magdalena Detweiler, Abraham Dalke, Jas G Detweiler, Jas G Detweiler, J Detesch.
E.—Christian Eigel, Mrs J Esbenhaile, Jacob Engel, Samuel Eberly.
F.—Daniel Graber, John Geil, J M Garber, Peter H Goerts, Jos W Geil, Samuel Goshalk, Margaret Freed.
G.—Perry Heatwole, Emanuel Hersberger, Pre Isaac Heatwole, Mary E Horst, Ulrich Hertzler, John Hege, Lydia Huber.
H.—John Jausl, Philip Jausl.
I.—Sophia Kneip, J G Kratz, J C Kenagy, Peter Kopp, David Kurtz, D H King, W H Kraybill.
L.—P Litzwiler, John Leckelstetter, A Leitz.
M.—Aaron Martin, Joseph Musselman, James Mishler, Israel G Musser, M C Muenich.
O.—Henry Otterbein.
P.—Jacob U Plank.
R.—Mary G Risser, Jos Roth, John R Reist.
S.—Isaac Swartz, O Schmidt, Isaac Stoltzars, Stoll McDonald, Co, N B Stuckey, Isaac Swartz, H D Smith, John Schroyer, Geo Stutzman, John Sellers, Samuel Staubaugh, R W Swain.
T.—D C Tarnab, Peter T Urub Jr.
W.—Isaac W Weber, Ezra Weber, P B Williams, Peter Wiens, Zimmerman Weaver, Mary Whisler, Peter Wiens.
Y.—H D Yoder, C F Yoder, Mary S Yoder.
Z.—Elizabeth Zook, Abraham Zelzet, Samuel Zook, John Zehr.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 21st, 1885 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES

No. 21, Night Express..... 1.35 A. M.

No. 9, Pacific Express..... 4.05 "

No. 71, Way Freight..... 5.30 "

No. 1, Limited Express..... 6.55 "

No. 27, Kendallville & Chicago Acc. 7.00 "

No. 5, Fast St. Louis & Chicago Exp. 5.50 P. M.

No. 3, Special Chicago Express..... 4.10 "

No. 65, Way Freight..... 4.45 "

GOING EAST—MAIN LINE, LEAVES.

No. 12, Night Express..... 3.30 A. M.

Grand Rapids Express..... 4.35 "

No. 86, Way Freight..... 6.00 "

No. 22, Mail..... 11.45 "

Grand Rapids Express..... 2.05 P. M.

No. 24, Accommodation..... 8.35 "

GOING EAST—AIR LINE, LEAVES.

No. 2, Special New York Express..... 12.45 P. M.

No. 8, Atlantic Express..... 11.25 "

No. 4, Limited Express..... 8.30 "

No. 28, Chicago & Kendallville Acc. 8.40 "

No. 82, Way Freight..... 8.00 A. M.

Train leaves Elkhart for Goshen..... 7.45 "

" E " Elkhart for "..... 4.10 P. M.

" F " ar. Elkhart from "..... 11.20 A. M.

" H " Elkhart from "..... 6.35 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express..... 12.40 P. M.

" " "..... 9.40 "

No. 23, Michigan Accommodation..... 4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson.

At White Pigeon for Three Rivers, Kalamazoo and Allegan.

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Jas. E. CURTIS, Supt. Mich. Div.

G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVE.

No. 4, Cincinnati & Indianapolis Ex. 7.30 A. M.

No. 2, Ind. & St. Louis Express 8.40 P. M.

No. 10, Way Freight, 9.10 A. M.

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express 10.20 A. M.

No. 3, Michigan Express 5.18 P. M.

No. 9, Way Freight arrive, 5.05 A. M.

Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at Wabash with W. St. L. & P. R. R., at Marion with C. St. L. & P. R. R., at Anderson Junction with C. C. & I. R'wy, for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

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O. W. LAMPORT, Superintendent

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 13.

ELKHART, IND., JULY 1, 1885.

Whole No. 301.

For the Herald of Truth.

GOD'S BLESSINGS.

Look up to heaven; behold the stars.

The sun and moon so bright,

Send forth their sweet effulgent rays,

Their beams of radiant light.

Now see the gathering clouds beyond

Where distant thunders roar,

How they o'ercast the heaven, once clear,

Till skies are seen no more.

Soon sparkling rain drops fall around,

All nature to revive,

Then clark and bright again the sun,

His glorious light will give

Look at the golden waving grain

By gentle breezes fanned,

The grass and flowers in verdure fair,

The tender buds expand;

The fruit, the grain, the flowers, the buds,

Their fragrance, O, how sweet,

While birds are warbling cheerful notes

To make the scene complete.

Now meditate whence all these gifts;

Do they by chance appear?

Who makes these joyous, lovely scenes,

All that we see and hear?

We see in it a Hand Supreme,

And recognize its power;

The sunshine and the rain He gives,

The brook, hill, tree and flower.

Our daily food this Hand creates.

The seasons He directs;

Through summer's heat and winter's cold,

This Hand Supreme protects.

To God let honor, praise and thanks

Flow from each human heart,

For multitudes of blessings given,

While earthly life is spared.

He has prepared beyond the skies

A home more dear than this,

Where scenes are brighter, joys more sweet,

And all eternal bliss.

Let not these earthly transient things,

Though given by His hand,

Detract your heart from things divine,

Nor bar you from That Land.

But may the blessings we enjoy,

Still greater zeal inspire,

To seek the habitation where

Nought more we could desire.

A. METZGER.

For the Herald of Truth.

UNION WITH CHRIST.

Our union with Christ is forcibly illustrated by the Savior when he says in John 15:5, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

It is a glorious thought to know that we are so closely allied to Christ, who has power in heaven and upon earth. This power he imparts to those who are willing to accept him and come into communion with him. He gives us the power to withstand all opposition that might come against us to rob us of our home beyond this life and union with Him here. By this power we can say, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:38, 39."

In such blessed union with Christ we may rest securely in Him in all circumstances of life, feeling that "underneath are the everlasting arms." We are in Him, and nothing can separate us. No earthly power can prevail, not even "the gates of hell." We are safe with the Father that spoke from heaven as the Son stood on the banks of the Jordan and out of the shekinah that made "His raiment white as the light" upon the mount of transfiguration, "This is my beloved Son in whom I am well pleased."

He who would not suffer his holy one to see corruption will preserve all his who are in Him.

A wonderful mysterious union is that of the child of God with the Son. Its fullness is not to be understood while it is hid by the veil of the flesh, yet the saint knows that as the Son was exalted by the Father so he is raised up above the worries and cares of life and made to sit in heavenly places. He came to bring us up out of the horrible pit and the miry clay, and, by remaining sinless, retained his hold on heaven from which he came, laid hold on us and accomplished the work of raising us up in his exaltation. As the Good Samaritan, representing Christ, took the wounded man upon

his own beast, so we have been exalted into Christ's own place. A glorious union is this that has made us children of the same Father with Christ—sons with the same Father with Christ—sons with the same favor with the Father that He has, and "joint heirs" with Him of "all things" of which God has made him heir.

And do you not know to-day that you have that union? Do you only stand afar off and wish and hope that you will once have it? Remember that He said, "Come unto me and rest." Rest from all your doubts, all your uncertainties. C.

EVER ADVANCING HOLINESS.

"Them that are sanctified by God the Father, and preserved in Jesus Christ." Jude 1.

Souls that, being perfected in Love, are truly the subjects of sanctification, do not cease, nevertheless to grow in grace. It may not be easy to specify and describe the degrees of sanctification, but there seems to be at least two modifications of experience after persons have reached this state.

1. The first may be described as the state of holy resignation. Such a soul thinks more frequently than it will, at a subsequent period of its own happiness.

2. The second state is that of holy indifference. Such a soul absolutely ceases either to desire or to will, except in co-operation with the divine leading. Its desires for itself, as it has a greater light, are more completely and permanently merged in the one higher and more absorbing desire of God's glory and the fulfillment of his will. In this state of experience, ceasing to do what we shall be likely to do, and what we may very properly do in a lower state, we no longer desire our own salvation merely as an eternal deliverance, or merely as involving the greatest amount of personal happiness; but we desire it chiefly as the fulfillment of God's pleasure, and as resulting in his glory, because he himself desires and wills that we should thus desire his will.

3. Holy indifference is not inactivity. It is the furthest possible from it. It is indifference to anything and everything out of God's will; but it is the highest life and activity to anything and everything in that will.—*Fenelon*.

For the Herald of Truth.
MIRACLES.

Miracles are not wrought by a suspension of any law or force proceeding from God, but by the direct and immediate act of the same force or law that ordinarily produces similar results through what appear as mediums or instrumentalities. The Lord Jesus performed no miracles without using some natural medium; as the water in making wine at Cana, and the few loaves and fishes in feeding the multitude. From the fragments taken up in the latter case, which far exceeded the original supply, it is seen that the miracles was a multiplication of what was present, as seeds are multiplied in the growth of plants; and in this respect it was therefore in perfect harmony with all of God's works, which are a progression and multiplication.

Jesus said, "A wicked and adulterous generation seeketh after a sign." Miracles should therefore not be sought as evidences that there is a God, or of his power. The Lord's miracles were acts of love and mercy, done in nature for the physical use of man; but being recorded in the Scriptures which are "spiritually disarmed," they show forth spiritual blessings, and are given for "instruction in righteousness." God's Word is an inexhaustible fountain of knowledge, so that from the Bible record of one of the Lord's miracles thousands of different lessons of life may be drawn. We may therefore try to learn at least a few lessons from the miracle of feeding "five thousand men, besides women and children," with "five loaves and two fishes," recorded in Matthew 15:15-21.

Discerning this miracle spiritually we are taught that in spiritual things there can be no deficiency; and that the supply is increased in the rise; for after the people were all fed to satisfying with apparently quite a deficient quantity of food, what was left over far exceeded the first supply. The commandments show the proper use of spiritual things, and the foundation of them all is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The lesson here taught is therefore, that the more we exercise in these commandments the greater will become our store of spiritual blessings; and since all blessings come from God, the more any of them are used the faster will they increase. Even in the physical body this is in a measure true, for the arm with which the blacksmith strikes grows stronger.

This miracle can readily be taken as representing the conversion of a sinner. It was wrought in the desert, which represents the sinful heart. The disciples, according to their human wisdom, proposed the departure of the people to places of plenty, but the Lord told them to feed the multitude right there; teach-

ing thereby that the same members and faculties that were given to sin must be used in the same way in doing good. The Lord blessed the few loaves and fishes which had been brought to this desert as he does the feeble efforts of the sinner to lead a better life. But they had first to be brought to him and then given to the people by the hands of his disciples. He broke them, or put them into a form ready to be eaten. That the disciples who brought the loaves to Jesus and afterwards handed the broken bread to the people, came into this desert with the Savior represents that the feeble things which are ready to perish are sustained by the Lord through his ministering angels or servants.

These, and similar applications of the Word of God, are, however, only as little dips out of the fathomless and everlasting fountain of life, of which every "jot and tittle" is capable of fulfillment. Every word used in describing the miracle has in it spirit and life, and the more spiritual a person is the more life will be able to obtain out of it; so that what now looks to us as a few loaves and fishes may feed the multitudes of our propensities and faculties with the love of God and the neighbor; and the store left for future use will then appear to us vastly increased. J. R. HOFFER.

Mount Joy, Pa., June 8th, 1885.

BY HIS GRACE.

"All have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus." Rom. 3:23, 24.

In these two verses we get man's fallen state and God's remedy; the whole gospel in a few words. Ruin and redemption. No words could be plainer.

ALL HAVE SINNED.

Here we are at once brought face to face with a rule without an exception. None is exempt. *All* means all. Whoever you are, my reader, and whatever your course of life, this plain sweeping statement of the Word of God takes you in. You may try to shirk the fact, but fact it is. You may think lightly of sin, but sin is sin. You may have sinned but little in comparison with some. But *one sin*, the smallest sin you have ever committed, in deed, word, or thought, would suffice, *unpardoned*, to shut you out from God. The way to blessing is to take your place as a sinner before Him, owning your guilt. For *all* have sinned, and therefore *you*.

AND COME SHORT OF THE GLORY OF GOD.

Take heed, too, to these searching words. Maybe you own you have sinned in the past. But, having discovered what the consequence would be, you have turned over a new leaf, as people

say, and become a little religious. And now, bolstered up with your own reformation, the devil's salve for a guilty conscience, you seek to persuade yourself that all is well, and cry, Peace, peace. But there is *no peace* (Jer. 8:11). For what avails this before God? God, who knows every secret of your heart, sinner, reads you through and through. Has your reformation fitted you for His glory? Have your fleshly efforts to be good come up to that standard? Does your heart so deceive you that you venture to say, Yes? Terrible delusion!

Dear reader, I must be plain with you; I seek your eternal good. If this is your ground, you have enlisted in the ranks of the full-blown Pharisees. You are ranged on the shelf for cups and platters, clean on the outside only; or, like unto a whited sepulchre, beautiful indeed outward, but within . . . —ah! I say no more; read the Scripture for yourself. Jesus said it, the Son of God (Matt. 23). Look and see.

It is no good, sinner, you *must face the truth*. You come short. Note the words well. *Not come short*, as though in the past. But *all* have sinned, and *come short* of the glory of God. Come short this day. *All*. Nor all but you. All means all, *every one*. God means what He says. Bow then to Him. Own the truth of His Word. *All* have come short, as well as *all* have sinned. It is impossible to escape its plain meaning. Does it convict you? Do you own your utter unfitness for God's glory, and your deceived heart reformation scheme a gigantic mistake? a delusion of the devil? Then away with your self-righteous crutches *forever*. Are they gone? Yes. Praise God. Listen now to *His* remedy; God's own plan to save a sinner lost. What is it? The next verse tells.

BEING JUSTIFIED.

Think of that. God's remedy right alongside of man's ruin. *Not shall be but being*. It is a present blessing. Being *cleared*. Not simply pardoned, forgiven; but perfectly and forever acquitted, and that *now*. Not at some future time, nor depending upon our future conduct. There is *no if* in the case. I think I hear some reader saying, "But . . ." Ah, and there is no "*but*," either. "But . . ." No, no; it is without any *ifs* or *buts* whatever. It is the sinner brought to the bar of God, and sent out of court, so to speak, without a stain upon his character; just as though he had never sinned at all. Guilty, and yet treated as guiltless. How can this be? Read to the close, and you will see. But what comes next?

FREELY.

Precious word for the sin-burdened conscience. *Freely*. Being justified freely. *Freely, freely, FREELY!* These are God's own gospel terms. Nothing to do. Nothing to pay. Without money,

and without price (Isa. 50:1). *Freely!* Any other terms would render our case hopeless. Why? Simple answer. Because we have nothing to pay with. But how the heart rebels against this. Why? Because it makes nothing of you and me, and none of us like that. You don't like it now, my reader, do you? Be honest. Don't we love to do something for ourselves, if it be only a very little bit? But God will have none of it. No, not a single thread will He let you add to His best robe. And *freely* are His terms. Terms worthy of Himself. And on these terms alone can you be justified.

BY HIS GRACE.

Not by our works. By God's act of free favor only, apart from works. If it were of works, then is it no more grace, and we could boast. But it is not of works, lest any man *should* boast (Eph. 2:9). By His grace is it, the abounding grace of God. Where sin abounded, grace did much more abound (Rom. 5:20). Grace reigns through righteousness (Rom. 5:21). You, a sinner, come short of the glory; but the grace of God comes in, and fits you for it then and there. Have you apprehended this, that we are justified entirely by the grace of God, apart from our own wretched doings altogether. It is by the pure, unmingled, free grace of the God of all grace.

THROUGH THE REDEMPTION.

Note this especially. The work of Christ. This is the only channel through which grace can flow to a sinner, "redemption." What redemption? The redemption wrought at Calvary by blood-shedding and death. The guiltless died for the guilty, and guilty ones are justified. All sacrifice of old pointed on to this, the redemption wrought nearly nineteen centuries ago. *Eternal redemption* (Heb. 9:12). Gold and silver could never redeem a single sinner, or ransom a single soul. We are not redeemed by silver and gold, but by precious blood (1 Pet. 1:18, 19). Whose? *The precious blood of Christ*. Where then, and how, can you obtain this redemption? Hear the answer.

THAT IS IN CHRIST JESUS.

Yes, in Christ, and Christ alone. Faith appropriates it. It is in Christ Jesus, risen from the dead, the Savior seated in the glory of God. Thus we have both the work and Person of God's beloved Son in this precious verse. *Through the redemption that is in Christ Jesus*. It is impossible to obtain it elsewhere. Christ finished the work, glorifying God (John 17:4). God glorified Christ in Himself (John 13:32). Is not that enough?

God is satisfied with Jesus;
Are you satisfied as well?

"All have sinned, and come short of the glory of God." But, adds the blessed God, "Being justified freely by his grace,

through the redemption that is in Christ Jesus." And this is true now for *every one that believeth* (Rom. 3:26). Dost thou believe? Redemption is found in the risen Christ. "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Have you found it? Can you join in the strain of that precious little verse?

"I want no other argument,
I need no other plea;
It is enough, that Jesus died,
And rose again for me."

Do a single thing to please God you cannot, *until you believe*. Works are the fruit of faith. We work *from* salvation, not *for* it. We are saved, henceforth to worship and to work; but neither trying to worship nor working will save you. Then *take it all home to your own soul now*, for not a word of it can possibly fail; and *go in peace*.

"All have sinned, and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus" (Rom. 3:23, 24). —E. H. C. in Messenger of Peace.

For the Herald of Truth.
THIEVES AND ROBBERS.

All that ever came before me are thieves and robbers; but the sheep did not hear them. John 10:8.

Jesus could hardly do a good work with the time or manner in which he did it the Jews did not find fault. When they censured him for healing the impotent man in the pool of Bethesda on the Sabbath-day he, in his long conversation with them, said, "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him will ye receive." And when they made a like accusation against him for giving sight on the Sabbath to the man who was born blind, he said, "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind. He then plainly teaches that they are blind who seek their own glory in their worship and profession of religion, by saying that they do not enter the sheepfold by him as the door, but climb over in some other way; and he calls them thieves and robbers. The man that enters in by him he says, "shall be saved, and shall go in and out and find pasture." To enter through him is evidently to obey his commandments and follow his example in love and good works; for all who do this shall be saved.

He also says, "All that ever came before me are thieves and robbers;" consequently these are also of the class who do not enter the sheepfold through him the door. Coming before him has not here reference to time; for he does not say they were or have been thieves and robbers, but that they are such. When

he used these words he spoke of the sheep; therefore, by the shepherd leading the sheep through the door is implied that he leads his followers through or by his life. Coming before him is therefore to enter some other way than through him, or by the humble life of love he led; it is to prefer oneself to him, or before him. Those who do this cannot follow him, nor can he lead them in and out. Jesus declares that he is the good shepherd that leads the sheep out, and "he goeth before them, and the sheep follow him; for they know his voice." And he adds that the good shepherd gives his life for the sheep. But speaking of the thieves who climb into the sheepfold "for to steal, and to kill and to destroy," he evidently refers to the making of a profession, and practicing religion, selfishly without laying down our own selfish life that in the Lord we "might take it again." Although all Christians as an aggregate constitute the Lord's sheep, each individual Christian is as a sheepfold with many good sheep, in the same way that one man can be the abode of a legion of demons. What the Lord teaches always applies to the individual, though it is spoken to or of a multitude; and if each person governs himself by it the whole community or congregation is governed thereby. While it is true that selfish teachers, as a class, "devour widows' houses," and do harm among the people selfishness also destroys for the individual in whom it reigns, all that would otherwise be good in him; it constitutes the thieves and robbers that climb into his little sheepfold and there kill and destroy the sheep, which are the innocence and goodness in the soul. Selfishness cannot enter through Jesus as the door, nor is it the porter that can open the door for him, as the good shepherd, to enter, and to lead the sheep in and out.

Mount Joy, Pa. J. R. HOFFER.
June 15, 1885.

MEDITATIONS ON THE EPISTLE
TO THE ROMANS.

CHAPTER VIII. (vv 12-10.)

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." (v 11.) It has brought us into a bad condition and a bad position. However, we are no longer in the flesh, but delivered from it through redemption; we have been brought into a new position through the Redeemer's death, of which we have the consciousness through the power of the indwelling Holy Spirit. The two lives, the two principles, are directly opposed the one to the other; and it is important to remark (what has already been established as a principle in chap. 6) that these natures, whenever they act, bring forth consequences in accordance with their natures. I can overcome the flesh

by the Spirit; I have the right and duty to reckon it dead. But if the flesh lives, it brings forth death; and if I live according to the flesh, death is my lot. The nature, and the operations of this nature—its consequences—are ever the same. God can give me a new nature, and—his name be praised for it—He gives it to me in Christ; and in such a way that salvation is thereby my portion, and that in the power of the Spirit I am enabled to overcome the old nature and walk after the Spirit. But the nature of the flesh is not changed, any more than its consequences for itself. If I live after the flesh I must die. Grace redeems; gives me a new life in which I walk after the Spirit and reckon the flesh dead; and finally it gives me the glory. But this new life does not live after the flesh, nay, it cannot do so. If I live after the flesh then I die at a distance from God; for death is the fruit and wages of the life of the flesh. But if through the Spirit I mortify the deeds of the body, then I live, and shall live forever with God, from whom this life flows down into my soul, and whose Spirit is its strength and guide.

This gives occasion for the apostle to speak of the position of those who are led by the Spirit of God, and in the first place of their relation to God. The Spirit which they have received is the Spirit of adoption; they possess it because they are his children. But extensive blessings flow from this relationship; if they are children they are also heirs—heirs of God, and joint-heirs with Christ. Meanwhile the condition of the creation around us, and particularly that of our own bodies, is not yet restored. "Of the carnal mind is enmity against God." In the same way the friendship of the world is enmity against him. The principles of the flesh and of the world resist us; both are subjected to the bondage of corruption. Moreover the world through which we pass, being at a distance from God, and under the dominion of Satan, is for us the source of countless sorrows and afflictions. The Lord Jesus was in this world "a Man of sorrows and acquainted with grief." A world of sin in contrast with His holiness, a world of sorrow and of grief in contrast with His love, could not but be for him a source of sorrow and grief. He was solitary and alone in such a world, and was not once understood by his disciples. Himself full of sympathy for all, He found sympathy nowhere for Himself. When such a thing did once break through the darkness of man's heart, it was something so wonderful that the Lord says, "Whereas ever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14: 9.

Can we, possessed of the Spirit of Christ, go through this world without

feeling its condition? Should not our hearts be grieved when we see at every turn the dominion of sin, and have daily before our eyes the sufferings of sinful man, when we see that all is under the bondage of corruption? The time will come when we shall behold the universal blessing of the world, and when we shall rejoice therein with God Himself. But now, as those whose hearts are renewed and delivered, we can but suffer in the midst of an undelivered creation.

Let us remark, however, that this is suffering *with* Christ, not *for* him. To suffer for Christ is a privilege, a special gift of God. Phil. 1: 29. One cannot be a Christian without suffering *with* Christ; for how could the Spirit of Christ produce in us a different mind from that which was in Christ as he passed through this poor world? The glory of the children of God is a subject of hope. Now the sufferings of Christ in weakness are reproduced in a heart in which Christ dwells. We suffer here, where Christ suffered, as heirs of the kingdom of love where all will be joy and delight. Although we are now already children, or rather sons, and therefore heirs, yet we do not yet possess the inheritance; nay, we cannot yet possess it, for it is still corrupt and defiled, and in this condition would not suit us. Christ is seated at the right hand of God until His enemies are made His footstool. Then we shall reign with him and be like him.

Therefore the apostle, who knew well what suffering was could say, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We are in the relationship of sons, and consciously so, and therefore are without fear. Where there is fear, the knowledge of this position is not in the heart. The Spirit in us cries, "Abba, Father!" and it cannot be otherwise, for he only came after all was accomplished which has placed us in relationship. Christ has given us His own position before God. After accomplishing all that was requisite, as well for the glory of God as for our salvation, there indeed where it had to be accomplished for both—namely, in the place of sin—"made sin for us," as Man He has gone up into heaven. In him a Man has entered into the glory of God, the other side of sin, death the power of Satan, the judgment of God against sin, so that he could send the message to his disciples by Mary Magdalene—"Say to my brethren that I ascend unto my Father, and your Father; and to my God, and your God." Thereupon he sent down the Holy Spirit as the blessed result of his ascension as Man into heaven, after having fully accomplished our redemption. This Spirit dwells in believers who are resting on the value of his blood, so that their body is a temple of the Holy Ghost. 1 Cor. 6. They are sealed by the Spirit

and have the earnest of the inheritance, the consciousness that they are the children of God. He presents Christ, who is in heaven, and causes us to enjoy unseen things. It would therefore be impossible that he should be a Spirit of fear or of bondage.

But the operations of the Spirit are in us twofold. He leads us to appreciate the glory which lies before us, and gives the sense that the sufferings through which we are brought in striving to reach this glory, and in faithfulness to Christ, are not worthy to be compared with the glory which shall be revealed, so that we can pursue the path of God with fresh courage and perseverance. Likewise also he helps us in our weakness, so that we may take part in these sufferings according to God; and that through the Spirit our hearts may be vessels of sympathy answering to the heart of Christ, whilst our groans are an expression of the groans of a suffering creation to God. What a precious position thus to be able to realize his glory and love, who came down into the midst of a suffering creation, so that although as to our bodies we belong to a fallen creation, yet our hearts by the Spirit can be the mouth-piece of the whole creation, and can express according to God its groans to him. Into this feeling the heart of Christ entered to the full in love and perfection. A true Man, yet as to his person absolutely free from the sin which had brought these sufferings upon creation, his sympathy with us in the consequences of sin was all the more perfect. "He hath borne our griefs and carried our sorrows." (Compare Matt. 8: 17.) At the grave of Lazarus, seeing Mary and all the Jews weeping, he groaned in his Spirit and was troubled. Thus although as fallen creatures weakness and imperfection are our lot, yet we are permitted to share, by the indwelling Spirit, in the sufferings of creation, because we suffer ourselves, but according to God.—*Christian Friend.*

SAINTS EDIFIED AND MULTIPLIED.

"Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Acts 9: 31.

The assemblies have often had trouble; it was so almost from the beginning. Satan's first attack was by inducing some inside "to lie to the Holy Ghost." This having been at once judged, and the persons removed, the haters of the truth combined to stone faithful Stephen to death—a man "full of the Holy Ghost." This devoted servant having thus gone to the Lord Jesus in triumphant faith, persecution set in, and the saints were

scattered abroad; but while this turned out for the spread of the gospel everywhere, many of the persecuted saints were homeless, houseless, and exposed to poverty and distress in a foreign clime. But it is not *always* trouble in God's assembly on earth. It may be so for a season, if need be, for faith must be tested, and grace in many ways proved; but, having gone through the trial, our God can again give quietness and blessing. It was so in the apostles' days; it has often been so since. But then in the very places where there had been such persecution and scattering, it was afterward said, "Then had the churches (or assemblies) rest;" and this was the case "throughout all Judea and Galilee and Samaria."

It has been much the same in principle in the history of the Church on earth since. Trial has sprung up within, either from false doctrine or unholy practice, unsuited to the name of the Lord Jesus Christ and dishonoring to him, or from persecution from those who are without. The trial in the former case is, whether we shall look at men, please or excuse them, or whether our eye be so wholly fixed on the Lord as to judge and refuse everything that dishonors his name and corrupts his truth. When both these elements are active, Satan can easily stir up fleshly activities, and produce such trouble as ends in separation; for the Lord's claims are paramount. But when flattery from the world presents itself, we need to cleave to the Lord to preserve us, as much as when the power of persecution is let loose upon us.

But, as we have seen, it is not *always* trouble in the assembly. When the Lord's claims as to evil have been responded to, the world's flattery refused, its persecutions faithfully endured, and his purpose through all accomplished, then we may expect rest and blessing to follow. The saints having been profited by deep trial and exercise before the Lord, now cleave unto him, are occupied with His interests, and are therefore edified. This is something more than gospel preaching, for the assemblies were "edified" or built up. No doubt the gospel was preached as well in all directions, and that the word of God sounded out according as they had received gift and grace; but besides this the assemblies had peace, and were built up. Saints knew and enjoyed their standing, relationship, and nearness to God, and acceptance in the Beloved, so that through the word of His grace there was growth.

Then had the assemblies rest or peace. How sweet to them it must have been. Were they idle on that account? Far from it; their past trials had been a real blessing to them. If in the days of sorrow they had looked to their unseen Lord, and rejoiced in him, their hearts were now fresh and fervent in brotherly care

and kindness; so that they sought each other's spiritual welfare, and we are told they were "edified"—they were built up on their most holy faith, they were growing in grace, and increasing with the increase of God. It is to be feared that in the present day, when there is such freedom from outward persecution, that many are taking advantage of it for earthly gain, and have become so dead and drowsy that the word of the Holy Ghost to them would be, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

It is important to notice that in connection with the saints being increased or "multiplied," we are told they walked "in the fear of the Lord, and in the comfort of the Holy Ghost."

No doubt they prayed, prayed in secret and together, and prayed earnestly too. Nor can we doubt that the love of the Lord was often on their lips, because they tasted and enjoyed it in their hearts. But this was not all. Like others, in another time, "They spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Mal. 3: 16. How encouraging is this to our hearts; for if Jehovah so treasured up the remembrance of his earthly people who thus feared him, can it be less acceptable to him if his own heaven-born and heaven-bound children walk in His fear?

The dear saints in the Acts, we are told at that time, were "walking in the fear of the Lord, and in the comfort of the Holy Ghost." These things characterized them. The Lord himself was so before them, that they spoke and acted as under his eye. They were occupied with him; not men, not self, not circumstances, but the Lord who loved them and freed them from their sins by His own blood. It was not slavish fear, not the dread of punishment, not that fear which hath torment, but they feared lest they should fail to please their loving Lord, lest they should grieve the Holy Spirit, lest they should dishonor God their Father by yielding to the pride, selfishness, and unbelief of the flesh.

We may be sure that they cultivated an humble and contrite spirit, and trembled at his word and heartily addressed themselves to the work of faith, labor of love, and patience of hope. When we are enjoying the truth that we are the Lord's, redeemed at such a cost, and made so nigh that nearer we cannot be, the purpose of heart then must be, by grace, whether we eat or drink, or whatever we do, to do all for the glory of God. We may find those who speak fluently about the things of God, and desire more enjoyment of his love, yet manifest little interest in the members of the "one body," and give little testimony for the

Lord. Why is this? Is it not because they are not habitually walking in the fear of the Lord? Surely this is the beginning of wisdom and of knowledge. When the Lord has His rightful place as the object of our hearts; when we have Him before us, who is our life, our righteousness, and our peace; when His perfection and worth engage our souls, can we aim at less than to please Him? When we are occupied with Him *where He now is*, in His present activities of Shepherd, Priest, Advocate and Bishop of our souls, who never forsakes us, never slumbers nor sleeps, never takes His eyes from us; when His word is our food; when his infinite worth, His perfect and changeless love, His eternal greatness and glory attract and satisfy our hearts, does not His love constrain us to live not unto ourselves, but unto Him who died for us and rose again? Then surely we shall walk in His fear; and that not on great occasions only, but on all occasions, and in every department of our pilgrim path. As the scripture admonishes us, we shall be "in the fear of the Lord all the day long." Prov. 23: 17. In the assembly, in our private life, and in our family relationships we shall equally bow to the authority of the Lord; we shall keep His word, and own the guidance of the Spirit of God. However solitary our path may be, we shall never forget to walk in the fear of the Lord.

As belonging to the assembly on earth, we shall fear lest we act, or move, or speak in any way unsuited to Him, the Holy and the True, who is in the midst; we shall fear lest we deny his name or fail to keep his word, for is he not there not only to instruct and comfort, but if need be to discipline? As gathered to the Lord's name, as members of his body, and on the ground of his assembly, are we not brought into the highest place of collective blessing on earth? and when this is realized, can we be otherwise than deeply exercised about being well-pleasing to him? Can we then fail to be occupied with his interests, his saints, his truth, and his service?

In private life too we "fear" lest we should get away from his presence, from the guidance of his word and Spirit, and do what is contrary to his mind. We fear lest our spirits, our thoughts, our motives, and our occupations be not in accordance with his mind. We fear lest we give away to unbelief, and thus drop down from the life and ways of faith. We fear lest our hearts grow cold and forget our entire dependence on him, and so slide into self-importance, self-seeking and love of the world. If secret prayer and meditation on the word of God be neglected by us, we shall soon cease to walk in the fear of the Lord and to have the comfort of the Holy Ghost; while those who habitually turn to the Lord, through the Scriptures, for food

and strength, will know in their consciences what it is to be in separation to the Lord and walking in his fear.

Perhaps nowhere is our weakness more manifested than in the family circle. Here too God looks for obedience to his word; and here it is that, whether we be wives or husbands, servants or masters, children or parents, we are called as heavenly people to manifest the ways of the Lord, to be types of Christ—the perfect Husband, the perfect Master, perfect Servant, perfect Son, and perfect too in parental care for his own, to whom he said, “Children, have ye any meat?” To walk with outward morality and propriety is one thing; but it is when husband and wife walk like Christ and the church; when servants act with singleness of eye as the Lord's servants, and masters rule as knowing they have a Master in heaven; when parents train their children for the Lord, and children obey and honor their parents as it is fit in the Lord, then there will not only be the absence of unbecoming improprieties, but there will be walking in the fear of the Lord. May God work mightily in these closing days in reviving family piety according to his own word. How truly has the Scripture said, “Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.” Job 28 : 28.

It is not surprising to find that those who so walked had “the comfort of the Holy Ghost.” How could the Spirit comfort them if they were entangled with unholiness? Is there not then a divine order in these words, so that those only who are walking in the fear of the Lord will enjoy the precious comfort of the Holy Ghost? Such have to do with the God of hope, and have “joy and peace in believing.” They know that God is their Father, that he loves them as he loves his Son, cares for them, ministers to them, guides them, and makes them happy in the sense of it in their own souls. If afflictions abound, they find that consolation much more abounds, and they realize that they are able to comfort others with the comfort wherewith they themselves are comforted of God. They are assured that God is for them, that he works all things together for their good, that he will freely give them all things, and that nothing shall ever separate them from his love. The Holy Ghost comforts them by the hope of our Lord's return, the certainty of being in the Father's house, of reigning and judging with Christ, when like him, and with him, and near him forever. Whatever be the trouble, however trying the path or perplexing the circumstances, we are assured that his perfect love to us knows no change, and his almighty power on our behalf will never be diminished; the cross tells us the measure of the one, and his resurrection from among the dead

that of the other. But while many *know* all this, they have not “the comfort” of it in their hearts, and why? Because they are not walking in the fear of the Lord, but walking worldly, so that the Holy Spirit is grieved, and thus hindered from comforting them.

However blessed and important prayer most surely is, we do well to notice that the wide-spread blessing to souls is not here connected with that so much as with “walking in the fear of the Lord, and in the comfort of the Holy Ghost.” Will not true prayer be always connected with thus walking? And where this holy fear is lacking, is it surprising there is the absence of blessing to others?—*Simple Testimony.*

For the Herald of Truth.

FEEDING THE FIVE THOUSAND.

This miracle is considered a great and interesting one, which it really is, but we must not only view it as a miracle, but also as a great lesson taught us by the Savior.

In this miracle Christ teaches us that he has the power to feed the natural body as well as the spiritual man. He does not only teach us that he has the power, but that he will feed his children.

When the Savior told his disciples to beware of the leaven of the Pharisees and of the Sadducees, they began to reason among themselves, saying, “It is because we have taken no bread. He told them that he did not say it for that reason. He then cited them to the time when he had fed the five thousand with the five loaves, and the four thousand with the seven loaves, demonstrating to them that he had the power to feed them under all circumstances.

In this miracle, as well as in all others, the Savior taught the fact that he had all power on earth. In the Sermon on the Mount he taught his disciples that they should take no thought for their lives, what they should eat, or drink, or put on their bodies. He assures them that their heavenly Father would feed them and clothe them. In another place he told his disciples that he would be with them unto the end of the world, assuring them that he would care for them under all circumstances of life. We are still under the same protecting hand.

By these words and examples Christ teaches us that our minds and hearts should be free from being fastened on these earthly things, but that our cares should be to love and obey him. When we have become disengaged from these temporal cares we certainly have lost a great burden and gained great light and knowledge.

J. S. HARSHBARGER.

BELIEVE what God says, then live and act as though it is true.

SAVED BY GRACE.

For the Herald of Truth.

Much as is claimed for faith, and however much there is in it, yet when our salvation is concerned we must look beyond faith for its accomplishment. “By grace are ye saved through faith.”

Our Savior said at one time, “Thy faith hath saved thee; go in peace.” Luke 7 : 50. But we must remember that there was present a Savior that had the grace and the power to save. The saving power and the saving grace were entirely in the hands of Christ and remained there. Because the sinner believed on Jesus he was willing to use the grace that was in him to save her. Had there been no Savior there—no power nor grace outside of herself for faith to rest upon, she could not have been saved, for by the operations of her faith alone she could have received no help.

God's promises cannot fail; His conditions are “yea and amen,” and every soul that meets those conditions must receive in fullness all that he has promised. He has said, “Whosoever believeth in me shall not perish but have everlasting life.” Here the conditions of everlasting life are that one believes. If a soul believes, that soul must be saved; it is impossible to be otherwise because God has said so. In this sense it is proper to say we are saved by faith. But this same saving faith must rest on facts beyond and entirely out of the sphere and control of the individual that exercises faith in God. The fact rests with God, and cannot be separated from him. Grace is never separated from God and given to the individual as a part of himself to be used and controlled by himself in the work of his own salvation.

“Grace” is one of those words that are almost beyond definition. When we say the grace of God it becomes an especially hard word. We say of a person, he is graceful, that he has a certain grace, or that he has the grace of being this or that, and we understand the word. We can never attach a bad sense to the word grace. We speak of it in connection with all that we think most lovely. We may then understand something of the grace of God when we say it is the easy, pleasant, beautiful working of God. It is by this—the *working* of God on the soul—that we are saved. It is not our own work. Leaving our outward ceremonial work of obeying the commandments to the letter, which is as far as the majority of professors look for salvation, and beholding the most beautiful, the most godly workings of our own souls we still fail to see the grace by which we are saved. That *grace* is in God, is exercised of his own will and power, and is brought into action through his love to man.

“Through faith” we are saved. Faith is not the working that pardons our sins and saves us, but it is the medium through which the soul goes up to God and stands in his presence expecting a fulfillment of His promises to forgive sins, purify the soul, and give us a place in His family by the workings of his grace—not our faith. Faith carries us away from self to God, and we rest upon the facts of his saving grace. The following illustration makes this plain:

“I may receive word that a relative has died and left me \$50,000 which is deposited in a certain bank. I believe it, and immediately say, ‘I am rich.’ I might say that my faith has made me rich. But if there had been no fact of real money deposited in the bank for me, no amount or kind of faith would have made me a penny the richer. And in such a case as this my common sense would tell me that it was of no use concerning myself about my faith, but that the only important thing would be to find out the facts.”

It is God's will to save us by his grace, but without faith it is impossible to come into his presence and attain the blessing.

C.

HE CARETH FOR YOU.

Faith in God's care is often weakest when it is most needed. The Christian with an adequate income and something laid by for a rainy day, finds much in his situation to confirm his religious belief that God cares for the temporal welfare of his children. But the pressure of straightened circumstances, lack of food, raiment, and shelter seems to discredit the declaration, “He careth for you.” And when this is the lot of good men their perplexity is greater, for they are accustomed to condition God's care upon obedience to his law, and being conscious of sincerity in his service, they find themselves in the quandary of the psalmist, when he saw the prosperity of the wicked and the sufferings of the righteous; their faith is shaken, and they say, “If God forgotten to be gracious? Does this promise fail forevermore?”

It is easy to preach to such men a high doctrine of trust in God; but it might not be so easy, if we were in similar straits, to practice what we preach. But we are bound to protect ourselves and them against the inference drawn from cases of destitution among God's people, that he does not care for their temporal welfare. His character and relation to us forbid such an inference. He is infinite in goodness and power, and therefore has both the disposition and ability to care for us. He is our Father, and that is the supreme pledge of his loving care. Equally strong is St. Paul's argument: “He that spared not his own Son, but delivered him up for us all, how

shall he not with him give us all things?” The “unspeakable gift” is a sufficient guarantee of all needed lesser gifts, and conclusive proof of God's care. He has given innumerable promises that he will provide for the physical wants of his children, on condition that they make his service the paramount objects of life: “Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.”

It is impossible to prove that this promise has ever failed in the case of any one who fulfilled the condition on which it is made. It is easy for a man who thinks he is seeking first the kingdom of God to be mistaken. He may place too narrow an interpretation upon the command, and neglect to seek the kingdom by being diligent in business as well as fervent in spirit serving the Lord. Or he may seek the kingdom of God for the sake of the things that may be added. This is the mistake of those to whom Christ said: “Ye seek me because ye did eat of the loaves and were filled.” It is the mistake of all who become religious in order to mend their broken fortunes. They seek the kingdom of God, not for its own sake as the supreme good, which they prize more than all spiritual riches. They may be very religious, but are not seeking first the kingdom of God. They have an exaggerated estimate of the comparative importance of the things to be added. It is important that we have food and raiment; God knows that and will take care of that; our great concern should be to do his will; and part of that will is that we do all we can to provide for our wants. The fowls of the air are diligent in gathering the food nature provides.

Another common mistake is as to the scope of the promise, “all these things shall be added.” Many regard this as the promise of a competence, and failing to get that, doubt God's care. Because God does not give them the sumptuous fare and fine raiment they desire, they question whether he will give them anything. Better to interpret the promises as including only the necessities of life, in such measure and quality as God sees we have need of. The promise contains no warrant that the most devoted shall have more. They may get more, and will, if God sees it is best for them that they should. He knows what is best for us, and has promised to give it to us; reasons sufficient for trusting him and resting satisfied with what he gives, whether it be much or little.

Worldly prosperity is not always the best evidence of God's care. Our spiritual and well-being is of a paramount importance, and poverty is often better for the soul's health than riches. God's promise to supply all our need certainly does not pledge him to give us wealth, or even a competence, when he sees that

our spiritual interests will be imperiled thereby. The measure of what we really need is fixed by the condition and needs of our souls. If our souls thrive best in poverty, we ought to accept that condition as sufficient proof of his care.

The lesson we must need to learn is that God's will is best for us, and that his care for us is infinitely wiser and better than our own. When we have well learned that lesson, no lack of earthly good will cause us to doubt his care. Sure that we seek first the kingdom of God, and that he knows what we need, we shall then cast all our care upon him who careth for us, and rest in perfect confidence that he will supply all our need.—*Christian Advocate.*

THEATERS.

A correspondent of the *Churchman*, writing about the controversy as to whether an actor can be a good Christian, comes to the following conclusions:

The great majority of operas, plays and farces are licentious, generating to the worst passions of the idle and corrupt, setting a premium on vice and sneering at virtue, abounding in oaths and indecent jests. The theatre has in all ages been the first lesson learned by beginners in vice. It stands at the entrance of a way station on which are the race-course, the liquor saloon, the brothel, the gambling house, and the end—death. When a young man sets out to be a rake he begins first of all with the theater. The theater, by exacting large outlays of money and giving little in return, encourages extravagance. It also compels late hours and waste of time. Its surroundings are the resort of the idle and vicious. Where the theater is, the barroom and brothel are usually not far off. Nor am I entirely ignorant of what I am talking of. I have been considered a veteran theatergoer. During ten years of my life I rarely missed an opportunity of attending the theater. I have seen all sorts of theaters, both the “high toned” and the cheap. I have seen nearly every living American actor and actress of note. A few years ago I determined to live a Christian life. Result: I do not go to theaters now, and I try to keep every one else from going. Why? My observation teaches me that religion and the theater are two conflicting things.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 1, 1885.

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INFORMATION WANTED.—*Franz Penner* came from Russia by Red Star Line, in 1875, and now lives in Nebraska. His passage money was furnished no doubt by the Pennsylvania Aid Committee, and now he makes inquiry as to who holds the note against him, where the party can be found and what the amount of the note is. Those holding notes will please examine them, and the party holding a note against the said *Franz Penner* will kindly write to Abm. Harms, Hillsboro, Kansas, and the amount will be paid.

DEPARTED.—On the 6th of June D. P. Saylor of Double Pipe Creek, Maryland, a minister of the Brethren (Dunkard) Church left the scene of his earthly labors at the age of 74 years (nearly). D. P. Saylor was engaged in the ministry for 45 years, and in the course of his long life probably did as much, with few if any exceptions, in building up his church as any person now living in that society. He was a man of a decided will, strong energy, was gifted with an excellent mind, and was an able preacher. In the last years of his life he wrote articles for the church papers, and gave advice to his brethren concerning the tendency of the churches to leave the simplicity of the gospel and follow the more popular ways of the world that all Christians might heed with profit to their souls and the cause of Christ.

DEATH OF PRE. JACOB MANNHARDT.—From the *Mennonitishe Blaetter* we learn that the well known minister, Jacob Mannhardt, pastor of the Mennonite Church of Danzig, Germany, and founder of the *Mennonitishe Blaetter*, died on the 12th of May, at the advanced age of 84 years, 7 months and 8 days. He was born on the 4th of October 1801, at Hanerau, in Holstein, to which place his parents had removed from Altona, in 1799. After he had completed his studies, he was called to the ministry by the church, in Friederichstadt, in Schleswig, in 1828. In 1836 he took charge of the church in Danzig, where he labored to the time of his death, a period of nearly 50 years. In 1854 he began the publication of the first Mennonite paper in the German language, under the name of the *Mennonitishe Blaetter*, of which he was editor and publisher until 1875, when on account of his years he retired from his editorial labors, leaving that work to the present publishers.

He suffered for some time with cancer on the tongue, on account of which he endured on the 11th of May a very painful surgical operation, and finally, as stated above, on the 12th passed peacefully away.

FATAL ACCIDENT.—A sad accident occurred, on the 21st of May, in Owen Co., Indiana. In raising a large barn, one bent partly raised fell back wounding sixteen men, three of them being severely injured. One of them, Eli Miller, received fatal injuries and died on the 27th. He leaves a sorrowing widow and eight children to mourn their loss. Funeral services were held by — Roberts and Daniel Royer from 2 Cor. 13:11. He was for many years a consistent member of the Mennonite Church, and highly respected.

NOT CHRIST LIKE.—A secular paper states that "Gen. Russell Taylor, of Philadelphia, is to build a war balloon for the government which will lay a city in ashes during the night by means of dynamite percussion bombs."

Does this man Taylor claim to be a Christian? Possibly he does. But is he one? Let the tree be known by its fruits. It makes no difference what this man may profess or claim to be, it is impossible to reconcile his work with Christianity.

Christianity does as Christ did. He has declared with a twofold *verily* "He that believeth on me, the works that I do shall he do also." John 14:12. When his disciples betrayed just sufficient carnality to ask him whether they should command fire to come down from heaven as Elijah did to consume the inhabitants of a little city that was closed against them, he said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:55, 56. How revolting to that Spirit of grace which God has given all his true children is the thought that Jesus of Nazareth, our dear loving Savior should be building a machine to bring destruction by fire and death to great numbers of the inhabitants of a whole city in a single night! A whole city is to be destroyed in one night. Not an army or the leaders and instigators of a cruel war, but a whole city—hundreds of innocent men that have opposed the war and hated it from the beginning, great numbers of loving wives and mothers, a multitude of sweetly-sleeping children are to be killed or terrified by the bursting of bombs, the crash of falling houses, or the blaze of burning buildings as the dreadful fire-tongues leap upward or close in every avenue of escape. Think of a city thus destroyed, and the agony of those who may have escaped with their lives the murderous work of General Taylor's balloon, as houseless and homeless, and possibly friendless, without food or shelter because they had been through no fault of theirs the inhabitants of a now destroyed city. How little is this Christlike! We can think of Jesus as engaged in healing the sick, relieving the wants of the needy, comforting the distressed, *saving the life of poor mortals*, but not in a work of destruction.

Probably some one might suggest that this balloon of destruction is only being built for a case of extreme necessity, and that this will likely never occur in this country, and consequently it will never be used. Then we ask in all candor, Why build it? Let the Philadelphia man set to work with the talent God has given him to *save men's lives*, the work for which our Master came.

Probably General Taylor is not a Christian, and does not claim to be one, and is excusable on that ground for his murderous contrivance. But let us re-

member for whom it is that he is building this machine. It is "for the government"—this *Christian government*, so claimed to be and so called. This looks like the work of barbarians rather than Christians. When will individuals and nations learn that war with all its accompaniments is in direct opposition to the work, the Spirit, and the teachings of our Lord and Savior? C.

FORMALITY, NOT CHRISTIANITY.—When a person has been baptized, observes the ordinances—the communion, feet-washing, etc.,—and attends regularly the meetings, he has the forms of Christianity; but this will not constitute him a Christian. A person must have a new life within the heart—a life that originated with God,—he must be born again, and then these works and formal manifestations will follow. Christian forms follow Christian life in the heart, but do not constitute it.

Many who hold their place in the church as devoted Christians, it is to be feared, have only the form. How shall the spiritual part of the church act toward these formal members? is a question that frequently presents itself to the truly spiritual ones. They have done nothing for which they can be excommunicated, and yet the feeling is that great injury is done both to the individuals and the church by letting them stand peaceably in their formal deadness.

A good way might be for the truly spiritual ones to manifest so much spiritual life by much prayer, much pious conversation, much interest for souls that the formalist would either be led by the good example of the faithful ones to repentance and a real conversion, or be driven entirely away out into the world where he belongs. This would be better than the many complaints that are so frequently made against the formalist, which, as a rule, only drive him farther away from spirituality. C.

YIELDED AT LAST.—For many years the society of United Brethren stood firm in their opposition to secret societies, and in the past years their most learned, most spiritual, and most able ministers opposed secrecy with a most determined zeal. The discipline of the church contains an article that positively forbids any alliance with secret societies. The

penalty for persistent disobedience was excommunication.

But of late years, with growing numbers, increasing popularity, and a general yielding to the ways of the world a great want has been felt among the membership, and especially among the young salaried ministers for a change of law on this subject. Accordingly at the last general conference held the last week in May at Fostoria, Ohio, a successful attempt was made to nullify the old law by substituting a many-sided, no-sided, do-as-you-please resolution that virtually throws open the doors of the United Brethren Church to all secret organizations. Many will claim that the new law does not speak out in favor of admitting members of secret orders into their society; but if the object of the resolution lately adopted would be to oppose secrecy, as it is made to appear in a measure, what would have been the necessity for this recent resolution? The old law did this only too well for the stylish U. B. ministers of to day. It was leniency that was wanted; and one of their ministers commenting on the action of the late conference remarked that "the action of the conference in regard to the matter was certainly wise, and settles the question, once for all, in favor of life liberty."

It is a matter of profound regret to find these people, who have been so zealously maintaining Bible teaching on this subject, yielding to this modern Moloch which is destroying the spiritual life of so many thousands of our young people. This leaves us, as a "peculiar people," weaker in outside help to maintain the pure principles of the gospel in opposition to the world. We should not be discouraged, but enter upon the work with renewed zeal, remembering that "the race is not to the swift, nor the battle to the strong," but that by our God we can "run through a troop." C.

TWO REASONS why the church is not increasing in numbers in many places where we have small congregations are given in a private letter. The brother who writes this lives in a neighborhood where there are only a few members, yet the brethren hold services there regularly, and there are strong churches not far distant. He says:—

"The church here is not increasing. There may be several reasons for it. I think the chief cause is that the people here think all churches are right, and of course they choose the more popular ones (choose ways that cost less sacrifice to the carnal inclinations). But there are some here that claim to believe in the doctrine of Christ as we preach it, and there are some that do not know the doctrine. Those who do believe do not act from some cause, but we still have hope that an increase will come."

Here are two reasons given that the church does not increase at that place, and there are great numbers of places similar to it. Shall we look for a remedy, or must we try to ease our troubled souls by saying it is fate and cannot be helped? Let us take but a single glance at the cause why the doctrine of Christ does not bear fruit as in the days when Menno Simon and others presented it in the different languages by writing and preaching night and day with untiring zeal and an energy that could know no defeat.

Many do not know the doctrine right in the midst of our churches and our preaching, and many that know it will not embrace it. Is not this a result of the want of teaching? Many never go to the meetings, and many that do go and are impressed have all the good impressions snatched away by the enemy in the long interval before they hear the same doctrine again. If we as a church wish to prosper and build up the small congregations, is it not time that we make more earnest, direct, simple and continued efforts to instruct the people in the doctrine of God's truth? C.

MENNONITES IN GERMANY.—There are developments manifesting themselves in the Mennonite Church in Europe, which every one who is concerned in the welfare and prosperity of the Church, as well as the purity of her doctrine will observe with feelings of interest.

For some years an earnest desire has manifested itself from various quarters, for a more complete history of the church, fuller accounts of various events and incidents, the sufferings, trials, persecutions, &c. connected with the development of our churches in the past centuries. These long felt wants have been in part satisfied by several books which have been brought out during the last two years.

One entitled "Ein Apostel der Wiedertäufer" by Dr. Ludwig Keller, k. Staatsarchivar, in Muenster, being a record of the life of Hans Denk, a Mennonite minister who labored just before Menno Simon's time and who in various ways opened the way for the great work later accomplished by this devoted apostle of Christ.

A second book is a more pretentious volume of 417 octavo pages, bearing the title: "Ursprung, Entwicklung und Schicksale der Taufgesinnten oder Mennoniten, in kurzen Zeugen uebersichtlich dargestellt"—by A. Brons wife of deacon Isaac Brons of the Mennonite Church at Emden.

These productions and others have stirred up the minds of some with a desire to make still other researches in the same direction and bring to light information that would be valuable and interesting, and thus place the church in a more favorable light before the world, a work and aim which is by no means to be undervalued or lightly esteemed, as thereby may be corrected many of the erroneous views and false statements now so extensively circulated.

There are, no doubt, many valuable historical facts hidden away in the old volumes of two or three centuries ago, in the libraries of Europe, which would be of the greatest interest to our people, if they could be presented to the public in a readable form, and which might show by the lives, character and sufferings of our people in the olden times in a far different light from what it now presents.

These thoughts have stirred up the minds of many of the prominent and more highly educated men of the Mennonite Church in Europe to think what could be done in this direction, and by Correspondence, Counsel and Conferences the matter has now reached a point, at which it is proposed to establish in Hamburg or Berlin an extensive educational Institute, with a sufficient endowment and professorship to organize a Theological Seminary and a church, and make this the grand Theological Centre of the Mennonite Churches in Europe, and from this point educate the ministers for the church, collect a library, and records, write books on History and Theology, &c. and thus from an educated standpoint give tone and Character to the Church and her membership.

To this end a society has been formed and funds will be collected and if sufficient encouragement can be brought about, it is proposed to proceed with the work.

We see, however, that not all the Churches in Europe acquiesce in this movement. Its friends represent that it is a difficult matter to secure men from the laity (as has been the custom in our church for centuries) to fill the ministerial office, both from a want of better education and also from the fact that our ministers do not get a stipulated salary for their work. It is also represented that the majority of the churches are getting settled down in their views to the fact that they consider it a necessity to have an educated ministry and also a salaried one, and hence the necessity of the Theological School.

On the other hand we have the testimony of the Churches in Baden and those in West Prussia in reference to this matter, and we will here give an account of a conference held at Meekesheim on the 20th of May last. This report and the succeeding one, will show the reader the condition of affairs in the Church in Europe, and it is for this reason that we lay these facts before our readers.

"Conference met at eight o'clock in the morning and was opened by singing from the 190th hymn, 'Einer ist ein dem wir haengen, etc.'" After our traveling minister, J. Hege, of Reichen, had spoken the evening prayer, the 2d chapter of 2 Tim. was read and a discourse of about two hours spoken from it. After which the Editor of the *Gemeindeblatt* read two letters from Dr. Keller, Royal Archivist in Muenster, before the meeting. These letters related to the Seminary question and the Publication cause. He also read a letter from C. B. Roosen, minister in Hamburg and a circular from the ministers, E. Weydman, in Crefeld, and H. G. Mannhardt, in Danzig, and H. Van der Smitten, in Hamburg, referring to the same question, which was then taken into consideration.

In reference to the Seminary question, it was said in principle that there was no opposition to a common school for ministers, conducted in accordance with the teachings of the gospel and our confession of Faith, but for various reasons it was held that Berlin was not a proper

place for it, and for this reason the Churches in Baden could not participate in the movement. If on the other hand such a school should be established at Weierhof, we would be inclined to make use of it and help to support it. For the calling of salaried, scientifically educated ministers there is in the Churches of Baden no necessity, and besides this, on account of all the Churches being too small it would hardly be possible to do it.

The Publication cause (that is the publishing and circulating of such literature as teaches, explains, and maintains our doctrines and history) which the publishers of the *Gemeindeblatt* favored, is a work which the conference does not oppose but rather seeks to promote. It was also shown that if the North German Mennonite Churches desire to draw nearer to our churches in Baden, we will with pleasure meet them in such approaches, and also participate in the general conference. Before, however, we would pass a resolution to the effect last mentioned, we desire to confer with our Palatine brethren, and with this purpose several brethren were authorized to attend the Ernstweiler Conference to be held on the 28th of May. At twelve o'clock the conference was closed with singing and prayer.

Another writer over the signature of "D." representing the West Prussian Churches, gives in the same number of the *Gemeindeblatt* the following expression of their views in regard to the new movement:

THE BERLIN CONFERENCE QUESTION.

As our West Prussian Churches throughout the country were requested to give their position in reference to the Berlin Conference Question, a letter in reference to the matter has already been sent from our Churches to Pre. Weydman in Crefeld. In the meantime it was also desired by other Churches and ministering brethren, that an expression of our views should also be given in the *Gemeindeblatt*, and to give therein our acquiescence to the article by Ch. II., which appeared in No. 5 of that paper.

While we do this with pleasure, inasmuch as we rejoiced to read so clear a testimony to the truth, we will here also give the opposing voice of most of the West Prussian country Churches in this matter, and indeed first for the reason that we feel no necessity for a theolog-

ical candidacy, inasmuch as we desire to remain as we have been, by our old Mennonite principles and the apostolic example, and choose our ministers from the laity. We have in this respect very seldom, in fact really never, had any difficulty, as Preacher Mannhardt seems to think it necessary to believe. When the acceptance of the ministry sometimes seems hard, it is mostly to be attributed to the importance and religious solemnity of the office, and not often from the fact that the candidates were troubled about being able to satisfy the demands of the members. We well know that a sermon, fresh, full of life, and spoken in faith in Jesus, so as to lead all the poor in spirit to the foot of the Cross of Calvary, though it may, to a greater or less degree, be taken from other authors, is still to-day received in our churches with better grace, than one given in highflown words and a large amount of theological and scientific research, that lacks this noble substance. We can indeed observe that in this respect we have made some progress. I mean that we have the lax Rationalism of former years, in our pulpits, more out of the way, as this drift did not satisfy, and the people have a desire for the decided doctrines of the Gospel, and from this doctrine we may expect a blessing. Our Christian tendencies of the day loathe the light bread of a miserable morality which continually places the evidences of one's own goodness in the foreground without first healing the deep corruption of our natural hearts through the forgiveness of our sins in the death of Christ. Men to-day desire something decided. Either a Christianity with the confession: Jesus Christ yesterday, to-day and the same forever, or unbelief and atheism. Could we Mennonites comprehend our day and our work? This would truly be much more salutary than to exert one's self so greatly about the outward shell of a new system of instruction, and as great scholars to force ourselves to set up for Mennonitism that into which we have perhaps only, during the past several years drifted. This leads us to the second reason of our aversion to the society of Berlin in question. They not only offer no guarantee for the decided Christian character of this educational institution, but on the contrary there is a man taken into this association, who, in his

time, publicly denied that Jesus Christ is the Son of God, and through this conscience perverting doctrine of infidelity caused the Bishops of our church at that time an untold amount of sorrow and vexation. This man who in his efforts to cause disturbance (or perversion of doctrine), went so far that in the midst of a well ordered Church, he organized a new and more liberal society of which he is still to-day the leader;—Shall we now put confidence in this man, and perhaps draw from him, or those of his tendency of mind, a minister? Shall this man perhaps sit in the auditory of a new and ideal Mennonitism? This is asking too much. And we desire to have Pre. H. Mannhardt, who makes every effort to force this man upon us, because he is also a theologian, think what he is doing. In reference to him in this matter the proverb: "Show me your friend and I will tell you who you are," presents itself to our consideration. This man must be excluded from our Church and spiritual province until he may see and acknowledge his sin, and we may be able to give him the hand of reconciliation. Otherwise the word, "A little leaven leaveneth the whole lump," will be brought into fulfillment. While we, the country Churches of West Prussia, with a well-intended love, come to the support of the brethren of Southern Germany and here-with express again our agreement with the sentiments so well given in No. 5 of this paper, we hope and pray that God, the Lord, though he may try the handful of Mennonites in Germany, will yet not leave nor forsake them. God Grant it.

D.

CHURCH NEWS.

ON A VISIT.—Pre. Elias Snyder and Dea. David Martin of Waterloo, Ontario, are at present on a visit to Lancaster Co., Pa. May they have a prosperous journey and be able, by the grace of God, to do much to the edification of God's people.

MINISTER ORDAINED.—A minister was ordained at Bertie, Ontario, on Sunday, 7th of June. There were two candidates and the lot fell on Gilbert Bearss. May the Lord bless him and aid him in his solemn duties. Communion was observed on the same day.

KENT COUNTY, MICHIGAN.—On the 24th of May the communion service was held at Caledonia, and a week later in Bowne. At Caledonia they have a

prosperous Sunday School in which many are interested, both old and young. They have no Sunday School in Bowne as we stated incorrectly in the last number.

FROM RUSSIA.—In the Ohrloffer Church in Russia it was decided that care should be taken not to baptize any applicants without good evidence that they were converted, and to baptize true believers at all times of the year when such present themselves. The customary baptismal service on Pentecost, however, shall not be done away, but still continued as the principal baptismal service of the year.

FROM ARKANSAS CO., ARKANSAS.—On the 6th of June, Bishop Christian Naffziger, of Tazewell County, Ill., visited the church in this place, and remained here until the 17th. He held several meetings, and on the 14th the communion of the Lord's Supper was observed. On the 16th Daniel Roth was chosen as minister, of the Word. May the Lord strengthen him, that he may be an instrument for good and remain faithful to his charge.

CORRESPONDENCE.

I LEFT HOME on the 7th of May, again to enter upon the important work of preaching the gospel of Christ among the scattered members. I started at Liberty, Neb., where I stopped last fall.

I stopped at Falls City, Neb., one day, and then came to Shambaugh, Page Co., Iowa. Here there is a small church in the care of Bishop John S. Good; A. Good is his helper in the ministry, and H. Hoffman is their deacon. They had held their communion meeting the week before I arrived. We had five meetings the week that I spent with them.

I left here in company with Bro. A. Good for South English, Keokuk Co., Iowa. At Chariton we parted; I went to visit my daughter, and Bro. Good went to South English where I met him later. There are three members at this place. An appointment had been made for the evening, and a goodly number were present. We observed the communion, and enjoyed a season of revival of the spiritual life, so that we could say with Peter, "Lord, it is good to be here." I bade farewell to many friends and took our departure for Morrison, Whiteside Co., Illinois. See conference report.

At Morrison we had meeting on Saturday afternoon, and on Sunday we held the communion service, commemorating the Lord's death by the bread and wine. I spent one week in this vicinity. From here I went to Sterling in company with Bro. J. Kornhaus. Bro. and Sister Nice also met with us at the meeting on Saturday at 3 o'clock P.M., and also on Sunday when the communion was observed with a goodly number of members. A

communion service was held in the afternoon at the house of two aged sisters, one of them eighty-six years old. An appointment was filled on the evening of the 3d. On the 4th a meeting was held at the house of an aged sister in feeble health, where the communion was also observed. On the 5th, H. Detweiler brought me to Palo to the home of our aged sister widow Brubaker, aged eighty-six years. Was there a few hours, and took the train for Freepport. Here I met Sister H. Detweiler on her return from Wisconsin and two other sisters, one over eighty-eight years old, who expect to be with us over Sunday and attend the communion.

I send greeting and brotherly love to all God-loving brethren in Christ Jesus.
HENRY YOTHER.

PEACE

PEACE! Shall the world, outworn, never
Its universal reign? Will States—will Kings
Put down those murderous and unholy things
Which fill the earth with blood and misery?
Will nations never learn that love, not enmity,
Is Heaven's first lesson?—which, beneath the
wings
Of mercy, brooding over land and sea,
Fills earth with joy by its soft moistenings?
'Twere a sad prospect—'twere a vista dark
As midnight—could this wearied mortal eye,
Through the dim mists that veil futurity,
Discover not that heaven light though distant
spark.
Lighted by prophecy—whose ray sublime
Sheds a soft gleam of hope o'er the dull path
Of time. T. C. UPHAM.

BEAUTY ON THE ASH HEAP.

In the old dispensation when a young pigeon or turtle-dove was brought for a whole burnt offering, the first thing done was to pinch off its head; next to take away its beauty. We are told that in the East the plumage of the turtle-dove is very beautiful; blue, green and purple commingled with gold, making it such a thing of beauty as to be held in great admiration.

But that feature of beauty has to be plucked off, and deposited where? On the altar? No; but upon the heap of ashes, then carried outside the camp where all refuse matter is deposited. First cast down within the temple, then borne without the camp! Then the cleft bone is subjected to the altar fires and it burns "all night unto the morning."

So of the anti-typical. After having arrived at that phase of progress in the divine life where the soul is called to present itself as a whole burnt offering, the head has soon to come off. The soul has to give up its theories and preconceived opinions, its reasonings and questionings. Soon again it is despoiled of any attractions it may have or seem to have.

The beautiful plumage, whatever it may be, is ruthlessly plucked off and, instead of being laid in a very orthodox way upon the altar and subject to altar fires, it is borne, even by human agencies outside the camp amid contumely and reproach and thrown upon the ash heap with all that is obnoxious and revolting to natural taste and refinement.

Then the plain, matter-of-fact offering is laid upon the altar of the temple (which temple is the Lord God), and subjected to a slow, smouldering fire in silence and in darkness all night unto the morning, when it is consumed.

Other worshippers are gratified with their brilliantly-lighted altar fires so replete with divine manifestation and human admiration. They sing of "Beulah Land" with its blossom and song; and of the "Bliss of the Purified," etc., which is all good and sweet, and perfectly legitimate on that plane. But on the *beyond* line the decapitated burnt offerings has not only cast down its human reasonings which had in the past so exalted itself against the knowledge of God, but it finds itself in close fellowship with Christ in that phase of his character spoken of by Isaiah, as being, without form and comeliness, and no beauty that any should desire him.

That same soul had once been as greatly admired, perhaps, for its personal attractions as any had been. It may have had a wide influence in church or community, perhaps it possessed great brilliancy of mind or of conversational powers, great wealth or social standing. But the beautiful plumage is gone! It is reduced to great simplicity. In prayer its words are few, its petitions prescribed, and prescribed by the Holy Spirit of God, for by this time the soul has become a worshiper in spirit and in truth to an extent hitherto unknown to itself.

In dress, in conversation and in general deportment there is great simplicity manifest, so much so that it is regarded by others as being very common-place, and is often shunned by them. Not because they have not confidence in its true character, but because there is no beauty (according to human conception), that any should desire it. Its beauty is a thing of the past, itself reduced to nothing but ashes, and all together are carried outside the camp and there left amid reproach a gazing-stock for men and angels, considered as filthy and offscouring of the world.

But is there really no beauty? Oh! yes; for he giveth beauty for ashes and the oil of joy for mourning. Then the King's daughter is all glorious within. Then he saith, "Thou art all fair my love, there is no spot in thee." O blessed words! how they distil heavenly dews upon the soul till it drinks in the balmy air of Heaven to its blessed fill!—*Words of Faith.*

THE OPEN DOOR.

Within a town of Holland once
A widow dwelt, 'tis said,
So poor, alas! her children asked
One night, in vain, for bread.
But this poor woman loved the Lord,
And knew that he was good;
So, with her little ones around,
She prayed to him for food.

When prayer was done, her eldest child,
A boy of eight years old,
Said softly, "In the holy book,
Dear mother, we are told
How God, with food by ravens brought,
Supplied his prophet's need."
"Yes," answered she; "but that, my son,
Was long ago indeed."

"But, mother, God may do again
What he has done before;
And so, to let the birds fly in,
I will uncloset the door."
Then little Dirk, in simple faith,
Threw open the door full wide,
So that the radiance of their lamp,
Fell on the path outside.

Ere long the burgomaster passed,
And noticing the light,
Paused to inquire why the door
Was open so at night.
"My little Dirk has done it, sir,"
The widow, smiling, said,
"That ravens might fly in to bring
My hungry children bread."

"Indeed!" the burgomaster cried,
"Then here's a raven, lad;
Come to my home and you shall see
Where bread may soon be had."
Along the street to his own house,
He quickly led the boy,
And sent him back with food that filled
His humble home with joy.

The supper ended, little Dirk
Went to the open door,
Looked up, said, "Many thanks good Lord,
Then shut it fast once more.
For, though no bird had entered in,
He knew that God on high
Had hearkened to his mother's prayer,
And sent this full supply."

Miscellany.

FATE OF A TEMPERANCE TOWN.—A letter to one of the employees of this office from a friend in Portville, Cattaraugus county, N. Y. gives an account of the recent destructive fire in that place and circumstances connected with it.

Portville is a lively business place of nearly two thousand inhabitants and has a tannery where about two hundred hands are employed, many of whom are fond of beer. The sentiment of the town has been so strong for temperance that no local license could be obtained to sell intoxicating liquors. One man had obtained a government license to sell beer by wholesale only. This restriction he repeatedly violated by selling beer by the drink, and was arrested, prosecuted, and heavily fined. Soon afterward, about the 20th of June, the town was fired in the night by incendiaries, and the

whole business portion—nearly the whole town—was swept away in a few hours. So sudden and complete was the destruction that but little property was saved. The merchants, some of whom had been on the jury that convicted the beer-seller, are burned out, and the constable with his family saved nothing but their night clothes. One child was rescued at great peril. Several poor families lost all the property they had.

The fire was clearly the work of incendiaries, but there had, as yet, been no proof as to who they are, yet circumstances are not altogether meaningless. While the fire was burning one part of the crowd of spectators appeared to enjoy the fire and the anxiety of the merchants to save their goods. One man who with some help could have saved some valuable property had his entreaties for help answered by jeers and laughter, and was told to pour beer on the fire as that was an excellent extinguisher.

It is to be hoped that this incident will only serve to strengthen temperance sentiment, whoever the incendiaries may have been. One thing, if nothing more, was clearly shown during this fire, that is the depraved principles of some habitual beer drinkers. Nothing less than depravity will enjoy and laugh at the excited efforts made to save life and property from burning buildings.

THE THEATRE.—"There is much talk in certain quarters of the advantages connected with theatrical representations. We are told that the theatre should be elevated by good people encouraging the better class of plays, and that they should patronize a purified theatre.

We don't believe such a thing exists, or ever will do so. Their seems to be a contaminating influence inseparably connected with the stage, which infects all, or almost all, who are connected with it. It is yet true that those who touch pitch will be defiled."—*The Episcopal Recorder.*

THE Inter-Ocean, of Chicago, and **Republican,** of St. Louis, have been working up statistics in regard to the whiskey traffic. These newspapers are claiming to be high license organs, and, to maintain the untenable position, seem to be using arguments and facts which are just as valuable to, and immensely more consistent with, prohibition. By their figures we learn that the total amount of money spent in the United States for liquor, every year, aggregates \$920,000,000. About 13,000,000 males consume \$890,000,000 worth of liquor annually. This is \$54 per capita. Reflect what could be done with this money. One of our dead presidents said that "statesmanship consists rather in removing than in punishing or evading results." Prohibition removes the cause; license and tax punish results.

For the Herald of Truth. LINES

On the death of Esther Richl, who was a reader of the Herald of Truth for some twenty years.

Death has borne from us another
And we take the last farewell
Of a dear and loving mother—
Why it was we cannot tell.
God saw fit to call her higher,
From this world of toil and care
To her home beyond the river,
There to meet her children dear.

She had children there to meet her,
And a father gone to rest,
Leaving children, six, to greet her,
When the toils of life are past,
Hard indeed it seems to spare her,
And our hearts are sore hereof,
But our great and gracious Father
Sweetest comforts for us left.

From this world of sin and sorrow
She has gone with Christ to dwell,
And to call her back we would not
How'er sad the last farewell.

Sweetly sleep then, dearest mother,
Since our savior thought it best
Earthly life to change for heaven—
Cares and toils for sweetest rest.

Fond our thoughts will flow unbroken,
Mem'ries dear our bosoms swell,
Of your love and dear words spoken
E'er we said our sad farewell.

Married.

KINDY—GARBER.—On the 21st of June, in Antrim County, Michigan, at the residence of the bride's parents, by Pre. Ambrose, William Kindy and Rosannah Garber. May their lives be consecrated to the Lord and live in his fear.

Died.

BECKER.—May 26th, in Warwick, Lancaster Co., Pa., Sister Anna Becker, aged 84 years, 4 months and 19 days. Funeral on the 29th. Text, Heb. 9: 27, 28. Buried at Huber's family grave-yard.

STUTZMAN.—On the 7th of June, near Emma, LaGrange Co., Ind., of lung fever, Elizabeth, wife of Samuel D. Stutzman, aged 41 years, 10 months and 3 days. Buried at O. Miller's grave-yard. Funeral services were held at the Town Line Meeting-house by D. J. Jones from John 5: 24, and C. Miller from 2 Cor. 5.

A large concourse of friends and relatives assembled to pay the last tribute of respect to the deceased sister who leaves a husband and two children to mourn her early departure. She was sick only a few days, and her hopes were in a crucified Redeemer.

JONES.—On the 15th of May, in Augusta Co., Va., Magdalena Ann, daughter of Bro. and Sister James Jones, aged 11 years, 10 months and 4 days. Buried at Hildebrand's grave-yard. Funeral services by Jacob Hildebrand from Matt. 19: 13—15.

"Her precious soul is now at rest,
From pain and misery free;
Nor aught shall e'er her peace molest
To all eternity."

MEYERS.—On the 8th of June, at Blanchard River in Putnam Co., Ohio, of palsy, Solomon Meyers, aged 62 years, 9 months and 17 days. Funeral on the 9th in the presence of many more friends and relatives than the church house could accommodate with seats. Services by H. H. Good from Matt. 11: 28.

HERSHBERGER.—On the 12th of June, in Elk Lick Twp., Somerset Co., Pa., of paralysis, Daniel Hershberger, aged 78 years, 2 months and 2 days. Funeral services by M. Beachey from John 5: 21—29. The deceased was a faithful minister of the Amish Mennonite Church until he was called from labor to reward.

TYSON.—On the 2d of June, in Dublin, Bucks Co., Pa., of lung fever, Martin Tyson, aged 74 years, 2 months and 24 days. On the 5th he was buried in the Doylestown Mennonite grave-yard in the presence of many friends and acquaintances. Isaac Meyers held services at the house, and Samuel Godshalk and John Allebach at the church house, the latter spoke from Isa. 38: 1. He leaves a sorrowing widow and seven children.

MILLER.—On the 15th of June, near Amish, Johnson County, Iowa, Emile, daughter of C. J. and Catharine Miller, aged 1 year, 5 months and 10 days. Funeral on the 17th, and largely attended. Services by Frederick Schwarzenbruber and John Schlabach, the latter of Nappanee, Ind. The child died very suddenly. Its father was not at home; one week previous he had accompanied Bishop Wm. Miller to Lyon County, Kansas. Being summoned by a telegram he reached home the night before the funeral.

LANDIS.—On the 2d of June, in Lower Salford Twp., Montgomery Co., Pa., wife of Samuel Landis, aged 39 years, 4 months and 6 days. Her funeral was largely attended. Services by Josiah Clemmer, A. Mack and Jacob Mensch.

Letters Received.

WITHOUT MONEY.

Fannie Richl, A. Metzler, William Loucks, John Shenk.

WITH MONEY.

A—Daniel Amstutz, J. A. Amstutz, John Amstutz.

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D—John Doetsch, Peter L. Duck, Jas. G. Detweiler, Samuel B. Deninger, H. Dalke, John Doetsch, Fannie Detweiler.

E—D. B. Esheleman, Mary East.

F—Henry Fly.

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L—Nash W. Landis, Jacob Leatherman, Henry S. Landis.

M—E. Y. Miller, David Mast, Pre. Samuel Mast, Jacob A. Miller, Levi D. Miller, Ida B. Miller, Menno J. Miller, J. J. Mishler, Jacob Munna, Amanda J. Miller, M. S. Meyer, H. H. Martin, A. Metzler.

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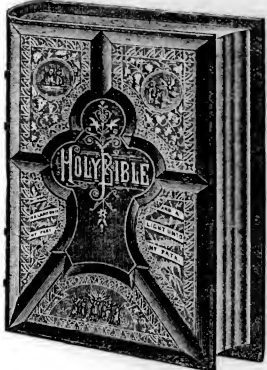
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One explicit point of God's law is that the covetous shall not inherit the kingdom of God. This is perhaps one of the most dangerous transgressions on

With due respect for all professed followers of Christ, we cannot but believe that when the true inwardness of all their dealings and business transactions in matters pertaining to this life, and its connection with the mammon of unrighteousness, were truly presented to us, that a large proportion have overreached the harmless limits of economy and are wallowing within the bounds of covetousness. Little by little are we led into this revolting sin, which, if it is not dishonesty itself, will certainly lead to it.

But covetousness manifests itself in so many different ways, that any attempt to enumerate in detail is useless. But let every one who sets up a claim of strict frugality give this subject a deep thought, and "Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. To be assured of freedom from this prevalent sin, it is perhaps safe to incline towards a spirit of liberality, for the Lord loveth a cheerful giver, and it is but a short step from frugality to avarice. It is a point where the artful enemy is ever on the alert to lead us over the bounds of economy—our hiding cloak—into the wide field of covetousness. With due regard for our ministering brethren we must admit the truth, that there are probably few crimes so extensively prevalent, and so dangerous in nature, against which so little is spoken from the pulpit. Not only does the enormity of this sin, but also the great difficulty of establishing or proving it beyond a doubt, create the greatest necessity of denouncing it from

pulpit and press in a general way, that each one may be awakened to its great danger, and prove himself with the Word of God, whether all he is doing is redounding to the honor and glory of his name, and whether he is doing to others as he would be done by. A. METZLER.

RELIGION IS GODLINESS.

It is manifested to those who possess the spirit of Christ, and who have been renewed by the power and Spirit of God, that much godliness is professed in our day without the Spirit and power of God. Paul told Timothy that in the last day perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, etc., lovers of pleasure, more than lovers of God; having a form of godliness but denying the power thereof: from such he says turn away. That is we shall not follow their example, but that of our Lord Jesus.

If we compare the scripture to our time, it seems as though the end of the world might not be far distant, inasmuch as the corruption of the world is so great, that it seems as though God could not forbear much longer; for iniquity abounds, and the love of many waxeth cold. Jesus says, "When the Son of man cometh, shall he find faith on the earth?"

A large majority of persons seem no longer to fear God nor regard man. The world which lieth in wickedness has a terrible end to await, and those who go with the world, choose to have their part with the world, seek the friendship of the world, and are conformed to the world, will undoubtedly, with the world have the same reward to await. Many who have a form of religion who profess and call themselves Christians, yet plainly show that sin is not considered their worst enemy, nor the Lord Jesus their best friend, nor the will of God their rule of life, nor salvation the great end of their existence. The spirit of slumber keeps possession of their hearts, and they are at ease, self satisfied and content. They are in a Laodicean frame of mind, and fancy they have enough religion.

Oh! let us fear to grieve and quench the Spirit, lest we be given over to a reprobate mind, and awake no more, and sin away our own souls. Let us not cling to this vain world so closely that nothing but death will part it and us. O let us not love this poor perishing world better than eternal life.

If we desire to live unto God it is necessary to bring our whole life under his law, to make his glory the sole rule and measure of our activity in every employment of life. For there is no other true devotion but of living devoted to God. Neither the man of the world nor the formal Christian appreciates the privilege of communing with God. The duties of re-

ligion are irksome to many; they are discharged in a mere performatory manner, and great is the feeling of relief when the task is done. The heart is not in the work and therefore the burden is heavy. The varieties of the world absorb the soul and spiritual religion has no charms for it.

The moralist may outwardly appear righteous unto men, but if the heart is not changed, the iniquity and hypocrisy within cannot be hid from the all seeing eye of God. The Pharisees depended on their own righteousness and scorned the meek and lowly Jesus, who came to teach them the way of salvation; and his testimony regarding them and his warning to us is, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." I fear there are many in our day who rely on their own merits, or on what they themselves can do. They say, I am trying to do what is right, what more can be required? But good resolutions without dependence in Christ as a Savior, or a willingness to be obedient in all he commands us, will not avail anything. He is the door, and we must enter by him, or be doomed to bitter disappointment when it is forever too late. As long as we do not realize our true condition or come to a knowledge of our alienation from God, we are under the dominion of sin, and cannot be in favor with God.

As long as we are not changed in heart and mind from our natural condition into a state of grace, transplanted from the kingdom of the Lord Jesus Christ, we have no promise of acceptance in the world of God; yet, we cannot receive anything except it is given us of God. But the word says, "The grace of God that bringeth salvation hath appeared to all men. Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." And James says, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up."

May we all seriously consider all these things, and seek to become faithful laborers in the vineyard, living branches of the vine. Let us not be idlers, drones in the colony, but lively stones in the spiritual house, and finally we shall be heirs of the crown and of glory, all through the grace of our Lord and Savior Jesus Christ, to whom be all the praise, honor, and glory forevermore. Amen.

"Blessed are the men of broken heart,
Who mourn for sin with inward smart,
The blood of Christ divinely flows
A healing balm for all their woes.

SISTER C.

SOMETIME.

MRS. MAY RILEY SMITH.

Sometime, when all life's lessons have been learned,

And sun and stars for evermore have set,
The things which our weak judgment here have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,

God's plans go on as best for you and me;
How, when he called he heeded not our cry,
Because his wisdom to the end could see.

And even as wise parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,

We find the wormwood, and rebel and shrink,

But sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.
And if some friend we love is lying low,

Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath

Is not the sweetest gift God sends his friend.
And that, sometimes, the sabbal pall of death
Conceals the fairest boon his love can send.

If we could push ajar the gates of life,
And stand within, and all God's working see,

We could interpret all this doubt and strife,
And for each mystery could find a key.

But not to-day. Then be content, poor heart;
God's plans, like lilies pure and white,
Unfold.

We must not tear the close shut leaves apart,
Time will reveal the calyxes of gold,
And if through patient toil we reach the land
Where tired feet, with sandals loosed, may rest.

When we shall clearly see and understand
I think that we will say, "God knew the best!"

—Messenger of Peace.

For the Herald of Truth.

SITTING LONELY.

Sitting lonely in my room, meditating on the past, the present, and the future, and how time rolls on and we along with it, I remember that this, June 21st, is what we call the longest day in the year. It seems but a short time since we had the longest day of 1884, but a year has passed between those two dates never to return. In truth we can say with an ancient poet, "Time once past never returns, and the moment which is lost, is lost forever." Blair also among many other things says, "Time, we ought to consider as a sacred trust committed to us by God, of which we are now the de-

positories, and are to render an account of at the last day. That portion of it which has been allotted to us, is intended partly for the concerns of this world and partly for those of the next; let each of these occupy in the distribution of our time, that space which properly belongs to it.

Have we done this within the last year, or have we done so in our lifetime? If not, we certainly ought not delay any longer, but begin now; and if we have made a beginning to live a life to the honor and glory of our God in Jesus, and to the salvation of our souls, then let us be steadfast and earnest, and try to improve the rest of our days, which God in his mercy may grant us yet, to his honor, and to the welfare of our immortal souls. If we so live, we cannot help letting our light shine.

But I must alas complain of myself. My light often appears to me so dim that I think of a certain physician with whom I was well acquainted, who said, I know I must suffer many stripes because I know so much better than I do. Are there not many of us more or less in danger of the same? Oh! how often did I wish I had a more careful porter to watch. I know there is an enemy near; the Gibonites are not all extinguished, therefore let us be on our guard and watch that the hour of death may not come and find us unprepared. If we think how many have passed from time to eternity during last year, and how little we know who may live to see the longest day of 1886, and the greatest importance of passing from time to eternity, solemn thoughts come to us. We cannot come back to correct errors, but as death overtakes us, judgment finds us. Therefore we should be more earnest in that duty committed to us by our God, namely to work out the salvation of our souls. I have enough to do to till and keep my own garden without speaking to others, but still I see much outside which I wish I could make better. What a pity we so often see manhood disgraced by the consequences of neglected youth, and old age oppressed by care that belongs to a former period. At the close of life the dying man beholds with anguish that his days are finished when his preparation for eternity has hardly commenced. I close this with my best wishes to all. Your brother

JOHN SHENK.

JUSTIFICATION.

Jesus said to the devil, "Thou shalt not tempt the Lord thy God," and James says, "God cannot be tempted with evil." Jesus was however tempted by the devil; and it is said he "was in all points tempted like as we are, yet without sin;" Heb. 4: 15. The sin or evil is therefore not in being tempted but in tempting and

in yielding to temptations. Because Jesus was tempted "like as we are," but did not sin, the apostle says of him, "By the righteousness of one the free gift came upon all men unto justification of life."

The word "justification" is found in the Bible only in Paul's letter to the Romans, and it should therefore be very cautiously used in any sense other than he used it. In the paragraph quoted he mentions "justification of life." In the other two places where the word appears he says first in speaking of Jesus, "Who was delivered for our offences, and was raised again for our justification," Rom. 4: 25; and "The free gift is of many offences unto justification;" Rom. 5: 17. All this justification is therefore of life or that which pertains to our mode of living, and not of or by faith or belief.

There is evidently no justification for man in this, that Jesus "was tempted on all points like as we are," but in his not yielding in any temptation, so that he came out of them all "without sin." And if he could only become our justification in himself not sinning, he can only be it so far as we do not sin; for in sin can be no justification, nor salvation. Jesus came into the flesh to save his people from their sins," not in them; and after withstanding all temptations he could well say, "I have overcome the world," for in saying, "I am not of the world," and "My kingdom is not of this world," he shows that by the world he means sin, or sinful propensities, or that which tempts and leads away from God. But how are sinners justified by the sinless life of Jesus?

After Jesus had overcome the world he said, "All power is given unto me in heaven and in earth;" consequently men have no power except that which he gives them. He overcame the world and obtained all power by coming into the world and then subduing sin in the flesh. And unless he had obtained this power there would be no help for us; but now we are helped by this power working in and through us, for Jesus declares that without him we can do nothing. John 5.

Justification is from sin, not in or with Jesus, by the spiritual power given by Jesus to resist in temptations, just as the physical powers are used, which are called our own; but all are given.

Salvation is not from the wages of sin, but from sin itself; from the love and life of it. The first work of the Lord's divine power is to enable us to see our sins and repent of them; hence what Jesus first taught was, "Repent; for the kingdom of God is at hand." Since the power given by Jesus alone enables us to resist sin and evil in us, it is doing in us the same work which it has done in him; and thus the free gift of this power becomes to us "justification of life."

Mount Joy, Pa. J. R. HOFFER.

THE UNFRUITFUL FIG-TREE.

A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon and found none. Then said he unto the dresser of his vineyard, behold these three years I came seeking fruit on this fig tree, and find none: cut it down; Why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it; and if it bear fruit well: and if not, then after that thou shalt cut it down." Luke 13: 6-9. The fig-tree was planted in the vineyard; not growing wild, but set by the hand of man in a cultivated place. Care and pains had been bestowed on it. In this respect it resembles our state. We are not heathen men, growing wild as it were, in the wilderness of the world. We have been brought by God's providence within the sound of the gospel, and within reach of the means of grace; we are called by the name of Christ, and in profession at least are his disciples. We are all planted in the vineyard.

God himself is the Lord of this vineyard. And like the man in the parable he seeks fruit from it. One particular tree is mentioned in the parable, but doubtless the owner looked for fruit from every tree. So God looks for fruit from every professing Christian, not merely from the church as a body, but from each member of it. The owner of the vineyard came several times seeking fruit on the fig-tree. God's eye is always on us, to see if we are bearing fruit. He needs not to come seeking fruit; the eyes of the Lord are in every place, and that at every moment.

Nothing but fruit would satisfy the owner of the vineyard; nothing but fruit will satisfy God. But what fruit? Spiritual fruit, the fruits of righteousness, the proper effects of the gospel in heart, and life; a contrite and believing heart, a holy and useful life. He looks to see Christians, Christians indeed; adorning their profession, growing in grace, loving and serving their Lord and Master, and so loving as to win others to love and serve him too. A clear knowledge and a loud profession will no more content almighty God than branches and leaves would satisfy the owner of the vineyard. There must be fruit or the tree is counted worthless.

There was such a tree in the vineyard, a fig-tree that bore no fruit. Three years did the man seek fruit on it and found none. We may gather from this that it made a fair show, or it would not have been left standing so long. But it was nothing but show; at the end of three years there was still no fruit. Alas! how many are unfruitful in the spiritual vineyard! and how long does God look for fruit from them in vain. Year after year

they have a place in the vineyard, receiving gifts from God every day both temporal and spiritual; hearing the gospel, surrounded by Christian influence, and themselves professing to be Christians, yet producing no fruit whatever. Though they have so long heard the gospel, they have never heartily embraced it; and though like the fig-tree in the vineyard they have perhaps beautiful trees around them, real Christians who live with them, it may be in the same house, and from part of the same family, yet they remain cold and dead and unprofitable—Christians in nothing but the name.

At length the man in the parable was tired of seeing this useless tree in his vineyard. It did but take up room to no purpose. It did no good and seemed never likely to do good. It should stand no longer. So he gave orders to the dresser of the vineyard. Cut it down; why cumbereth it the ground? We do not hear such a command given with regard to an unprofitable Christian; for God works in secret, and does not make known to us what he is about to do in any particular case. But we know from his word that, sooner or later, every unprofitable servant will be cast out, and will come to eternal ruin. God is long-suffering; he bears long with sinners, sends them his messages again and again, and still waits to be gracious. But not forever. If a man will not turn, he will whet his sword; he hath bent his bow, and made it ready. And no impenitent sinner or unfruitful professor is safe for one moment from the going forth against him. Cut it down; why cumbereth it the ground. How many are condemned by this very word! How many are mere cumberers of the ground! They may not be grossly wicked, they may even be of moral character and respectable life: but they do no good. They do not use their talents in God's service, they give no help toward advancing the kingdom of Christ, they do but live for themselves. This is not the object for which they were placed in this world, and were gifted with means and opportunities. They were meant to act as stewards of God, and to do him service with all that he committed to their charge. They are unfruitful stewards, unprofitable servants; no better than the unfruitful tree which took up room in the vineyard to no purpose.

The order was given; but the dresser of the vineyard put in a word for the tree. He did not deny that it was an unfruitful tree at present, but he asks for one year more for it. He would dig the ground about it, and put fresh manure to its roots. This might make it bear fruit; and if so, it would be well; the time and pains would be well repaid. But if it should still bear no fruit, then let it be cut down; the dresser himself would not ask that it should be spared any longer. Who is meant by the dresser of the vine-

yard? The Lord Jesus Christ. He is our Mediator and Advocate. He pleads for us with God—He pleads even for the rebellious. Who among the careless and unprofitable can tell what he may even now be owing to the intercession of the Lord Jesus? It may be that sorrow has fallen on one and sickness on another for the very same reason. They are careless and unfruitful, and they were about to be cut down, but Jesus pleaded for them, and these are his dealings with them to lead them to God.

If so how precious is the time which they are now passing? It was only one year more for which the fig-tree was to be spared. You too may be passing through the last stages of life. You may even be getting to the end of that space of time which was asked for on your behalf by the Friend of sinners. Will you be careless still? Will you still live as a mere nominal Christian, unfruitful, unprofitable, a cumberer of the ground? Think, the moments are slipping away never to return; the means of grace which you are now enjoying, or which are at least within your reach, have been given you in God's great mercy in order that you may be led, while yet there is time, to feel your need and to seek Christ, and these too are passing away. What if you should still neglect time and means. What if this last stage of life should pass with you as every former stage has passed? What then? Let the parable answer the question: Then after that, thou shalt cut it down. How sad! How awful! No more pleading of the Lord Jesus then. Not a word more. And who shall plead for you when Jesus pleads no more? And who shall stand your friend when even the friend of sinners leaves you to yourself? Be warned. Be moved. Warned by so fearful a risk, moved by so great forbearance and mercy. Jesus pleads for you, his intercession is heard. Time and means are granted, you have them now. Lose not a moment. Rise and call upon God, seek Christ as your Savior. Seek him in earnest. Seek him as your only refuge. Seek him as one ought to seek for him who has long neglected him, but who has been spared to seek him at last. Seek him, and pray that all the past may be forgiven through his atoning blood; and that through grace what remains of life may be heartily given to God, so that you may be found at last not unfruitful, not a cumberer of the ground.

Selected by ELLEN PLANK.

The prohibition against the Jews settling in Syria has been revoked and the Holy Land is open to them once more. They are fleeing from the countries in Europe where they are persecuted, and an association in London is helping them to get to the land of their fathers.

For the Herald of Truth.

TAKING THE NAME OF GOD IN VAIN.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7.

This is a command that at the present day is often violated by professors even, as well as by the unconverted. This is done in many cases unthinkingly, as well as intentionally.

In considering the manner in which this is done we will notice first the different names and titles applied to the Deity, as God, Christ, Lord, Jesus, Savior, &c. Using these names irreverently or in common conversation, as so many do, and applying them in confirmation of the truth of our statements, or in an exclamatory sense, as some persons do, or to express surprise, wonder, amazement, &c.: as, O God, O heavens, O my God, O Lord, for God's sake, God almighty, God in heaven, &c., are all transgressions of this command and no one should do it. These being a wrong use of the name of God, is using it in vain, and he who does it cannot expect to be guiltless before His, the omniscient eye.

When persons are reproved for this irreverent manner of using the names of God, they sometimes tell us that they mean no harm by it. But this does not change the crime or remove the guilt, and God will not excuse our ignorance; for the Savior says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

Hence we see that it is our duty to search the Scriptures and from them learn what God requires of us, and under all circumstances obey him.

The name of God should be used only in the most solemn and sacred manner, and with the highest degree of reverence. It should be used in prayer, in religious conversation, and as a matter of course, in the preaching of the word, but always thoughtfully and reverently.

The name of God is used wrongly also in the swearing of judicial oaths, for Jesus teaches us that we should not swear at all, although disregarding this teaching, many professors swear an oath, while many do it in the most light and irreverent manner. Dr. Adam Clarke says: "The best way is to have as little to do as possible with oaths. An oath will not bind a knave or a liar, and an honest man needs none."

May the grace of God be with us, that we may give this and all other commands a most careful consideration and obey them in such a manner that at the end we may be made fit subjects for his kingdom above.

LEVI A. BLOUGH.

THERE IS A DEATH.

BY LUCY SAWYER.

There is a death which is not sad,
There is a death we cannot mourn;
'Tis like the dawning, fair and glad,
Upon the hills, of day new born;
God giveth this to those who go,
Like weary children, to his breast
When evening falleth fast; then, lo!
To his beloved he giveth rest.

He gives a life so sweet, so sweet,
We cling to it till hope grows dim,
Until he guides our wandering feet
To that dark stream which leads to him;
Oh, as through that cold flood we go,
To seek the home so fair, so glad,
Dear Savior, may the watchers know
There is a death which is not sad!

For the Herald of Truth.

AN EXHORTATION.

Dear Friends: We are all hastening toward a never ending eternity, and sooner or later the call will reach us, "Thou art dust, and to dust thou shalt return."

Death is abroad throughout the land,
And summons whom he will,
The young, the fair, the hoary head,
Are subject to his will."

Now my dear friends, brethren and sisters, the word of God places before us two conditions in such a manner that the reflecting mind may very easily discern the nature of each, and we can make our choice between the two. If we make a wise and good choice it will lead us to the right hand of God, to everlasting glory and happiness. If we make a foolish and evil choice (with the five foolish virgins) it will lead us to darkness and everlasting misery. If we have not yet made this wise and good choice let us not delay so to do. If we have made the wise choice let us continue therein; if we have found the Lord precious to our souls, let us not become discouraged; let us endeavor to be faithful unto the promise we once made; let us not be weary in well doing for in due season we shall reap, if we faint not. We must indeed go through many trials, but let us not be discouraged, the Savior has gone before us, and the Psalmist says: "God is our refuge and strength, a very present help in time of trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Behold if dark clouds arise, let us not be discouraged. Let us give heed unto the admonition of Paul when he says (Col. 3: 2): "Set your affections on things above, and not on things on the earth. We have no time to sport away the precious time; all must be earnest in a world like ours.

Bloomington, Ont. J. H. MOYER.

"THY WILL BE DONE."

No expression is uttered more frequently by human lips in prayer—and possibly I might add, with less idea of its solemn and awful import—than the phrase that heads this article. When prosperity attends our footsteps in the path of life, and all things around us seem to work together for good to us and ours, how easy it is for us to say, "Thy will be done." When we are gathering earthly emoluments or honors for ourselves, and our children are growing up around us with credit to themselves, we are too apt to utter, with great unction and a spirit submissive to divine dispensations, "Thy will be done." When social advancement, or political preferment, or any other thing on which we have set our hearts, turns out a successful venture, then comes the same formula, with the same willing submission to the divine will, is ever ready on our tongues. But let the tide of earthly prosperity turn against us; let us see the slow and tedious accumulations of years swept away; let disappointment in some darling scheme meet us in an unexpected moment, when all seems right for fruition; let a son on whose bright and prosperous career in the path of fame or fortune, turn suddenly aside under an overmastering sense of duty to God, and his own soul, and enter upon some sphere of humble service for the Master, in which no hope of earthly preferment can ever enter; or let death, or sickness, or mental obscurity (commensurate to death) enter our dwelling and seize upon our heart's most cherished idol; then how few of us can say in integrity of purpose, and without some mental protest or some secret repining, "Thy will be done?"

It is such ordeals and such distresses that try our faith. It is such crucial tests that put our professions to the proof, and turn the pure gold of our imaginary submission to the divine will into dust and ashes. How many of us have—or rather, how few of us have not—passed through such trying ordeals?

A bright young girl, the pride of a household, not many years since was slowly but surely fading away. Her young life had been full of promise—too full it might be to give assurance of long continuance, although the parents, in their fond anticipations, had shut their eyes to the fact patent to all besides, until at length physicians of the highest standing were constrained to say that hope of her recovery could no longer be entertained. The father, who had, like all other professing Christians, so often repeated the formula "Thy will be done," sealed his lips to what seemed to be a solemn mockery. One evening as he sat beside the sick bed, with feelings of bitterness and suppressed emotion, he was

startled by this inquiry from his darling child, "Papa, is it right for any one to pray and not say, 'Thy will be done?'" and he was constrained to say, in agony of spirit, "No, my child, I do not think it is. We might ask for something in our shortsightedness and ignorance, that it would not be proper for God to grant." "Well, papa, responded the child, "I do not want to die."

The bitterness of soul with which the father heard that sad response, can never be expressed in words, and he uttered in spirit, although no audible sound escaped his lips, this exceeding great and bitter cry, and thus he prayed: "O Father, if I can only see this dear child once reconciled to thy inevitable decree, and meet the last great change with hope and reconciliation, I will ask no more!" And he did receive within a few short days more than he asked or even hoped for; the dear child looked death in the face with an undimmed eye and an unclouded intellect, even to the very portals of immortal life. She bade her friends a final adieu and went to rest "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

And yet, notwithstanding that bereaved father was granted all he asked for, and even more, in the reconciliation of his child to her heavenly Father's will, and abundant evidence of her acceptance at the throne of heavenly grace, the old, old longing for her presence here, comes back at times upon the father's heart with a spirit half rebellious, half repining.

The old legend of the Scottish Highlander, who for the second time had been bereaved of his only child, illustrates the rebellious and murmuring heart.

In the midst of a bitter and blinding winter storm he went forth, lamenting loudly the calamity that had a second time fallen on his house, and was seeking a lamb for the customary funeral feast, when suddenly there met him in the way a stranger of a majestic and awe-inspiring presence, who asked him what he wanted.

"He had lost his only child," the poor man said, "and he wanted a lamb for the funeral feast."

"Does your flock make any resistance when you take a lamb, or any lamentation afterwards?" inquired the stranger.

"Never," was the answer.

"How differently am I treated," said the stranger; "I shield my flock from the frosts of winter and heats of summer, and I lead them through green pastures, and cause them to lie down beside the still waters; and yet, if I choose one of the lambs to cherish in my own bosom, my ears are filled with the clamors of my ungrateful sheep."

The man looked up in amazement, but the vision had fled.—Selected.

For the Herald of Truth.
IN HARMONY WITH GOD.

Christ Jesus came into the world to do the Father's will. His will was in perfect harmony with God as far as his spiritual life was concerned, and though he had a fleshly body, he was "yet without sin," and in that body dwelt the fullness of the Godhead. The history of Christ records but a single instance when he shrank for a moment in complying with the Father's will. That was in the garden of Gethsemane when the sins of the whole world were laid upon him. Here he was called upon to make a greater sacrifice than was ever asked of flesh to make; here he cried to God in prayer, "If it be possible let this cup pass from me." But this shrinking must have been only in the flesh, one of the purposes, no doubt, being to prove to the world that Christ actually suffered the penalty of sin for man. Yet when the flesh for a moment shrank before the terrible suffering there was still a willingness that God's will should be done. He continued his prayer by saying, "Nevertheless, not as I will, but as thou wilt." Behind the fearful, trembling veil of flesh was the soul in perfect harmony with the will of God.

As Christ was in harmony with the Father, so must those be whom God has made members of the heavenly family and joint-heirs with Christ. They must be that in spirit. He has given them the Holy Ghost, the same spirit that was in fleshed in Jesus of Nazareth, whom he acknowledged as his beloved Son in whom he is well pleased, who himself declared that he and the Father are one. If there is any shrinking from full obedience to the will of God, even to suffering and making the greatest possible sacrifices, it must be only in the flesh. If the child of God hesitates, or grows weary, or manifests weakness it must be only in the flesh. If the child of God hesitates, or grows weary, or manifests weakness it must be only like that apparent unfaithfulness in the disciples when Jesus reproved them the same night of his agony in the garden by saying, "What could ye not watch with me one hour?" He followed this reproof with the exhortation, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

The Word is the test by which the Christian may know whether he is or is not in harmony with God's will. His word is his will. The New Testament is his last written will and testament to us. This shows what disposition he has made of his possessions. The conditions of the will are given as well as the benefits accruing to the heirs. He who reads finds that the one absolute condition of heirship is to be adopted into the family. "We have not received the spirit of

bondage again to fear; but ye have received the spirit of adoption, by which we cry, Abba, Father." Until we have received the adoption we are not heirs and cannot expect to be in harmony with God's will. Perfect harmony with God is one of the surest evidences that we have received the adoption; but well may the soul fear for his eternal condition if he finds he is not in harmony with God's word.

When we read God's word (the will), how do its conditions accord with our feelings and our faith? When we find Christ saying, "Swear not at all; neither by heaven, for it is God's throne," etc., are we pleased to find in the will a system of morality so elevating that those who believe and obey it become too pure to swear, all necessity to swear being put away? When we hear him say with regard to a man putting away his wife, "Moses suffered to write a bill of divorcement, and to put her away for the hardness of your heart," "Whosoever shall put away his wife and marry another, committeth adultery against her," are we glad that religion binds the family tie so strongly and makes them so dear that separation from a companion would be one of the greatest calamities that could befall us? When he tells us to love our enemies, and bless them that curse us, and do good to them that hate us, and pray for them which despitefully use us and persecute us, do we rejoice that the Word tells us this very thing, and requires us to have every particle of enmity removed from our hearts?

When God speaks through his holy apostle, and tells us not to be conformed to this world, but to be transformed by the renewing of our minds; when he says with regard to adornment with apparel, "Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;" when he says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty;" when he says, *Be ye holy for I am holy*, are these to us glorious truths that we feel are embodying the very principles that make us happy and cause us to enjoy life already here on earth? Are we heartily glad that we find these gospel truths just as they are? Are we in perfect harmony with God's will in all that he teaches? Or are you, dear reader, one of that vast multitude of Christian professors that would be pleased to modify some of the teachings of God, and can see no particular use in some of the teachings of the Bible?

How blessed is the soul that is in harmony with God in all that he teaches, and who feels that it would be impossible to live happy in earth or in heaven if

His teachings were different in any particular from what they are! Reader how does God's word make you feel? Does it cause you joy of heart with every truth he reveals to you?

J. S. COFFMAN.

For the Herald of Truth
CHRISTIAN COURTESY.

I saw somewhere the other day a sentence like this: "The truest courtesy is the truest Christianity." This is not simply a saying. I take it that a Christian will be a gentleman; it teaches that the Spirit of self-denial, of foregoing personal advantages for the sake of favoring another is the root and substance of the regenerated life. Here a practical test is presented to us in all our intercourse with our fellow-beings, showing what manner of spirit we are of.

If we are truly—that is sincerely—courteous and polite, we are serving Christ, showing his example, and exhibiting his Spirit. If in the collision of personal interests through the day we are more careful to favor ourselves, to secure the best, to be served first, to gratify our own wishes and tastes, than to gratify and serve others, I care not what names we bear, or what professions we make, or what religious exercises we engage in, the Spirit of the Master is not in us.

JOHN N. LONG.

For the Herald of Truth.
CANNOT BELIEVE IT ALL.

There are only a few people in civilized countries that profess not to believe in God. Some of these, no doubt, are very much unsettled in their convictions concerning the supreme Being. There are some who claim to believe in God but reject the Bible. This class of infidels, however, are not agreed upon the ground on which they deny the Scriptures; their theories vary with nearly every second individual that tries to explain his objections. But the number which are willing to accept a part of the sacred writings and reject a part is by no means small, and is increasing at a rapid rate. This army of unbelievers is not swelled from the ranks of professed infidels, but the recruits are coming out of the churches. This should be no surprise when we remember that a number of worldly-wise ministers, and among them some who have been considered the great preachers of the day, have publicly declared their unbelief with regard to the doctrine of the atonement and eternal punishment. When men employ blind reasoning and their own imperfect understanding instead of God's direct power and teaching, it is not strange that they get God out of their minds and fail to understand all the word of His wisdom. If one teaches

the inspired word in a way that separates God from the words of the Bible, these words have lost their power with him, and he can bend them in any direction to suit his depraved nature. He loses reverence alike for God and the Word, and it is not strange that he can avoid his infidelity in the sacred stand without blushing.

Man's reason is not the test by which to settle the truth of the Bible. Many, when asked whether they believe the Bible, say, "Yes, that part of it which seems reasonable." Why does it not all seem reasonable? Simply because man with all his power of reason is still an unreasonable creature, and limited in understanding. One part of the Bible is no more reasonable with God than another, but to man, when he trusts to his poor reasoning powers, there is a difference. If a part of it is unreasonable it is all so; for God claims to be speaking through the word throughout, and declares it as *His* word. Common sense would plainly dictate that if we accept the Bible at all as divine, we should accept it entire, believing what it says and obeying what it commands. What presumption for a person to open the Bible and read sentence after sentence, stating at the close of each, "This is reasonable, that is unreasonable; this is true, that is untrue." Such a one would know too much to be taught of God. He would set his authority above God, and claim that he had a right to do what he denies the right of God to do. He is himself the best authority; and what he says must be true. Let not man set himself above God, and say a part of God's word is true and a part untrue.

The Bible is stamped with "Thus saith the Lord" for its authority. Is this true? is the question. If this is settled with yea, as it is with nearly all who have read it to understand it, the next thing to do is to believe it as a whole,—all truth—just what it claims for itself. What we most need is a child-like faith that believes the Bible simply because it says so; a faith that believes the Bible because it is the Bible; a confidence in it like that the little boy had in his mother. When a question of doubt was raised by his play-fellows he asked what his mother said about it. When told that she said it was so, he said, "Then it is so." Christians to-day need a faith that takes God at his word like the woman who was asked about the narrative in the book of Jonah. She said she would believe it if the Bible said Jonah swallowed the whale.

J. S. C.

For the Herald of Truth.
WRITING FOR THE HERALD.

We are often requested to write for the HERALD OF TRUTH, and I will try to help urge you to write. I for one must con-

fess that I do not write often, but the reason is that I do not feel as though I had the ability to write as some have. Suppose, however, we all would wish to be excused and say that we have not the ability to write, how should this work be accomplished? We should not expect the editor and a few others to do all the work. I feel it a duty to write sometimes although it is in weakness; yet I know that some of the articles which I wrote suited some well and at the same time others disliked them. This need not discourage us, neither should we be disheartened if all our articles are not published; for if many would write the editors would have articles to select from. Probably if but few articles are sent in they are almost persuaded to publish such as they get. And if they omit part of what we write, let us remember that we cut out part of the cloth when we cut a garment to make it fit, not because it is worthless.

Every Christian, I think, has received one talent; let us put what we have to usury, and win other talents, so that we can hear the blessed words that we have been faithful in a few things and that we shall enter into the Kingdom above. Perhaps some one will say, My talent is not writing. We should be careful not to deceive ourselves. We may have more talent than we think if we would exercise it. The poor widow likely thought her mite was very little, yet it was as much in God's sight as all the great treasures that the rich gave. If we cannot write long or able articles but if we only write small ones that tell the truth in the true spirit, they might be the means to save a soul and would be worth more than long articles that would not have the power and sanction of God. Sometimes a soul is moved by a few words more than with a whole book or a long sermon.

I was once working at a place where the sister, the head of the house on her side, would sometimes remark, Oh, if I could only write! Then I offered to write for her if she would tell me her thoughts. She thought that would not be right, while I thought it would be perfectly right. I know if you had a particular business matter that required writing, you could and would get some one to write for you then why not have one write for you in a matter that concerns the soul? Some hunger and thirst for the truth of these columns, and will greatly relish this precious food that others have prepared. We should think that our time comes that we prepare something for others, though it may be but a frugal meal. Whenever welcome visitors come to us, we gladly prepare a meal for them, and care for their horses; if we are not able ourselves to perform the work we have some one to do the work for us. Why should we not do the same way in spiritual things?

Now, beloved, let us not always require

urging to the work. How is it if we have to urge the children always? Let us put our hands to the plow and not look back. Let us not heed what people say, if we know that we serve our Master.

I send selected articles and tracts at times because I think they are better than any I can compose; and think where I can find food perhaps others can also: Yet some think there are too many selected articles in the paper. Christ fed many with a few loaves and a few fishes; he gave the bread to his disciples, and the disciples to the multitude. If Christ gave us of his living bread, let us give it to the multitude, so that they may eat, and not perish in the wilderness. This bread will not diminish though many eat thereof. The harvest truly is great and the laborers are few. Let us pray for more laborers in the harvest of the Lord.

My prayer is that this article may persuade some to write, and that their articles may be the means of saving souls—may be bread to the perishing in the wilderness, and to the weak and fainting ones by the way. May we all be strengthened, and may Christ our Redeemer be all and in all to us.

H. W. Zurich, Ont.

THE BOY'S BARLEY CAKES.

Little did that Jewish mother think as she ground the grain and mixed the dough and heated the oven, and gave the five cakes to her little boy as he started for the great outdoor meeting, that her little cakes, passing through the hands of the prophet of Nazareth, were to feed the five thousand men who gathered to hear his words of grace. And little do we think when we are doing some trifling service, how great a blessing God may pronounce on the labor of our hands. What a story that boy had to tell his mother when he went home from that meeting; and what stories will be told to us when we reach the eternal home, and learn that our feeble service, our faintly spoken words, our little things done in the Master's name, have been crowned with a blessing that shall abide throughout eternity. Let us do our work heartily for God, and pray that he may accept the labor of our hands, and crown it with his eternal benediction.—H. L. Hastings.

LET us seek to have sunshine in our hearts, sunshine in our homes, and sunshine in our life-work here below, till, at last, when called from earth to that world where clouds and darkness come not, we may bask in the sunshine of our Savior's presence for evermore.—O. A.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

July 15, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

How to send MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the sender shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

If you wish your papers changed from one Post Office to another, please always give the Office where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that date. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

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NO ADDRESS.—A recent letter received from A. C. Fridy has no post office, county, or state. Please write us your address in full, and the matter will receive prompt attention.

HOW TO BEGIN YOUR LETTERS.—The first words to write on the sheet, when you begin a letter is the name of your post office, county and state. Always be sure and write these before you begin to say anything else. It often saves your correspondent much trouble and yourself a great deal of anxiety.

ON A TRIP TO EUROPE.—Lydia Hug, daughter of Bro. George Hug, of this city, who has been employed in the office of the Mennonite Publishing Co. for four years past, has taken a vacation and sailed from New York for Bremen in the Steamer Ems (one of the largest and best steamers of the North German Lloyd), on Wednesday July 15th. She goes to visit her relatives in Germany, chief among whom is her grand father, Bish. Ulrich Hege, editor and publisher of the *Gemeindeblatt*, in Reichen, Baden, who is now seventy-three years old. She expects to spend several months in the Old Country, and is accompanied by her friend and neighbor Ludwig Koruman, formerly of the same place, who likewise goes to visit relatives there. We hope they may have a pleasant and prosperous journey and that a kind heavenly Father may watch over them and bring them safely to us again.

PRE. SAMUEL HAURY, missionary among the Indians, was recently attacked by the Cheyenne Indians with the purpose of taking his life. The Cheyennes number from 1200 to 1500 and are on the war path, and made the attack on the Missionary with the only purpose of killing some one. The government called out the military to quell the disturbance. —*Agr. and Reformer.*

BRO. HEINRICH GOERZ, from Mountain Lake, Minn., writes us that they had a severe thunderstorm on the 20th of June, and that his stable 20x31 feet was blown over and totally broken to pieces. Other damage was also done to buildings in various places. Henry Balzer's dwelling was struck by lightning and consumed with all the contents. The family at the time were absent from home. His brother, Jacob Balzer's house was also literally torn to pieces by the storm.

DEATH OF ISAAC ROBSON.—Isaac Robson of Huddersfield, England, a well known minister of the society of Friends, who some years ago traveled extensively among the Mennonites in Russia, and who also visited America during the Summer of 1871 and spoke at several meetings here in Elkhart, died at his home in England in May last in the 85th year of his age. We hope to be able soon to give our readers a more extended notice of his life and character. He was a zealous advocate of the principles and cause of peace.

DIED OF HEART DISEASE.—From the Monterey Democrat, published at Salinas City, Cal., we learn that on the 15th of June, Lydia, second eldest daughter of S. F. Geil formerly of Bucks Co., Pa., died of heart disease. The same paper further says: "The death of Miss Lydia Geil touched the whole community with sorrow. She was a child of amiable disposition, and in school was studious and exceedingly ambitious to excel her classmates and when it became known that she was sick, her many friends were hopeful of her recovery, but the Almighty, who doeth all things well decreed otherwise and the gentle, affectionate child passed over the river of death." May God comfort the sorrowing parents.

HAIL STORM.—On the 9th of June a terrible hailstorm passed through some of the central parts of Emmenthal, Switzerland, which did much damage. It is said that most of the hailstones were as large as a medium sized snow-ball. Vegetables were almost entirely ruined; half the grass will be lost and the grain will have to be mowed. Fruit trees were badly injured, branches the thickness of a man's thumb were struck off by the large hail. The roofs were much injured, so that in many houses, everything was wetted through.

GROWTH.—An animal that is strong and healthy will readily and vigorously take nourishment to sustain life and maintain its growth, while one that is diseased and sickly lacks inclination to take food. To the degree that it is diseased or weak, to that degree it is usually inclined to refuse nourishment.

Many times when a person becomes sick the first indications of an abnormal condition is the lack of appetite. With returning health the appetite increases, and a strong, healthy, growing body usually enjoys food.

The spiritual man, as well as the physical body needs something outside of itself to sustain it. To grow it must be fed on spiritual food. But it is also true, as of the natural body, that the weaker the spiritual life becomes, the less it is inclined to be fed, and the less it cares for growth and prosperity. Many souls are almost perishing of starvation, and are not conscious of it simply because of their weak and diseased condition. The spiritual man is too weak to give warning of the need of grace and communion with God, and the soul almost unconsciously wastes away into spiritual death. How many souls that have enjoyed a season of refreshing, and felt the certainty of growth in grace, have been seized with a hunger and thirst after righteousness such as they could not think of in their weak, morally diseased, and spiritually dead condition, while they still had a name to live!

The condition of a church as a local body of christians is much the same. If a church does not feel any want of spiritual life, and, as a rule, the members are contented and easy, and everything moves along peaceably; this is, however, no evidence that it is not in the same lam-

enable condition that the church of Laodicea was when the Spirit said, "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." Many churches are like a starving man that has lost his relish for food; or like a shipwrecked sailor that has been for days looking, as it were, into the face of death, and has scarcely enough courage left to make an effort to be saved when some one comes to his rescue. That spirit of ease and security in so many churches is more frequently a sickly, lifeless condition than an evidence of prosperity. What the churches need generally is not to be left alone at their ease but to be stirred up, that they may see their need of life. Many churches are composed only of aged members, who are dying away, and each year leaving the church weaker, and any observing person can see that in a few years only there will be no church left; yet when you speak to these members of the necessity of an earnest and direct effort to build up the church they cannot understand you. They think all is well with them, yet there have been no or very few accessions to the church for years. Many times when such churches become waked up, and begin to get a little strength they appreciate and enjoy their spiritual life, and work and grow as they never did before. The active, growing church is usually the one that feels most the need of work to build the walls of Zion and enlarge her borders. C.

SPREADING THE GOSPEL BY MEANS OF A PRINTING PRESS.—We often think of the great amount of time and labor it required in olden time to supply a copy of the Scriptures, and other books were very rare indeed. Since the art of printing has been discovered, a large amount of religious teaching is done through the medium of the printing press, and men have learned to know and to make use of it in every department of life. In science, in art, and every department of literature; in theology and practical religion, men have learned that there is no greater, no more powerful means to instruct the people and instill the principles of knowledge and truth into the hearts

of men than the free use of books, tracts, newspapers, etc.

It is indeed well understood that the printing press is, in the hands of men with wrong principles, and erroneous doctrine, just as powerful a means of evil as it is on the other hand for good.

With this knowledge and with this purpose before them, we see men doing great things in the way of gathering means and expending them in the manner which to them seems best adapted to promulgate the doctrines they wish taught.

We see men organizing themselves into societies, laboring incessantly for the accomplishment of their chosen purposes, giving their means freely and collecting large sums of money, to the pushing forward of their work, and thus we see the land flooded with all kinds of reading matter teaching all kinds of doctrines; a great deal, we are glad to say, very good, and tending to the elevation and christianizing of the world; much, and the larger portion too we are sorry to say, having a contrary purpose and tendency and doing a vast amount of harm.

In this connection the question presents itself: What have we done in this direction? While other churches raise thousands of dollars among their membership, by free contributions for the purpose of spreading their doctrines what are we doing? It is true we have a printing office and are publishing several papers, and a number of books, and tracts, but are we doing what we can? Could we not do still more? There are a large number of our Mennonite families who do not have the works of Menno Simon, the Martyr's Mirror and other of our Church books in their houses. Some of course are not able to buy them, but some too who are able do not sufficiently appreciate them. Now that these books are printed we feel that they should be among the people—that they should be read, yes, that every family should have them. By buying a copy of any of these books, or subscribing for the papers published you will strengthen the work of the Mennonite Publishing Co., and enable them to do still more in this direction and so aid in promoting the cause of Christ.

The burden of the publishing work for our Church has thus far rested chiefly on the shoulders of a few brethren engaged

in the work. It is true the brotherhood have sustained us; and many brethren have quietly worked and done a great deal for the cause; all this we highly appreciate, and feel very thankful for it, and hope they will continue to us their support, and their influence, and if possible do still more, and endeavor to enlist others in it also.

One of the most effective ways by which the brethren may just at this time lend us their help is by investing in a few shares of the Mennonite Publishing Co. stock. While they will in this way assist the Publishing Company, they will at the same time help the cause of the Church, and the cause of Christ, and also themselves, as the Company's stock will, if the Lord prospers us, bring them a reasonable return, while they will assist in bearing the burden which so far has been borne by a few brethren, and so fulfill the Scriptures, "Bear ye one another's burdens." A number of brethren have already invested in this manner, and we shall be very glad to hear from others who have means and are willing to aid in the work in this manner.

CHURCH NEWS.

MEMBERS RECEIVED.—The Zion's-bote published by S. Baehler, Canton Berne, Switzerland reports that on Sunday May 31st, in the Reingut Church six young persons and one older, were baptized and received into the church. We are glad to hear that the work of the Lord is prospering with the brotherhood on the other side of the great waters.

COMMUNION SERVICES.—Communion services were held in Hay township, Huron Co., Ont., on the 14th of June. The church here is in love and unity, and the members manifested their faith in the practice of feet-washing by observing the ordinance. I understood that at some places this practice is not observed by many of the younger people. We should show our faith by our practice. The Brethren, Alm Martin, Jos. Gingrich and Bowman from Waterloo, were with us on this occasion, and visited among the brethren a few days in Hay and Stanley, and held several meetings. May their labor be blessed, and may we always remember their teachings.

FROM GAP, PA.—John Stoltzfus and his daughter Katy, wife of C. Neuhauser, from Knox, Co., Tenn., made us a friendly and pleasant visit. Our Bro. Stoltzfus is in his eighty-eighth year and we are glad to say that during the five weeks they were with us, he was still able

to go from place to place, visiting among his children and the many friends, as well as to preach to the Gospel of peace, and bring glad tidings of good things. On the 25th of June they took the train at Gap for home, and were quickly hurried away out of our sight. May the Spirit of God ever attend this dear brother in his concern for saving souls, as well as all of us through life, and at last give us a happy entrance into the mansions prepared for the children of God where parting will be unknown. Then and not till then may we rest from our labors.

FROM WATERLOO CO., ONTARIO.—On ascension day four converts were baptized in Eby's Church, and on the 28th of June, Bish. Amos Cressman of Wilmet township, and Bish. Elias Weaver of Waterloo, conducted the services at Cressman's Church where 36 converts were baptized, four reclaimed and two received from other denominations. Both of these meeting houses are in Bish. Elias Weaver's district, though some of the converts live quite a distance from there.

They have eight more applicants with whom they will begin their instruction meetings again next Sunday afternoon, and continue every Sunday afternoon, one Sunday at Eby's and the next at Cressman's until they go through the entire eighteen articles of our Confession of Faith. During this time they expect others will come in and increase the number.

The young people seem to be very much interested in the work of the Lord at present. Whenever some of the young brethren and sisters happen to meet on Sunday afternoon or evening, they spend the time in singing hymns, reading a chapter in the Bible or Testament, and talk about the subject contained in the chapter so read, and kneel in prayer before they part. Some of the older brethren frequently meet with them and take part.

This indeed looks encouraging, and if these young people continue in this work, they will certainly escape many a temptation to sin, and be the means of bringing others to Christ. Would it not be a good work for all young brethren and sisters to engage in? They could spend their time pleasantly and avoid the temptation of foolish talking and jesting which is so much indulged in. J. G. W.

July 4th, 1885.

CORRESPONDENCE.

A SAD ACCIDENT.—On the 24th of June a sad accident happened in our neighborhood. A little son of one of our neighbors attempted to light coal oil with a match. The oil in the can took fire and exploded and he and two of his sisters were badly burned. The mother, in trying to save her children had her

hands and arms also badly burned. The house with all its contents was destroyed. There are good hopes, however, that those who were burned will all recover, though they suffer great pain. The neighbors were very kind. A good new house was built for them within a week, and clothing and provisions were also provided, so that their wants are supplied.

Hubbard, Oregon. D. D. MILLER.

KILLED BY THE STORM.—On Friday, June 12th, a terrible storm passed through the south eastern part of Davis Co., Iowa, and besides demolished several houses, destroyed also barns, orchards, fences, etc. Bro. Solomon Meyers and family were the most severe sufferers. Their buildings with all the contents were entirely destroyed, and persons, with portions of their clothing torn from their bodies, were scattered over the fields. The wife with her infant child in her arms was found dead. Two daughters of nine and six years respectively, are so severely injured that little hope of their recovery is left. The father of the family received some severe wounds, but do not appear to be fatal. Three of his horses were also killed.

On Sunday, the 14th, the burial took place in Pulaski, where services were held by Philip Roulet. The mother, Adel Meyer, was 32 years, 6 months and 11 days of age. The infant was 15 months old.

In the same neighborhood, all the buildings, orchard and fences of Bro. Joseph Stiwig were totally destroyed, and the family took refuge in the cellar and escaped. The servant girl fell dead beside her mistress, having been struck by a piece of iron. All the wagons and implements were totally destroyed and eleven horses and nine head of cattle, were found dead some 80 rods from the barn. It is indeed incomprehensible with what power and rapidity these tornadoes accomplish such terrible destruction.

PH. ROULET.

FROM LANCASTER CO., PA.—While reading the HERALD OF TRUTH (July number, page 201.) I was led to think of home. Here in one of the townships in the southern part of Lancaster County, there are about forty members of the Mennonite Church. A church was built several years ago, and on the day it was opened for services, it was announced that there would be preaching every four weeks, which has been the case ever since, and the attendance in fair weather has been better than the most of us expected.

Many who meet here seldom if ever heard our doctrine preached before we had services here, and some seldom went to church at all who now are regular attendants at the meetings, but we are yet without a minister or deacon in this neighborhood. Our meetings are conducted by ministers who come here from

other parts of the county by turns. The nearest minister is ten miles from here, and some as far as thirty miles away who take their turns, and I fear it is with us as the writer says in the article above referred to, "the good impressed on some is snatched away by the enemy in the long intervals between meeting days, so that many even forget the day of meeting. Now I have heard many of the members who live in this church district say that if we had preaching every two weeks they firmly believed the attendance would be better still, and I also believe that it is the desire of the members in general to have a minister and deacon ordained for this place and have services every two weeks, but will leave that for the bishops in whose place it is to make arrangements as to their best judgment, hoping whatever course they take will be for the welfare of the church in question. R.

Lancaster, Pa.

FROM BISH. H. YOTHER.—On the 6th of June, at 3 P. M., we met at the church six miles north of Freeport. C. Snively and E. M. Shellenberger are their ministers and D. Ebersole their deacon. I also found this church, as well as the other named churches, in peace and zealous of good works. We had preaching in the afternoon. On Sunday we observed the communion of the Lord's suffering and death, and bringing again to our remembrance the breaking of the Lord's body, and the shedding of his precious blood, with the bread and wine. Hence the injunction of Paul: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord, but let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In all these communion seasons, as in my former article, we observed the command of our Lord Jesus, "ye ought also to wash one another's feet. If ye know these things, happy are ye if ye do them. There was great love manifested one toward another, for if ye have love one toward another, by this all men will know that ye are my disciples, that the God of our Lord Jesus Christ the Father of Glory, may give you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us who believe according to the workings of his mighty power which he wrought in Christ, when he raised him from the dead and set him

at his own right hand in the Heavenly places, far above all principality and power and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church which is his body, the fullness of him that filleth all in all.

Leaving there I went to Bro. E. M. Shellenberger's, a distance of eight miles, there being an appointment, but on account of the heavy rain it was omitted, and filled one week later with an attentive audience. I also filled several appointments near McConnell's at the first named church. Then I came to Pre C. Snively, a distance of twenty miles, that being, I believe, their regular day of preaching. How we also had a refreshing season of joy. Then in company with brother and sister Snively went to Freeport, attended meeting there and then went to Ogle Co., to Brother Andrew Bachman whose daughter was quite sick. Here we had an appointment. From here I went to Sterling, where we had some appointments, and in all we had many attentive and zealous hearers. May the gracious Lord crown the faithful with everlasting glory that fadeth not away. The love manifested toward me was more than I was worthy to receive. From your well-wishing laborer in the Lord's Husbandry. HENRY YOTHER.

THE POWER OF GOD.

BY LOTTIE KETRING.

"Mighty to save," are the words in which God speaks to us; and they are words that cannot be too often thought of. They give hope to the most wicked sinner; they disclose a means of deliverance to the most degraded persons; they breathe thoughts of peace into every follower of Christ, whatever the circumstances under which one may be placed on earth. Seeking to obtain from them some instructions and comfort which they are suited to impart, let us make them the subject of our earnest consideration.

Many examples might be given, of God's power to deliver the very worst of sinners from the danger to which their sins have exposed them. There is no doubt that the same doom is awaiting every one who can be called a wicked person; and the deliverance of any one so situated shows that God is mighty to save. But the salvation of those who are ungodly is more calculated to impress us with a sense of power. Hence, the conversion of Paul, who took pleasure in persecuting the people of God proves to us the power of God to save from guilt. It is well for us that there are such recorded instances in the Bible; for it is encouraging to the weak members of the

church. Paul himself tells us that this was one of the things he contemplated in his conversion. He says, "I obtained, that in me first Jesus Christ might show forth all long-suffering for a pattern unto them which should hereafter believe on him to life everlasting."

Where is the person that ever seriously considered on his sins, that has not felt, at times, as if he were too great a sinner to be forgiven? We all know ourselves better than any one else does; we know the thoughts of our own hearts, the sins which only God and ourselves know; and knowing this, there are few who do not sometimes feel sorry, lest they should have sinned beyond forgiveness. But Jesus is mighty to save; his blood will cleanse us of all our iniquities. If we perish, it will not be because we did not repent of them and follow Christ; for he says, "Whosoever cometh unto me I will in no wise cast out."

There is no burden of guilt too heavy for him to remove from the soul; there are no wicked thoughts in our hearts that he cannot root out. If we trust him, he will create a new heart, and bring us from a state of condemnation to one of pardon. No case could have appeared more hopeless than that of Paul in the days of his hatred against God's people. Even the disciples could scarcely believe in the change which had taken place when he began to preach the Gospel; and we are told in the Bible, "All that heard him were astonished and said, Is not this he that destroyed them which called on the name of Christ in Jerusalem, and came hither for that purpose, that he might bring them bound unto the high priests?"

Yet we know that the grace of God is mighty to save, for he became a devoted soldier of the cross. The love to God and man which is exhibited in his epistles; the height to which he rose in every excellency which adorns the Christian, show that Paul excelled the majority of believers in his grace, as much as before he was converted. He was one of the most wicked men, and that is proof that Christ is indeed "mighty to save," as well from the power as from the punishment of evil.

The grace of Christ is able to change any one, whatever his character may be. If we are desirous to escape sin, we have only to believe and put our trust in Jesus; and his spirit will be given us in answer to prayer. In that way, a power will begin to operate in our hearts, that will never cease to operate until it has destroyed sin and made us pure.

There are occasions in the history of every being when the heart is sorrowful. In such cases, the tendency of the person is to turn to some source of encouragement. He cannot brood upon his sorrows, else they might destroy him. He carries his griefs to a friend, perhaps; he will

speak words of sympathy and comfort; or, he might rush into business, and forget his troubles in the midst of its anxieties; or, it may be that he hastens into the world to seek pleasures there. But how well it would be if, in a time of sorrow, he could turn to God. Earthly friends may sympathize with us; but the words of a gentle, loving Savior will give peace to the soul.

It is impossible to conceive of any circumstance of sorrow in which Christ, through his word, is not able to comfort us. Whether misfortune and afflictions we must endure, we shall always find in the Bible what is fitted to care for and comfort us. Let us cling to the Bible, and endure all the trials and abuse to which we are exposed. Jesus is a friend that will never forsake nor leave us. If we trust in him, our sorrows will be turned into sunshine, and he will speak words of comfort to our weary souls, and breathe peace into our troubled hearts.

A MILITARY MAN CHANGED.

Dear Brother Hili: I would like to see the following relating to a good man, which I find in "Sprague's Annals of the American Pulpit," published in the *Messenger of Peace*:

"Samuel Harris was born in the County of Hanover, Virginia, in 1724. Before his conversion, he held the offices of Sheriff, Colonel of the Militia, Captain of the Mayo Fort, and Commissary for the Fort and Army. In his thirty-fourth year, one day, he saw the people collecting for a meeting, and he rode up near them in full military dress, and said, 'What is to be done here, gentlemen?' 'Preaching, Colonel.' 'I believe I will stop and hear.' The truth deeply affected his mind, and not long after he found joy and peace in believing, and soon after joined the Baptists. Rev. James Ireland, a Baptist minister of Virginia, says, 'He was considered a great man in the things of time and sense; but he shone conspicuously as a luminary of the church. He was like another Paul among the churches. As the sun in his strength, he passed through the State, displaying the glory of his adorable Master, and spreading His light and heat to the consolation of thousands.'

"Elder Semple, an eminent Baptist minister of Virginia, who knew Mr. Harris, writes thus concerning him: 'Being in easy circumstances, when he became religious, he devoted not only himself, but almost all his property, to religious objects. He had begun a large new dwelling house suitable to his former dignity, which, as soon as it was finished, he appropriated to the use of public worship, but he continued to live in the old house. After maintaining his family in a very frugal manner he distributed

his surplus income to charitable purposes.

"On one occasion, in Orange County, he was pulled down as he was preaching, and dragged about by the hair of his head, and sometimes by the leg. At another time he was knocked down by a rude fellow while he was preaching. But he was not dismayed by these difficulties. He never seems to have been appalled by the fear or the shame of man.

"A man owed him a sum of money which he needed. He told the man that he would be very glad if he would pay him. The man said: 'I can not pay you the money.' Harriss replied: 'I want the money to buy wheat for my family. You have a good crop by you. I had rather have wheat than money.' The man answered: 'I have other uses for my wheat.' 'Now, then,' said Mr. Harriss, 'do you intend to pay me?' 'I never intend to pay you till you sue me,' replied the debtor. Mr. Harriss left him, and said to himself: 'What shall I do? Must I leave preaching to attend a lawsuit? No, I will not. Well, what will you do for yourself? What? I will sue him at the Court of Heaven.'

"Having resolved what to do, he turned aside into a wood, and fell upon his knees, and thus began his suit: 'Oh, blessed Jesus, thou eternal God, thou knowest that I need the money which that man owes me to supply the wants of my family; but he will not pay me without a lawsuit. Dear Jesus, shall I quit thy cause and leave the souls of men to perish? Or wilt thou open some other way of relief? In that prayer Mr. Harriss bound such tokens of divine goodness, that, to use his own words, 'Jesus said to me, Harriss, keep on preaching, and I will become security for the payment.' Mr. Harriss, having his debt thus secured, thought it most proper to give the debtor a discharge. Accordingly, he shortly after, passing by to a meeting, carried a receipt in full to the man's house, and gave it to a servant, desiring him to give it to his master. On his return by the house, after meeting, the man hailed him, and said: 'Mr. Harriss, what did you mean by the receipt you sent me this morning?' Mr. Harriss replied: 'Meant just what I wrote.' 'Well, but I have not paid you,' answered the debtor. Mr. Harriss said: 'True, and I know also that you said you never would unless the money came at the end of an execution; but, sir, I sued you in the Court of Heaven, and Jesus has agreed to pay me. I have, therefore, given you a discharge.' This operated so effectively upon the man's conscience that, in a few days, he sent Mr. Harriss wheat enough to discharge the debt.

"Mr. Harriss went calmly to his rest after having seen more than three score and ten years. He died in 1795."

To the above deeply interesting narrations let me add, that in the life of

Samuel Harriss, after his conversion to the Christian religion, I find no account that he ever put on his initiatory dress" again. A man, so full of the spirit of Christ, the "Prince of Peace," the "meek and lowly," could not consistently be, and would not have heart to be, "a man of war." What a contrast between such a man as Harriss and the late General Gordon!—*John Hemmenway in the Messenger of Peace.*

FEELINGS—FRUITS.

BY THE REV. E. D. M'CREADY, PH. D.

Religious emotion is always a distinctive characteristic of a valid Christian experience. It is especially manifest, in a marked degree, in the beginning of a religious career. The degree of emotion experienced under these new conditions and relations varies greatly. Some persons are possessed of greater emotional tendencies than others, and are, for this reason, more easily wrought upon, and are more predisposed to emotional outbursts from any cause that acts upon their sensibilities. In some the change wrought by conversion results, as far as feelings are concerned, simply in a state of serenity and peace; to others it imparts a sensible glow of divine energy.

While it is true that the emotional element is a constant factor of religious life, many persons are prone to give undue prominence to this one phase of religious experience, and are accustomed to regard the presence of a certain class of emotions as the sole or chief test of their religious condition, and thus are led to judge of their state of grace almost wholly by the condition of their feelings. This is a most unfortunate mistake, and is the source of many grievous errors. States of feeling alone afford no criterion for judging of one's religious condition. The degrees of emotion which individuals may experience, are no surer test of their advancement and efficiency in religious life, than the number of blossoms on a fruit-tree constitutes a correct index of the amount of fruit it will produce.

It is a fact well known to all who have been close observers of religious phenomena, that many persons who profess to have attained to high degrees of religious enjoyment, and who speak in glowing terms of their

exalted feelings and emotions, are as barren and fruitless in spiritual things and in the domain of Christian work as the tree that casts its blossoms under the blasts of an east wind. It frequently happens that those whose religious sensibilities render them most susceptible to emotional outbursts are as "unstable as water" in their religious career, and their lives are often so full of glaring inconsistencies as to deprive them almost wholly of moral and religious influence in the communities in which they live. And yet such individuals often regard themselves as "patterns of piety" and "shining lights" in the Church, because of the high-tide of emotional enjoyment which they experience. This condition of things is often fostered by methods of preaching which aim mainly to stir the emotions by narrating thrilling and affecting anecdotes, or by appealing to the sympathies of the auditors, and by picturing in vivid language the joys and glories of the heavenly life. Under such sermons many an inconsistent, stingy, uncharitable, censorious professor finds it easy to weep, or even to shout, and at the close of the service dries up his tears and gives himself the credit of being a good Christian on the score of his feelings, while, at the same time, he is living in utter disregard of the precepts of practical piety.

We do not wish to be understood from these statements as undervaluing pious feeling. Feeling, however, is good only as it stimulates the soul to action and sets the man to work. The great Master declared that we "are his disciples as we bear much fruit," not as we have much feeling. The fruits which result from a true Christian life consist in moral qualities and in deeds of righteousness and mercy, and where these are wanting the most exalted states of feeling go for nothing. The world judges of a man's religion not by what he professes to feel or enjoy, but by how he lives and what he is in his home, in business circles, and in society. And such judgment is just, for the Word declares that men shall be known by their fruits, rather than by their feelings. To any candid reader of the word of God it must be evident that character, and not emotion, is the supreme test of religious condition.

ELIJAH AND THE RAVENS.

1 Kings 17:6.

When rain long withheld from the earth,
Occasion'd a famine of bread,
The prophet, secured from the dearth,
By ravens was constantly fed.
Thus Elijah's example declares,
Whatever distress may betide,
God's people may trust all their cares
To him, who will surely provide.

More likely to eat than to feed
Were ravens, who lived upon prey;
But when the Lord's people have need,
His goodness will find out a way.
This instance to those may be strange
Who know not how faith can prevail;
But sooner all nature shall change,
Than one of God's promises fail.

For the Herald of Truth.

MAKING FREE WITH THE COMMANDMENTS.

Dr. Lockhart once, on a journey, stopped to pass the Sabbath at a public house. On entering the parlor Sabbath morning, as he was about setting out for church, he found two gentlemen preparing to play a game of chess.

"Gentlemen," said he, "have you locked up your carpet-bags carefully?"

"No. What, are there thieves in the house?" they asked.

"I do not say that," replied the doctor; "only I was thinking if the servants come in and find you making free with the fourth commandment, they may think of making free with the eighth."

The men thought there was something in this, and laid aside their game. We should not neglect to remember the Sabbath day to keep it holy. I fear we often do things that are not holy on the Sabbath day. H. W.

JESUS SAID—

"Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me."—*John 5:39.*

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—*Mark 8:36.*

"I am the way, and the truth, and the life; no man cometh to the Father but by me."—*John 14:6.*

"Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."—*Matt. 19:14.*

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*Matt. 11:28.*

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—*John 3:36.*

"I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?"—*John 11:25, 26.*

THE EMPTY COAT.

Some months ago there came to our notice a touching story that we find ourselves incapable of forgetting. In the case of a shipwreck, on one of the islands of the Atlantic, a mother and her little boy were washed from the wreck and driven toward the shore. The lad was dressed in an ulster overcoat. The mother in grasping for her child, seized the belt of the coat at the back and held fast as she was rolled and dashed by the billows and blinded by the spray and brake of the waves. With an undying grasp, she held to the belt till she was thrown upon the beach, in an almost lifeless condition. Her rescuers on the shore were deeply affected by the sight, the almost dead mother holding fast the little coat by the belt. When at last she could open her eyes to see what was around her, how keen was her anguish to discover that she held only the coat. Her boy was gone. The waves had torn him out of the little coat and made him their prey. Then there was an agony of soul such as only a mother can know, and no eyes were dry around her.

That mother's aim, effort, and final agony, suggest to us what we only too often find in other relations and experiences of human life. How many love this world, and, in their idolatrous passion, grasp its garments and hold fast with all the energy of their natures, and amid all perils, until their eyes are opened at last to find that their idol has passed from their reach, leaving only the empty coat to remind them of their vain struggle and to stir their souls to unavailing agony. The grasping after wealth, after honor, after a name, after renown, after pleasure, is only clutching upon the belt of what proves finally to be an empty coat. How often the last hours of human life are filled with experiences like these of the agonized mother; labor lost, aims deceived, hopes disappointed, the future darkened, the heart wrung with anguish. On the shore of the world, what an unrecorded number of empty coats, left to testify of too short reach of hands, and the false confidence of a hold upon merely the belts of the garments of objects! The mother's grasp was not upon her boy, but merely upon his raiment. Ours is too seldom on realities, and too often upon re-

semblances and outward things. In sober truth, the world and all it contains will soon be washed from our grasp by the billows of time, leaving us utterly alone and miserable, if we have no hold upon things beyond. In the final wreck of all things here below, an event sure to come to us all, what shall we have? We can carry nothing of this world in our hands. Shall we then have a grasp upon what is living and enduring? Shall we have the pledge of life and joy forever in our hands, or shall we have only an empty coat?

O man, by time's fierce billows tossed,
Not on the transient, outward, dote,
Lest in the end they all be lost,
And thou have but an empty coat.
—*Observer.*

WAR AND ITS CONSEQUENCES.

Near the conclusion of Theodore L. Cuyler's work, "From the Nile to Norway," occurs the following: "All through the Orient, yes, and all through Europe, the perpetual eyesore is the ubiquitous soldier. In his various uniforms, white, scarlet, or blue,—he is everywhere. Except in their modern equipments these colossal standing armies seem like monstrous relics of the dark ages. * * Whatever were my impressions of various countries, one thing is very clear, and that is, that the American Republic is making a prodigious impression upon the older continents. It is not merely the coming nation; it *has come!* The great battle field of the next century lies between Plymouth Rock and San Francisco. If the devil gets America, the progress of humanity goes back more than ten degrees on the dial plate. If the Lord Jesus Christ gets America, then all the sooner will the millennium dawn break. It is not a matter for empty boasting, but it is a matter of momentous responsibility to be an American citizen, and to bear even the humblest part in shaping its moral destiny."

In a recent conversation with one now beyond fourscore years, but still in the possession of a clear and superior intellect; of eminent legal ability, and whose opportunities of observation have been unusually great, he stated it to be his belief, "That if the doctrines of the Society of Friends were universally known, accepted and adopted, it would bring about the millennium."—*The Friend.*

THE INDIANS AND THE QUAKER MEETING.

I have somewhere met with the following anecdote, but cannot now recollect where. In Western New York or Pennsylvania, in a period of Indian hostilities, a neighborhood of Friends, who had erected a log meeting-house, regularly assembled after the manner of their Society. They had been invited and urged to come within the protection of the army and its fortifications. But they refused to abandon their testimony by expressing any such reliance on the arm of flesh. They were consequently exposed to the attack of every wandering horde of warriors on that part of the frontier. One day, while sitting in silent devotion in their rude meeting-house, a party of Indians suddenly approached the place, painted and armed for the work of slaughter. They passed to and fro by the open door of the house, looking inquisitively within and about the building, till, having sufficiently reconnoitered the quiet worshippers, they at length respectfully entered and joined them. They were met by the principal Friends, with the outstretched hand of peace, and shown to such seats as the house afforded, which they occupied in reverent silence till the meeting was regularly dissolved. They were then invited to one of the nearest dwellings by the leading man of the Society, and hospitably refreshed. On their departure the Indian chief took his host aside, and pledged him and his people perfect security from all depredations of the red men. Said he, "When Indian come to this place, Indian meant to tomahawk every white man he found. But when Indian found white man with no guns, no fighting weapons, so still, so peaceable, worshipping Great Spirit, the Great Spirit say in Indian's heart—'No hurt them, no hurt them!'" So saying, he gave a final friendly grip, and hastened off with his followers to find that kind of white men whose confidence in deadly weapons invited destruction.—A. B.

ACTIVE AND PASSIVE FAITH.

Salvation and sanctification are descriptive of character; the first a character begun, the second a character completed. Character can never be furnished really made. Virtue is never, and can never be vicariously achieved for another. Vicarious suffering is the law of the universe; but vicarious righteousness?—never! The mother suffers for her child; and by her suffering she saves him. But no courage of a mother can serve for courage in a cowardly boy, no purity of mother for purity in a sensual boy. Righteousness can never be put on from without. It must grow from within.

The do nothing theory of salvation and sanctification has no real warrant in

Scripture. The direction to do nothing was never given by Christ nor by Paul. When Peter, amazed at the draught of fishes, fell at Christ's feet and cried, "Depart from me, for I am a sinful man, O Lord!" the Lord did not reply, do nothing, only believe; he replied, Follow me, and I will make you fishers of men. When, later, the recreant disciple had denied his Lord, the Lord did not say to him, You can do nothing toward conforming your life to the standard set before my redeemed ones. He said, Lovest thou me? then feed my sheep. When the woman taken in adultery, lifted her shrinking eyes to the Savior, as he rose from his writing on the ground after the last accuser had left, he did not say to her, "Trust in me to do all that you need;" he said, "Neither do I condemn thee; go, and sin no more." Do nothing? To what a battle, with all the influence of evil associates dragging her down, and all Pharisaic purity pushing her down, did these words invite her! When Saul cries out, "Lord, what wilt thou have me to do?" The Lord did not rebuke the question, but bade the questioner go into Damascus, and there it should be told what he should do. Ask Isaiah the conditions of salvation and sanctification. "Cease to do evil; learn to do well." Ask Paul: "Put to death, therefore, your members which are upon the earth." Ask Peter: "Give diligence to make your calling and election sure." Ask John: "He that overcometh shall not be hurt of the second death." These are not the advocates of a do-nothing faith, cure, of a passive righteousness.—*Christian Union*.

ANECDOTE OF THE DUKE OF WELLINGTON.

We have now grown so accustomed to peace that we do not value it as we should, and almost forget to praise God for such a boon. The good Earl of Shaftsbury once told us he was riding with the Duke of Wellington in an open carriage, and when they reached the borders of Hertfordshire that great warrior suddenly became silent and leaned back in a meditative mood. The Earl in deference to his renowned senior, did not disturb his quiet, till at length the Duke exclaimed, "Can you tell me what I have been thinking?" "No," said the friend; "but I am sure it must have been something worth telling." "Well," replied Wellington, "I was looking upon this truly beautiful scene, and devoutly praying that no war might ever come into our happy island. Why, if I were called upon for our defence, it might be my duty to level

all these quiet abodes and spread devastation all around. Believe me, those who have seen war in reality will be the last to provoke it. Nothing can be worse than a great victory unless it be a defeat.

SOUL WINNER.

Are you one, kind reader? Are you doing anything for Jesus? What work are you doing? Anything? Remember we must soon appear before the judgment-seat of Christ, who died to save men from eternal death, and who left the commission, to "go into all the world and preach the gospel to every creature. Mark 16:15. We shall be judged as his followers, as to what we individually have done to promote the interests of God in the salvation of men. Have we a love for the souls of men; anything like that shown by our Savior, who "when he was come near beheld the city, and wept over it, saying, If thou hadst known, even thou at least, in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." Luke 19:41, 42. Who, when he had done all he could to save it from destruction, when he could do no more, shed tears over its apostasy, and wept to think of impending ruin. Oh, the gracious outgoings of his love to perishing souls? May we seek more and more to catch the spirit of our Master, and be ready to do anything or become anything so that we may be soul-winners: There is needed more than ever before devoted, earnest and continued effort. It must be present service. Commence now. What can I do before I sleep to-night? Is there not some young man I could visit? Are there not some of my acquaintances that I could go and talk to about their souls? A friend went to visit a young man dying. He loved his Savior and bore his sufferings well, and always seemed cheerful and happy. But the last night he lay leaning his head on his arm with a very sad look in his face. He was asked if he had lost his peace in Jesus. "No," said he, as he raised his dying eyes, "I have peace in him, but I am just thinking that mine will be a starless crown, for I never brought another to him." And thus he died and passed away. Reader, shall yours be a starless crown?—Y. M. C. A. *Watchman*.

A CYCLONE STOPPED BY PRAYER.

At St. Andrew's Hall, Glasgow, on Sep. 17th, 1882, Mr. Varley said: "When I was on a voyage out to Australia some time ago, our ship got into the tail-end of a cyclone. From the beginning of the voyage we had a prayer-meeting every day, and all the passengers were pleased to be present. In the hour of our greatest peril, when Captain Black said to me, 'We have done all that man can do to save the ship; she must just take her chance now,' he and his officers were ready to agree at once to my suggestion: 'There is one thing we can do, captain; you have no objection to going with me into your cabin and have a little prayer along with your officers?' 'No, sir,' he answered, 'I shall be glad.' When we met in that small cabin, and shut the door, I am not ashamed to say, in the face of all the worshippers of 'natural laws,' that I asked our Father to cause the storm to abate. Before I had finished speaking, neither the captain, nor his officers, nor myself, could hear my voice. Why? Because a heavy shower of large hailstones came rattling down, and the noise of them falling upon the deck drowned my voice. The cyclone was actually smothered by them; the wind fell calm, and the hail beat upon the water so strongly that the waves became as smooth as though covered with oil. God answered our prayer *through his natural laws*. These laws are his servants, and not he their slave, as some preach."

GOD'S CURE FOR DRUNKENNESS.

Hearts that have fed upon husks must have substitutes, when asked to leave them. God believes in substitutes. He has prescribed a substitute for strong drink. The failure of many temperance efforts may be traced to the ignoring of substitutes for abnormal appetites, and sinful lusts. Here it is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:13. This will displace the desire for that.

The reason some children stand for half hours in front of bakers' windows, wistfully gazing at the bread and cakes, is because they do not get enough at home. The reason some Christians go hankering after semi-sinful amusements, cider, and other midway indulgences, is

because they have not got enough of the *Holy Ghost* to satisfy them. They are living out in the kitchen, on the scraps. God says, "Come in." There is a Christmas dinner spread on His table all through the year, and your chair is empty. "Be filled with the Spirit?"—J. H. Smith in *Christian Standard*.

Miscellany.

THE FOLLOWING SUM has been worked out: Cost to United States government for 2200 Dakota Indians during seven years of wild life, \$1,848,000; cost for same Indians during same length of time as Christian Indians, \$120,000. Saved to the government by Christian missions in seven years on 2200 Indians, \$1,728,000.

INTOXICATING DRINKS.—William G. Elliott, Chancellor of Washington University, St. Louis, Mo., testifies: "I have lived in St. Louis 48 years, and have seen it grow from 7,500 to nearly 400,000 inhabitants. During these years, it has passed through trials of pestilence, of devastating fires, of water-floods, and worst of all, four years of fratricidal war. But I here assert, in all soberness of mind, and with readiness to prove what I say, that all other trials and losses and sufferings and wrongs, in all these 48 years combined, do not equal the ruinous moral, social and financial evils that I have seen produced, during the same period, by the one cause, intoxicating drink."

JAPANESE funerals are always conducted at sunset, in accordance with a superstition that is rather beautiful than otherwise. The procession is headed by priests and a company of musicians, who play upon samisens and beat tom-toms. The coffin is a wooden tub in which the deceased is squatting as he has lived, with his feet tucked under him. There is this difference, however: The face of the dead man is looking toward the North, whereas this position is religiously avoided by the living Japanese. Indeed, the points of compass are frequently marked on the ceilings of sleeping-rooms, that the sleeper may arrange his mats so as to avoid this unfavorable position. The wealthy class are buried in earthen jars instead of wooden tubs, but the mode of arrangement is the same.

Died.

FUNK.—On the 20th of June, in Seneca Co., Ohio, of scarlet fever, Ella D. Funk, aged 2 years, 7 months and 10 days; and on the 23d of June, in the same place and of the same disease, Cora L. Funk, aged 4 years, 2 months and 25 days, both children of C. H. and Belle Funk. Both were buried at Green Lawn Cemetery, and leaves the deeply sorrowing parents but one of six. May the Lord comfort their hearts, and grant them a happy meeting where parting is never known.

MILLER.—On the 26th of June, near Archbold, Fulton Co., O. Leah, wife of John Mil-

ler, and daughter of Daniel Schad, aged 24 years, 4 months and 18 days. She was a sister in the Amish Mennonite Church, and appeared willing and ready to go to her eternal home. She was buried on the 28th, where services were held by C. Freienberger and Jeph. Wise.

FORDENWALD.—On the 18th of June, in Davis Co., Iowa, of cancer in the face, Adam Fordenwald, aged 63 years, 2 months and 14 days. He was buried on the 19th in Pulaski. Services by the Methodist minister in the village in English and Philip Roulet in German.

SNARELY.—On the 3d of July, near Sterling, in Whiteside Co., Ill., of a protracted illness, Polly Snarely, at an advanced age. She was resigned to the will of God, and passed away peacefully, as we trust, to the rest of the people of God. She was buried on the 5th, when services were held by H. Nice and Henry Becker.

BECKER.—On the 23d of April, in Lancaster Twp., Lancaster Co., Pa., after a lingering illness of dropsy, Christian Becker, aged 68 years and 9 days. He leaves a wife and two children to mourn their loss, but we hope their loss is his eternal gain. He was a member of the Mennonite Church for a number of years. Services by Amos Shank and John Brubacher.

"Dear father, thou art gone to rest, Thy toil and care are o'er, And sorrow, pain and suffering now Shall no more distress thee more."

STABLEY.—On the 24th of June, near Milford, Seward Co., Nebraska, of inflammation of the bowels, Anna, wife of Christian Stabley, aged 54 years, 3 months and 6 days. She leaves twelve children. Services by Christian Beeble from 2 Cor. 5:1-10.

SCHLUNGER.—On the 26th of June, in Davis Co., Iowa, Lina, daughter of Christian Schlunger, aged 3 years, 1 month and 12 days. Her mother preceded her ten weeks.

Letters Received.

WITHOUT MONEY.

H. Wamhold, A. Metzger, Nettie Schwallter, Levi A. Blough, I. H. Meyer, S. J. Hessler.

WITH MONEY.

B.—Bernhard Bergen, David Bergen, L. Baechler, A. G. Beery, Esther Briggs, John Brubaker, Sue G. Breneman, Sylvia A. Bates, D. Bender, B. B. Bergen, C. Wm. Chambers, E.—Jacob Esau, C. Ebersole, Peter Enns, F.—Theo. B. Ferry, John Ferry, Dan N. Ferry, G.—Samuel Gerber, Elizabeth Gingrich, Daniel Groser, Christian Guengerich, H.—John Hiebert, G. H. Herr, Tobias Hersherberger, Bettie Hotchkiss, Jacob Hershey, Mary G. Harshbarger, David L. Hoover, J. P. Hooley, Emma L. Hunsberger, J. F. Harms, J.—Benjamin Jantz, K.—Magdalena Kehr, Fannie Kinsinger, Joseph Kennel, L.—Mary Ann Landis, Mattie Landis, John T. Lee, L.—Leatherman, J. W. Losh, Jacob Leatherman, Isaac Lapp, Jacob Lentz, M.—M. E. Minnich, J. M. T. Miller, Peter E. Miller, Amos B. Miller, D. L. Moncrief, Manasses M. Miller, Amos B. Miller, N.—Jacob Nicodemus, P.—J. Plank, R.—Mrs. Catharine R. Riff, Levi Ressler, Martha E. Riehl, S.—E. M. Shellenbarger, John Stauffer, Mark Seltzer, F. Swartzentruber, Benj. Shub, Christian Stuevel, Lydia Schlegel, T.—Jacob C. Thomas, M. Troyer, U.—David D. Urahn, W.—Mrs. A. Wisler, A. M. Witmer, W. H. Weaver, Y.—Mrs. Abner Yoder, Mary E. Yoder, C. P. Yoder, Saml Yoder, Z.—Peter Zacharias, Andrew B. Zehr, S. B. Zook.

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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 21st, 1885 depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, LEAVES

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.55 "
No. 27, Kendallville & Chicago Acc.	7.00 "
No. 5, Fast St. Louis & Chicago Exp.	5.40 P. M.
No. 3, Special Chicago Express.....	4.10 "
No. 65, Way Freight.....	4.45 "

GOING EAST—MAIN LINE, LEAVES.

No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.35 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Accommodation.....	8.35 "

GOING EAST—AIR LINE, LEAVES.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.25 "
No. 4, Limited Express.....	8.30 "
No. 28, Chicago & Kendallville Acc.	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train leaves Elkhart for Goshen.....	7.45 "
" " " Elkhart for ".....	4.10 P. M.
" " " Elkhart from ".....	11.20 A. M.
" " " Elkhart from ".....	6.35 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.43 P. M.
" " " ".....	9.40 "
No. 25, Michigan Accommodation.....	4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson.
 At White Pigeon for Three Rivers, Kalamazoo and Allegan.
 At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c.
 At Salem Crossing, with trains for Lafayette, New Albany &c. At Chicago to all points West and South.

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Jas. E. CURTIS, Supt. Mich. Div.
 G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVE.

No. 4, Cincinnati & Indianapolis Ex.	7.29 A. M.
No. 2, Ind. & St. Louis Express	3.40 P. M.
No. 10, Way Freight,	9.10 A. M.

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express	10.20 A. M.
No. 3, Michigan Express	5.18 P. M.
No. 9, Way Freight arrive,	5.05 A. M.
Nos. 1 2 3 and 4 connect with Boat line between Benton Harbor and Chicago.	

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R., at Warsaw with Pittsburg, Ft. Wayne & Chicago R. R., at Wabash with W. St. L. & P. R. R., at Marion with C. St. L. & P. R. R., at Anderson Junction with C. C. & I. R'y, for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Ag't.

O. W. LAMPORT, Superintendent

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 15.

ELKHART, IND., AUGUST 1, 1885.

Whole No. 303.

JESUS CHRIST, THE CRUCIFIED

Ask ye what great things I know,
 That delights and stirs me so?
 What the high reward I win?
 Whose the name I glory in?
 Jesus Christ, the Crucified.

What is faith's foundation strong?
 What awakes my lips to song?
 He who bore my sinful load,
 Purchased for me peace with God,
 Jesus Christ, the Crucified.

Who is life in life to me?
 Who the death of death will be?
 Who will place me on His right
 With the countless hosts of light?
 Jesus Christ, the Crucified.

This is that great thing I know;
 This delights and stirs me so;
 Faith in Him who died to save,
 Him who triumphed o'er the grave,
 Jesus Christ, the Crucified.

For the Herald of Truth.

IDOLATRY.

Idolatry in its various forms, has perhaps been more abominable to God, and alienated more souls from him, since the creation of man, than any other one thing on record as sin against God. Presumably every intelligent Bible reader and historian is familiar with the enormous magnitude of heathen idolatry, as recorded on the sacred pages, and profane history, and which God so often warned his people to turn from under the penalty of destruction. Yet notwithstanding this and the wondrous power manifested by Almighty God, to deluge the earth with water and destroy every living thing, to separate the sea and prepare a way to deliver his people from bondage and destroy their oppressors, to consume cities with fire from heaven, and the numerous other awful and terrible penalties inflicted upon them from time to time for violating his commandments, they nevertheless continued in their foolish inclinations to learn the ways and manners of the heathen, lusting after and serving their dumb idols. As the prophet, in his vision of the abomination of idolatry committed in the house of the Lord at Jerusalem, saw among the rest, every form of creeping things and of beasts portrayed upon the wall, before which stood every men of the ancients (prominent rulers of

the house of Israel), offering incense even with a guilty conscience, "For the Lord said to the prophet: Hast thou not seen what they do in the dark; every man in the chamber of his inquiry? saying The Lord seeth us not;" And as Paul relates Who changed the glory of the incorruptible God into an image of corruptible man, and of birds and four footed beasts, and creeping things and worshiped and served such things rather than God himself who created them.

It does seem almost incredible that rational beings would so soon forget these things, or become so infatuated with the folly of bowing themselves in obeisance before objects totally destitute of spirit and power. But it is equally true of thousands to-day, who profess to serve the God of Israel, and are neglecting his covenant while they set their affections upon temporal objects which are unavailable to benefit the soul, as are heathen idols, and which worship finally affords them nothing but anguish and remorse. God is as zealous of the righteous honor due him from the creature of his image to day (who bestow it unto the God of this world), as in time past, and will as surely avenge himself upon those who rob him of it now as then.

God had not only commanded Israel not to serve heathen idols but utterly to destroy them with their groves and altars, and to burn their graven image with fire. While this was a dispensation of temporal jurisdiction and civil power, which it was their duty strictly to observe and perform, it was also a type of that which was to come—the dispensation of the church of Jesus Christ, that everlasting kingdom, a realm not comprehended in civil, but in spiritual laws. Its government is absolutely a spiritual one, whose subjects are "translated from the power of darkness," into that "marvelous light," upon an avowal of allegiance to God and faith in Jesus Christ. To behold in this kingdom—the church—a scene, such as the Prophet describes, a member of its eminent members worshipping statues, or images portrayed with pencil or camera, of men, birds, beasts and creeping things, in the form which Israel did, would be looked upon by all our Christians with amazement and righteous indignation, and ridiculed even by the moral world.

But let us not flatter ourselves, or be deceived, as being free from this sin; for the rebellious and idolatrous nature of the heart of man is the same to-day as in all time past. Though it manifests itself in a different form, and we may be guilty in a measure as abominable to God, as Israel so often was, because idolatry does not alone signify a literal bowing before images; it exists in other forms.

Webster says, "An idol is anything on which we set our affections." Another author says, "An idol is anything which usurps the place of God in the heart of his rational beings." This is in harmony with what Paul says of men who thus sin, "They are the enemies of the cross of Christ—whose God is their belly, whose glory is their shame, who mind 'earthly things.' This, however, does not imply that man shall have no concern about providing for his temporal welfare; it is his duty to do this, and not to be slothful, but active in it; but this must not be the primary or controlling, but secondary interest, not to gratify lust, but as serving the Lord.

Man becomes a worshiper of whatever his inclinations are fixed upon. That which absorbs and controls the mind, to obtain the object of his desire, will, even if it be in the dark, in some degree become manifest in the walks of life. It is a notable fact, one too that applies to our time as well, that the foremost among Israel in the commission of these abominable pollutions of the house of God with the filth of idolatry generally were men of prominence—princes, chiefs, men of fame and renown, whose influence from such elevated station led others to either good or evil, and naturally would have a corresponding effect upon the unsuspecting common people. Through them all Israel, except a very small remnant, sometimes became so corrupted through their idolatrous ways that there was nothing left but wounds, and bruises, and purifying sores from the sole of the foot to the crown of the head. As a people of God, and as shepherds, they neglected to strengthen the weak, to heal the sick, to bind up what was broken, to collect the stray and seek the lost. But instead, with "force and cruelty they ruled them." And we are told that like-

wise under the new dispensation a similar degree of abomination will exist, with which the Christian pilgrim will be beset. Paul says, *The Spirit speaketh expressly* that men shall depart from the faith, and heed seducing spirits and doctrines of devils—in the latter times that there will be false teachers with the *form* of godliness only, creating damnable heresies, and he exhorts the brethren not to be deceived, as to the coming of Christ; for that day shall not come except there first come this falling away, and that man of sin be revealed, the son of perdition. Though this refers to that anti-christ the idolatrous Church of Rome, which persecuted, and with tyranny ruled over the church of Christ for twelve hundred and sixty years, when finally its bonds were broken, the reformation began to dawn and the rays of religious liberty to appear, which are fast penetrating the darkest regions of the earth, yet that same spirit which characterizes the church of Rome still exists, and sometimes manifests itself among men who bear the name of *ministers of God*, but serve the idol of their imagery, and are controlled by that same popish spirit, and pharisaic insolence, perhaps believing that they are serving God, thanking him that they are not ignorant as other men, "setting at naught those who view the principles of certain indefinite Scriptures in a different light from themselves; who when their charge, whose *servants* not *masters* they are, realize that they are become victims of misplaced confidence, and will not consent to be further ruled by distorted imaginations, nor yield to unholy ambition, they sometimes yet attempt to curb the spirit of Christ, and resort to illegal means to accomplish that which is only the wicked cravings of an evil spirit to accomplish their purpose.

In the second commandment God says, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them.' Here, without exception, is included every form of images and likenesses. Again, "Cursed be the man that maketh any graven image and putteth it in a secret place." As to the relation these commandments have to the images and likenesses so much in vogue at the present time, there exists a difference of opinion even in the church. Of course we do not reverence them as the heathen do their images and bow down the body to them, but to what do men often so much bow or yield their inclinations? The declaration is equally as positive and explicit not to make nor serve them as it is to not bow, &c. And is not devoting time and attention to accomplish this, even not taking into account the attachment so often manifested in the social

circle for the album in preference to the Bible, idolatry, and a plain violation of these commandments? It surely will be safe to have nothing of the kind to answer for, in that great day to come. "Whose God is their belly?" (body, Tit. 1:12). The predominant desire of the heart, for whatever the object may be, is men's God—idol. "For all the gods of the people are idols," be it the fashionable diversions, habits, customs, and all acquirements of the world.

But to define all forms of idolatry would require volumes. They exist in all concessions to inordinate affections of the flesh, from the humblest manner of life to the loftiest aspirations obtainable, aside of almighty life alone; and what better consolation or relief of anguish can it all afford man in the hour of his greatest need—death—than idols did Ahab and his prophets? The God who answered the prayer of Elijah with fire from heaven at Mount Carmel in the presence of all Israel, whose laws are unchangeable, whose blessings for obedience, and whose penalties for violations remain the same as when he first gave them, to obey His commandments is the whole duty of man; these warn him not to "turn from them to the right hand or the left," nor add thereto or diminish aught therefrom.

When the Lord sent Saul to destroy Amalek the command was to utterly destroy everything. But like all men, Saul was human; and Satan was there too, who is always suggesting some way to divert the mind from duty and from truth, and where he fails of imposing the impression that it is needless to be so scrupulous in observing the whole law on the one hand, he will as seductively attempt on the other hand to impose the impression that it is harmless to add that which seems good by disguising truth, with such apparent piety and in such a plausible manner as to mislead the unwary, frequently the more studious truth-seeking Christian men. Doubtless the idea was impressed upon Saul, or at least his men, in an unguarded moment of attention to duty, as a ploy to destroy those beautiful "fallings," which would make such an excellent addition to the store of sacrifice unto the Lord. Ordinarily this would appear as a very laudable object; one, too, so apparently just, as would aptly appeal to the weaker minded class of persons with almost irresistible impressions of being pleasing to God. But to Saul came the message, "To obey is better than sacrifice," and stubbornness is as idolatry (according to the German rendering), "because thou hast rejected the word of God, he hath also rejected thee from being king." Herein we are enabled to picture a striking illustration of these pious frauds of Satan, as an "angel of light," to divert from duty and from truth, while feigning

to instruct and enlighten us to do an apparent, good, and praiseworthy act.

Paul says, "Covetousness is idolatry," and a mammoth monument it is indeed, a "root of all evil," from which spring many other forms of it with their thousands of ardent worshippers within as well as without the church, following the "error of Baalam," blundering headlong into destruction and perdition; and while all this is going on, it is sadly true that the church, through these gilt edged frauds of Satan, is too much attracted to the right and left from the path of duty, and through an unwarranted, misguided zeal lured into a self-assured form of righteousness to serve with unjustifiable liberty in the commonwealth of darkness and delusion, the popular, turbulent, and idolatrous affairs of the world. And while thus alienated from the way of truth, exerting her energy, and wasting time, Satan is afforded the more ample opportunity to accomplish his designs in the unguarded field unmolested. Through the uncrucified lust of the flesh we are often so prone to the evils of temporal enjoyments and yield ourselves to indulge them, and realize the consequence in the future, that we fail to perceive the insidious wiles of Satan to divert us from serving the true God, and frustrate the plan of obtaining the crown of glory. These are often presented with such stealth that they are considered unworthy of notice until they become so firmly rooted that finally the whole church becomes polluted and corrupted with these "little foxes," seemingly trifling delusions, which, nevertheless, often cause much discord and confusion. These sometimes die very hard, and become the most difficult and stubborn things we have to deal with in the church.

So long as Israel obeyed God, he blessed and prospered them, but when they neglected this, and yielded to the will of the flesh, and followed after the idols of the nations which God left among them to "prove them," "there was war in their gates," and so it yet remains. There still exists that species of idolatry which manifested itself already in the church from the beginning of the Christian era, which doubtless is as prevalent to-day as the worship of the "statues of the fathers," and literal idols was in Israel; though it is a delicate subject to treat and meet with general approbation, yet it is the cause of barring the love of God, the spirit of union and fellowship of the saints more than all others, namely, sectarianism—divisions in the church. Through that error of building upon the opinions of men, the pernicious teachings of the spirit of antichrist for doctrine, the rearing up of altars, making groves in high places, and through misguided zeal, serving the ideal images of philosophic deceptions; venerated forms, and "perishable ordi-

For the Herald of Truth.

FAITH.

"So then faith cometh by hearing, and hearing by the word of God." Romans 10:17.

In reading Paul's writings, it is quite apparent that Paul was well educated; for in general, as well as scientific knowledge, he is ever ready. When with the Jews he was a Jew, when with the Gentiles he was a Gentile, when with the poor he was poor, when with the great he was great; that is, wherever he was he would speak so that the people could understand what he meant. If among the poor, he would speak, in plain simple language, and when among educated people, his words were chosen accordingly. And yet it seems to me the above text could be made plainer and easier to be understood. "Faith cometh by hearing, and hearing by the word of God."

How then comes faith by hearing? As the Creator made man for a high and noble purpose, so he made him a perfect creature, in every way fitted to comprehend and do his will. First he gave man a large and well organized brain. With this he has connected the eyes, the nose, the mouth, and the ears, by a system of nerves running from these organs to the brain and every part of the body—all centered in the brain.

The external organs act directly upon the mind or brain by and through the nervous system. The nerves convey to the brain whatever is touched, tasted, smelled, seen or heard. The brain or mind receives an impression and analyses whatever is conveyed or brought in by the nerves from the outside world, and then action of the body follows according as determined by the mind. This is also done through the nerves; as they convey to the brain, so they convey from the brain to the different members of the body the will or decision of the mind or brain for the members to act. In this manner are man's actions caused or brought about by the will of the mind. If the mind wills that the feet shall walk, they are set in motion by the nerves, and the body is moved. Or if the mind wills that the hand moves, it obeys; and it is the same with other members of the body.

Now this is the physical mind and through it is reached the spiritual mind. Now let us connect the heart with the brain, then we have feeling, as the heart is the great prompter or life-giver. Without the feeling of the heart the actions of the mind are cold and lifeless. For that reason we say, "Heartfelt sympathy," or "A hearty shake of the hand," or "With hearty good will." Just so soon as the heart acts in concert with the brain, a lively action follows, and without that the actions of the mind are too formal, too mechanical, too lifeless; for that reason we say, Heartless, cold and dead.

The brain and heart are closely connected by the nerves. The moment the mind realizes either great joy or great sorrow it is felt by the heart, and made alive by the feelings of the heart.

The spiritual man is a union of head and heart; or in other words, the judgment made alive or fed by the feeling of the heart. Thus if man has an evil heart, his judgment is evil, his actions are evil, because of the evil spirit dwelling in the heart. If a man has a good heart, all his words, deeds and thoughts are good because of the good brain or mind food that is conveyed from the good heart to the brain or mind. As the mind is fed from the heart which conveys the blood, and in the blood the life, to all parts of the body, so life proceeds from the heart. Leviticus, 17:11 reads, "For the life of the flesh is in the blood," verse 14 "For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof."

Now that we have the spiritual man dwelling in the natural man, and must communicate through the natural man with the spiritual man, it follows that the ear is the organ here used to convey to the mind the word that is to bring faith. "Faith cometh by hearing, and hearing by the word of God." We hear the word; this conveys new ideas, but the mind analyses them, and finds them reasonable and accepts them as right and proper.

As there is therefore no objections, and the mind accepts the word as being truth, this then is believing. We believe that the word we heard is truth. And, now that we believe, we have accepted the Word. We believe it; but belief simply is not faith. Belief is natural or physical, but faith is spiritual. The mind then receives the word and accepts it and communicates with the heart, the seat of life or feeling; the heart communicates its feeling or life, and belief is made alive. Now it is no longer belief, but faith—a living faith. Thus "faith comes by hearing, and hearing by the word of God." As the hearing of the word of God brings faith, this then is faith in God's word that he will do as he has promised.

Now if we have faith in God's promises, it remains for us to accept these promises under the conditions laid down by God's word. We have heard the word, we have analyzed its promises and found them true, have believed and accepted the word, have found the conditions reasonable, and have determined to obey or accept all, which is to love God with all our heart, with all our soul, and with all our mind; this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself: on these two commandments hang all the law and the prophets. Matt. 22:37-40.

OUR MISTAKES.—One of the most foolish weaknesses of human nature is that of being ashamed to acknowledge our mistakes and of making prompt efforts to correct them.—J. R. Hofer.

Love then is the great condition of faith. So soon as we accept this condition in faith, that faith becomes a saving faith. Now if we have accepted God's offer in faith, the Spirit of God will accept our heart as a fit dwelling place. Christ spake to John (Rev. 3:20), "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This then is spiritual life where Christ comes in to sup with us and we with him. Such is the faith that comes by hearing, and hearing by the word of God. We heard the word of God, we believed it, we accepted it, and trusted it. We accepted its conditions, and were accepted of God; and our heart was filled with the Spirit of God. Now we are enabled to cry out with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." In this wise faith comes by hearing, and hearing by the word of God.

This faith is a living and a saving faith. This faith is connected with the spiritual birth of which Jesus spoke to Nicodemus, (John 3:3). "Now faith is the substance of things hoped for, the evidence of things not seen," (Heb. 11:1). "Now abideth faith, hope, charity." In such faith we have the grace of our Lord Jesus Christ.

BRO. ABRAHAM.

For the Herald of Truth.

PARENTS AND CHILDREN.

Many young persons with rosy cheeks and an evident promise of long life before them live in almost uninterrupted ease and pleasure, and in many cases unrestrained by parental influence. The manifold amusements and sinful enjoyments this world presents to the young, at the present day, are of such a nature that when the mind and affections are once firmly set upon them, will result in unconsciousness to all that is soul-inspiring, and in the highest degree enjoyable to a Christian pilgrim who is hungering and thirsting after righteousness. One step after another the awful devices of Satan lead them still deeper and deeper into darkness and ruin until religion, and all matters pertaining to Christianity become loathsome to them. The world and Satan are sparing no pains or efforts to present all their varied attractions to them, and it requires a great effort on the part of Christian parents, and all God-loving souls, to draw their minds to "things celestial."

The task may not always be an easy one to train up a child in the way he should go, that when he is old he will not depart from it (Prov. 22:6), nor yet

to bring them up in the nurture and admonition of the Lord (Eph. 6:4), but neither is it an easy matter to evade the judgment of God. Those upon whom this trust and responsibility devolves, and who seek to shirk from the duty imposed upon them, cannot expect to escape the penalty of their negligence. When parents can truthfully say that they have continually striven to keep their children in the fold of Christ, as they would strive to retain their legal rights to their property, or whatever means they possess to sustain the lives of their natural bodies, or as they are striving to ward off natural diseases of the body, then can I believe that they have tried to perform their duty toward their children in this respect.

But as youths are led into temptations and vice step by step, so parents are apt to yield to their vain desires, little by little, until at last they see that they have been drawn beyond their control. One point in view is the fact that there is at present but little distinction in the manner of dress between the young people of our church and other worldly society; and how deplorable, when reminded of their folly in dress, when they can point to the children of our ministers as examples of such vanities. How careful those who are set as a watch over the flock should be in the matter of dress and general deportment of their children. While it is their duty to be ensamples to the flock, they should most strenuously guard against such invasions, that the wolf enter not in at the door and destroys them before their eyes. To assume that each one is required to rule well his own house, and is in a measure responsible for the lambs in his own trust, we must wonder how all who allow them unrestrained liberty to associate with the most degraded society in all their social amusements expect to account for this great negligence of duty. But while the vain endeavors of parents to keep under subjection their wandering children may often have been the result of their most zealous efforts, we yet appeal to our young friends to consider well their course before reaching the dark valley of death.

If loving parental influence cannot soften your stony hearts and check your downward career, the Lord may lay upon you the hand of affliction and chastisement, and your utter helplessness, and the great folly of relying on your own strength may speedily be revealed to your eyes. Will you ignore the honor of God's words and rush madly into the abyss of endless woe? What are these few days spent in vanity and ruinous folly, to be followed by everlasting anguish, compared to a few days of religious enjoyments in this world—the pleasure of knowing that you are at least trying to do your duty towards God your Maker, and then to calmly repose in the arms of Jesus and be borne into the realms of unceasing joys.

Many like you have started out in life hoping in time to embrace the cause of Christ, but with age have wandered away from him still further, until death snatched them from the forbidden path of vice to the regions of endless woe. The reaper death is abroad in the land. He is toiling on day and night. One by one he snatches away his victims, and to-day he may beat along your path and cut you down unawares. He is no respecter of persons; the infant, the youth, the middle-aged and the old must yield to his call; and thus shall it be until the great harvest day, which may soon come, when from the remotest parts of the earth all shall be brought before the great Judge, while eternity stands before them, and life eternal or death and hell will be our lot! A. M.

For the Herald of Truth.

WALK IN HIM.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6.

How did we receive Christ Jesus? I suppose we all would say, By faith; for without faith it is impossible to please God. Was it faith which wrought by love? Have we been sincere in willingly giving up our whole heart, life, body and soul to Christ? If so, we have the promise of acceptance and abiding favor of God. For Christ said, "I will never leave thee, nor forsake thee." Let us search well our own hearts for God knoweth its most secret things. Faith embraces more than a mere opinion, or a belief in a part of the teachings of Christ. It implies a belief in all the doctrines of the Bible, with such sincerity and confidence as not to allow us to rest satisfied without doing what we can to learn God's will and do it.

Faith and repentance are inward works. Repentance is not merely feeling guilty or uncomfortable on account of having sinned. Godly sorrow is to feel the agonies of a guilty conscience, and mourn that guilt before God with a sacred promise and an earnest determination to forsake forever all past sins, and by the grace of God to keep our soul and body from all unrighteousness. Let us be faithful in doing our duty as it is revealed to us by the Spirit and the word, and let the Lord save us; for it is alone through his righteousness that we are saved, and it is by coming to him through obedience to his word and will that we can receive Christ.

Paul tells us to be rooted and built up in Christ and established in the faith, abounding therein with thanksgiving, and to beware lest any spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in

him dwelleth all the fullness of the God-head bodily.

If we are risen with Christ we are to set our affection on things above, not on things on the earth. For our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory. But we are to mortify our members which are upon the earth, and put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him. Can we say in truth and sincerity that we have done this? Do we work out our salvation with fear and trembling? We cannot work out our salvation till we have it wrought within. God sent his Son into the world to perfect the plan of salvation by his death on the cross—all for love of poor sinners, that they may be saved and accepted in heaven.

The plan of salvation should be well considered, and all its teachings and commands well learned, and our lives should be regulated thereby. How sad to know that there are so many persons in whom the old man is not yet crucified, neither are they crucified to the world, nor have yet come to a self-denial, nor become a new creature in Christ Jesus. They are yet under the bondage of Satan, and are not enjoying the grace of God. O, let us all learn that we are sinners, and in need of a Savior, and come to Jesus, accepting his offered mercy, and we may be able to glory in the cross of Christ.

Coming to Christ involves a radical change. It is not merely a formal acknowledgement of Christ in baptism, and then following with the world as before; it is a real change of affections, desires and practices. When we profess religion and still indulge in the vain things which the Scriptures forbid, we are not true to our profession. To be really converted to the religion of Jesus Christ, our convictions, by the word and the spirit, must be brought down from the highness of the world to cross-bearing. For Christ said, Except we take the cross and follow him, we cannot be his disciples.

When our sinfulness and uncleanness are driven out we are ready to receive Christ, and desire his presence and the working of the good Spirit in our hearts. There must be a change which will lead from glorying in the flesh to glorying in the cross of Christ. It is by obeying the word of God that we become united in the one spirit, are saved from death, and purified from sin. Unless we have been purified from the love and practice of sin, through Christ, by obeying his word, and have not yet attained to salvation through his word and through the atonement, sealed with his blood, we are not willing to receive Christ Jesus. If we are led by the Spirit of Christ, we

will cooperate with him. If we are one with Christ, we are in union with one another. If we are not in union with one another, it is not possible that we are led by the same Spirit. Let the great aim of our lives be to become like minded, knit together in love, unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, the Father, and of Christ. In him are hid all the treasures of wisdom and knowledge.

Paul besought us that we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. That we be no more children, tossed to and fro, and carried about with every wind of doctrine, etc. But speaking the truth in love, may grow up into Christ in all things, which is the Head. We are not to grieve or quench the Holy Spirit, whereby we are sealed unto the day of redemption.

For the Herald of Truth.

SANCTIFICATION.

"Sanctify them through thy truth: thy word is truth." John 17:17.

"Thy word is truth." now let us consider whether we take all his word as truth; if we do, and show it by our works, and do it to the honor and glory of God, we will be sanctified through his word. In John we read: "In the beginning was the Word, and the Word was with God, and the Word was God." The word was God and will be forever, and if we believe the word we believe in God and Christ our Redeemer and the Holy Ghost, for they are one, the Father and the Son are one, and Christ says: We shall be as one soul and one body, the same as he (Christ) and the Father are one. Are we as one? If we are, we will be sanctified through his truth, for his word is truth, and God was the word from the beginning. We can not improve the Word, but we can be improved by the Word. And if we walk in the Spirit, we will live; but if we walk by the letter it killeth. The Spirit of God makes alive; if we put our whole trust in him, when we die, and our bodies are mouldering in the earth. God will make us alive again, and give us a holy and sanctified body without wrinkle or spot, made white with the blood of our Redeemer. Then we shall see God as he is. In the 15th verse we read: And for their sake I sanctified myself that they also might be sanctified through the truth. Sanctified himself; he taught nothing but the truth, and by teaching the truth he was crucified and gave himself as a holy sacrifice for us and the whole world, that if we take him for our

leader, he will lead us safely through this world, and at our journey's end receive us as heirs with him in a glorified and perfect state in heaven, the glory of which no tongue can express. I wish you all the grace of God and his holy communion through Christ. Read the book of Martyrs and there you will see who were Christians and who were not. Just to think when we read what they had to endure for Christ's sake: it is a sorrowful book to read and, still rejoicing to think that all are in a holy and sanctified and perfect state with Christ till the last trump shall sound and their bodies shall come out of their graves made white with the blood of the Lamb. J. Y. K.

ONLY TRY.

Reader, there are many difficulties in a man's way if he takes up real, serious religion. I know that well. But do not let these difficulties stop you. Try to serve Christ. *Only try.*

There are difficulties, but God will give you grace to overcome them. God is not a hard Master. He will not, like Pharaoh, ask you to make a brick and find you no straw. He never laid on man commands which he would not give man power to perform. *Only try.*

Reader, try to serve Christ. Resist the devil when he says it is impossible. Try and Jesus will help you. He loves to meet those who strive to come to him, and he will meet you and give you the power that you feel you need. Be like the man whom Banyan's pilgrim saw in the interpreter's house; go forward boldly, saying, "Set down my name." Those words of our Lord are true, though I often hear repeated by heartless and unfeeling tongues: Seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. Difficulties which seemed like mountains shall melt away like snow in spring. Obstacles which seem like giants in the mist of distance, shall dwindle into nothing when you fairly face them. The lion in the way which you fear, shall prove to be chained. If men believed the promises more, they would be afraid of duties. But remember that little word I press upon you, and when Satan says, "You cannot be a Christian," answer him, "Get thee behind me, Satan; by God's help I will try."

Depend on it, with the help of God nothing is impossible. Where there is a will there will always be a way. Take down your Bible and begin to read it. Seek God in prayer, and be earnest about it. *But try.—Seed Corn.*

MAKE THE BEST OF IT.—We know only comparatively. A good thing is only known by comparing it with an evil. Fret not therefore about the ills of life, for without them you could not make the comparison.—J. R. Hoffar.

THE SONG OF DEATH.

Ye call me a cruel reaper,
And say that I love to mow
The fairest and sweetest blossoms,
And lay their young beauty low;
But O! if you knew the heart-aches
That all who live long must know
Ye would hail me a plying angel,
Your best friend, and not your foe.

Cho.—Ah! yes I'm a plying angel of light,
On a mission of mercy sent;
And whenever I see a smile too bright,
And a heart too innocent,
Too tender and warm for your world
Of ice,
I waft them away into Paradise.

Mine aspect is pale and chilling;
Cold, cold is my marble kiss;
But it seals the awful passport
To a world of eternal bliss.
O! if you but knew, ye mothers,
The misery my strokes may spare
Your babes, I should be the watchword
Of hope, and not of despair.

O'er a bud of the Burdighier,
A sweet little maid I passed,
Going after long years of school-life,
To her palmy home at last.
When all around were weeping and wailing,
I said to myself, and smiled,
She'll have holidays in heaven.

'Mid the immortal palms, sweet child!
On a delicate orphan flower,
With cold prospects, and hearts of fire,
I breathed in an east wind and bore him
Away to his heavenly sire.
While his mother was sobbing in anguish
I thought she would weep in joy!
For 'tis God himself has provided
For her poor dear fatherless boy!

Ay! to hearts like this I'm an angel of light!
On a mission of mercy sent;
He hath bidden a stormy world good night,
And now sleeps in sweet content.
What has he to do with a world of ice
Whose climate and home are in Paradise?
—Selected.

CONSCIOUSNESS AFTER DEATH.

The question of consciousness may now be taken up. Of course every proof of it is proof also of existence. But many who allow that the soul *exists* after death, will not allow that it is conscious. Thus Mr. Hudson regards "the soul as an entity not destroyed by the death of the body, however dependent it may be upon embodiment for the purpose of active existence." So with others, whom I need not here quote. The thing contended for is what is unknown to (while professedly based on) Scripture—"the sleep of the soul."

But you never find in Scripture the *soul* sleeping. The *man* sleeps, but always as identified with the body. It is a mode of speech found in later Greek, outside the new Testament. It is never the soul that is in question. So Matt 27: 52, "many *bodies* of the saints which slept arose." Again John 11: 11, "our friend Lazarus *sleepeth*; but I go that I may wake him out of sleep."—i. e., by

raising the dead. So Stephen fell asleep, and devout men carried him to burial.—i. e., his body. So "David fell asleep, and was laid unto his fathers, and *saw corruption*." Again in 1 Cor. 7: 39, "if her husband be dead (*asleep*) she is at liberty to be married to whom she will." There it is no question of soul or spirit. Again, ch. 11: 30, "Many *sleep*"; he is thinking of it as chastening, not the joy of presence with the Lord, which the soul had. Again, ch. 15: 6, "Some are fallen asleep,"—fallen out of the rank witnesses. Ch. 15: 18, "Then they also that are fallen asleep in Christ are *perished*." Ver. 20: "Christ is risen from the dead and become the first-fruits of them that *sleep*." There again the resurrection of the body is in question.

So always, if death be looked at as chastening, sorrowed over as we do over the breathless corpse, if it be simple history of the outward fact, or if resurrection be in question, it is here that we find the phrase which people have blundered over, perfectly simple, intelligible and beautiful, as we gaze upon the inanimate form, and brush away our tears at the thought, "Our brother shall rise again."

Mr. Constable, as usual with him, contends for the identification of man with his body, and absolutely ignores the Scriptures which identify man with his soul or spirit. He can therefore from his point of view say, "If people will say, it is only the body that sleeps, then they must allow that the body by itself, is man." If they say that man has both body and soul, and that these united constitute man, then they must allow that both body and soul sleep." On the same principle we must affirm that when Paul was caught up to the third heaven, inasmuch as it was the man, Paul, who was caught up, and man is body, soul and spirit, therefore that about which he was ignorant was whether he, *body*, soul and spirit, had been "out of the body" or not. Mr. Constable chooses to ignore, it seems, this whole class of texts. No wonder, then, if he lose his balance and fall into error. It is not only *his*, it is common to materialists of every class. We have before considered this, however, and need not repeat again what has been said in our very first chapter.

Mr. Constable's argument as to 1 Thess. 4: 13 goes beyond the question of the application of the figure. He argues that the apostle here virtually denies the commonly held doctrine of the intermediate state.

"If those he wrote to mourned for separation, if Paul comforted them with the prospect of reunion, if he pointed to the resurrection as the consoling prospect when their longed-for reunion would be accomplished, then by every fair inference he did not believe or teach that there would be any reunion *before* the resurrection."

If the premises were true the inference might be a fair one. But the grief of the Thessalonians was *not* the mere personal grief of separation, and the apostle's comfort for them is *not* the mere prospect of reunion. It is, that "we which are alive and remain to the coming of the Lord shall not prevent (*or precede*) them which are asleep; for . . . the dead in Christ shall rise *first*." The thought of the Thessalonian saints was this, that if Christ were to come, as they believed He soon might, the dead in Christ would be shut out of the joy of welcoming and being with Him then by the fact of their death. The apostle assures them the living would have no precedence over the dead in this respect: the dead in Christ would be raised even before the change of the living, and together they would be caught up to meet the Lord and be with Him. Thus the intermediate state was not at all in question. *How could it be* for those *alive* till the coming of the Lord? How could living people be united with dead ones in an intermediate state?

Abundance of inspired testimony there is that death is not, for the soul, a state of unconsciousness. The passages are well known, and need only to be cleared from the objections which have been raised to their apparently very simple meaning.

The conceptions of the Pharisees upon this point are acknowledged on all hands, and the familiar story of Lazarus and the rich man in the 16th of Luke is confessedly in full accordance with them; yet they would forbid us to believe this to be anything more than accommodation to the superstitions of those whom the Lord addressed. Mr. Roberts indeed very naturally suggests that "it may be asked, Why did Christ parabolically employ a belief that was fictitious, and thus give it His apparent sanction?" To which he answers, that He "was not using it with any reference to *itself* (!) but for the purpose of introducing a dead man's testimony. . . . This did not involve his sanction of the theory, any more than he approved of slavery by introducing it into his parable of the ungrateful debtor. . . . It may be urged that it was unlike Christ to perpetuate delusion, and withhold the truth on such an important question as that involved in the parable used. To this the reply will be found in the following (Matt. 13: 10, 11). That is, that "to them it was not given to know the mysteries of the kingdom of heaven," and that therefore He spoke in parables, because "seeing they saw not, and hear they did not understand."

But Mr. Roberts will permit me to say, that he has entirely failed to justify the thing he pleads for. For the reason last given is a reason for the Lord speaking in *parables* indeed, but not for his making parables (as he admits) "*perpetuate delusion*." The introducing slavery into a parable was only introducing what, under certain restrictions, the Mosaic law permitted; and if it had not been so, the bare introduction of a custom that existed was not sanctioning it, while the introduction of what had no existence, save as superstition, *would* tend, as he owns, to "perpetuate" it. This is a difference which upsets all his conclusions.

But then, he asks, "Are we to make a parable paramount, and throw away plain testimony? Are we to twist and violate what is clear to make it agree with what we think is meant by what is admittedly obscure?"

Indeed this is the common refuge of writers of this class. Mr. Dobney, it is true, seems to admit all we claim about it. He cannot really, since he contends that "Scripture recognizes no disembodied state." He probably applies it therefore to the final state. But his words are: "Our Lord shows an ungodly man in a state of wretchedness after death. How long it would last is not intimated. It is true there was no hope for him. He could not buoy himself up with the prospect of restoration to enjoyment. . . . But whether that torment should endure forever, or would ultimately destroy him, the parable does not intimate. It teaches a terrible and hopeless state for the wicked after death, and that is all."

Edwin Burnham also seems to admit the doctrine of conscious existence after death. Speaking of eternal punishment he says, "So far as this question is concerned, man may be conscious or unconscious in death until the final judgment. Therefore the parable of the rich man and Lazarus proves nothing to the point of eternal torment, for that parable refers to *some transaction before* the judgment." But then he adds, "The same may be said of all those Scriptures which to some seem to teach that the dead are in a conscious state."

For the rest, all seem to agree with Mr. Hastings: "Of course the *parable* of the rich man and Lazarus is not reckoned as teaching the doctrine; for all laws of criticism forbid that parables be made use of to teach doctrines."

Unfortunately for those, however, who speak thus, they themselves are forced to admit that, parable or not, it is "founded upon" what Mr. Roberts calls "a *theoretic fact*," i. e., the belief of the Pharisees. That the object of it, moreover, is really to lift the veil from the other world will be plain if we consider the connection with the rest of the chapter. For the Lord had been speaking in the first part of it of man as an unfaithful steward under sentence of dismissal, but with the goods of his Divine Master yet in his hand. He had thereupon exhorted them: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting

habitations." Thereupon the Pharisees, who were covetous, derided Him, and to them He preaches this (parable, if you please) to show how what was highly esteemed among men was abomination in the sight of God. The point is here: "Thou in thy lifetime receivest thy good things," and now "thou art tormented." No crime is charged but this, his failure as to the unrighteous mammon. He could not serve God and mammon. He *had* served mammon and not God. And, while the beggar he had neglected was borne from his gate into Abraham's bosom, *he* was tormented. How this addressed itself to covetous Pharisees is easily seen. And the state described is of a man immediately after death, in torment, before the resurrection and the judgment, with brethren still on earth to be preached to.

You may call it parable, if you will. The state of the dead is the very thing it is designed to enforce; and this representation of it is acknowledged to be based on Pharisaic sentiments.—*Facts and Theories, &c.*

EXECUTED IN THE PLACE OF HIS SON.

A well known evangelist relates that "during the terrible times of the French Revolution a young man of noble birth was condemned to death. One morning he, along with many others, was hurriedly brought out for execution. One after another of his companions entered the fatal box, and at last his name was read from the roll. Just as it was pronounced some one stepped quickly forward and yielded himself to the executioner, and received the sentence that had been passed on the young man. When the officers of the law came to the end of their list, this young man was still there; but they had no warrant for his execution, and he was conveyed back to prison. In a few days a free pardon was granted to all the prisoners, and now a free man, he joyfully took his way homeward. Entering the house he rushed into one room in search of his father, but failing to find him there, went to his father's study, where he noticed a letter lying on the desk addressed to himself, and, lifting it, he saw it was his father's handwriting. With a nervous hand he broke the seal and read: "My dear son, I could not endure the thought that you should die. I have taken your place. I am old; you are young, and will bear the family name, and may do much good in the world. Your loving father." Is not this a picture of what Christ has done for us? When we were justly condemned He came and took our place, and suffered and died, the just for the unjust, to save us from eternal woe."—*Sel.*

GOD'S CARE.

The following story of God's care over his people is related by Dr. Newton in "Bible Jewels."

I was reading lately about a missionary in India who had a ruby heart of love towards God, and of the way in which this acted like a charm to keep him from being hurt. He was preaching one day to a crowd of people near a heathen temple. Not far from where the missionary stood, one of the priests of the temple had a white elephant, which the Hindoos look upon as a sacred animal, and to which they are in the habit of making offerings. The voice of the missionary preaching about Jesus drew the attention of the crowd towards him. The priest, with his elephant, was left almost alone. He thought he should not get much money that day, and this made him angry. So he determined to let the elephant loose upon the missionary, so that he would either be driven away, or trampled to death. The huge beast moved towards him; but on his way he broke off a great branch of a tree, as though he needed a weapon, and then he hastened on towards the missionary. Some of his friends who stood near urged him to go away. He said to them:

"Remember Daniel in the lion's den, and don't be afraid."

Then he went on preaching. The Hindoos, who were standing round watched the elephant, expecting to see him strike the missionary to the earth. They were greatly astonished when they saw the animal walk up to where the missionary stood, quietly lay down the branch at his feet, and go away without offering to do him the slightest injury. He stepped on to the branch which the elephant had brought him. This was like a platform for him to stand on, so that as he went on preaching he could be seen and heard better than before. When the priest saw this he was still more angry. He directed the elephant to him again, but he refused to go. The missionary then raised his finger, and said to the priest—

"You want your elephant to kill me; take care lest God should turn his rage against yourself."

This made the priest more angry than ever. He resolved that the missionary should be killed before all the people. He ordered the elephant again to kill him. He stormed at him, and even struck him to make him go. But this made the elephant angry. He was not used to be treated in that way; instead, therefore, of rushing on the missionary, he turned quickly round, threw the priest upon the ground, and trampled him to death with his broad, heavy feet. Here you see how the God whom the missionary had set his love upon delivered him. That missionary had a ruby heart of love to God.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. OFFMAN, ASST. EDITOR.

August 1, 1885.

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Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC for 1886 is now in press and will shortly be ready for delivery. We hope our friends will send in their orders early. Prices will be the same as in former years.

MENNONITE PUBLISHING CO. STOCK.—Persons desiring to invest in Mennonite Publishing Co. Stock, may still have the opportunity to do so. Quite a number of brethren have already taken shares, and we should be glad to have still others do the same. For further particulars apply to Mennonite Publishing Co., Elkhart, Indiana.

BOOKS.—The brethren David Detwiler and Joseph Byler near Allensville, Mifflin Co., Penn., have kindly consented to take orders for Bibles, Testaments, Martyr Spiegel, Menno Simon's complete Works, English or German and other books that may be desired. All in that neighborhood who wish any of these books or others are requested to give their orders to the above mentioned brethren.

TO THOSE IN ARREARS.—We shall shortly send bills to all who are in arrears for the HERALD OF TRUTH or otherwise and ask them to remit. We trust no one will feel themselves aggrieved on this account as we shall now be under heavy expenses till the Martyr's Mirror is printed. Should any errors occur in the sending out of the bills, we hope our friends will kindly advise us.

RATES OF FARE FROM GERMANY.—Persons having friends in Europe to whom they wish to send tickets to come over can purchase them from Bremen, Antwerp or Hamburg via Philadelphia or New York to Elkhart for \$22.75, and from Bremen, via Baltimore, for \$21.85.

BLOSSER'S CATARRH KING.—Persons troubled with Catarrh will find an excellent remedy in Blosser's Catarrh King. Send a 2 cent stamp for a free trial package to H. B. Brenneman, Elkhart, Ind.

JOSEPH F. SOHM, the translator of the Martyr's Mirror, has just returned from his five month's trip to his old home in Austria. He comes back much improved in health, and we now wish to push the Martyr's Mirror toward completion as rapidly as possible.

H. R. HOLSINGER, Corresponding Editor of the "Progressive Christian" published in the interest of a branch of the Brethren (Dunkard) Church, made the Herald office a pleasant visit on the 25th of July.

BISHOP GEORGE BRENNEMAN, of Putnam county, Ohio, writes us recently that his health is somewhat improving. He says: "I am still a poor invalid, unable to leave home. I have not been to meeting since last fall, and since the last of February I have not been able to sleep in bed. I take my sleep in an invalid chair; but I am thankful that I am so far recovered that I can begin to sit in the right position to write a letter."

DEATH OF EX-PRESIDENT GRANT.—After a long period of severe suffering with cancer in the throat, Gen. U. S. Grant died at the cottage on Mount McGregor, N. Y., on the morning of Thursday, the 23d of July, a few minutes after eight o'clock. Gen. Grant was born in 1822 and was in the 64th year of his age when he died. He was very prominently before the people of this country, having risen to the Commander in Chief of the Army during the war, and afterwards served two terms as President of the United States. But however great, renowned or popular a man may become in the world, the end is death. It is appointed unto man once to die and after death the judgment.

GENEROUS GIVING.—Mrs. Anna K. Uhler of Manheim, Lancaster Co., Pa., left \$3400, in bequests, mostly to the Home and Foreign missions of the German Reformed Church. In our own Church a brother recently sent \$100 to be applied one half to bring the brethren who desire to come and are not able to pay their way from Russia to America, and the balance to missionary purposes. "The Lord loveth a cheerful giver."

A PROTRACTED AFFLICTION.—Bro. Jacob N. Brubacher, of Mount Joy, Lancaster Co., Pa., writes us under date of July 15th as follows: "This morning my wife and I visited Sister Susan Eberly, of Clay township, who has been confined to her bed for 35 years. She seems to be fully resigned, casting all her cares upon the Lord, believing that he will sanctify her afflictions to her good. Truly the Lord is good in sustaining the dear sister in her protracted afflictions. Very little during these long years of affliction could she look on this beautiful earth. I thought how thankful we should be that we can enjoy the beauties of nature."

USURY.—There has been, during past years, considerable discussion as to what constitutes usury, in the Bible sense. In Kansas and probably some other parts of the west, there are parties who take 24 and 36 per cent. interest. This is clearly a case, not only of high interest, but "high usury."

No one should, under any circumstances, make himself liable for such a rate of interest, and no one should allow himself to get so far away from the principles of Christian charity and love to his neighbor as, in his need, to charge such an exorbitant rate of interest. We should always try "to live and let live."

CHURCH NEWS.

BISHOP JOSIAH CLEMMER of the Frauconia Church, in Montgomery Co., Pa., purposes, with his wife, to visit the west during the month of August. He will stop at Elkhart one or two days, and then go on to Kearney, Nebraska, to visit a brother-in-law, residing in that vicinity. May the Lord give them a prosperous journey.

CORRESPONDENCE.

A SAD OCCURRENCE.—On Wednesday evening July 8th, Charles Ridenour was drowned while bathing with a number of others in Seitz's stone quarry about four miles north-west of Elida, in Allen Co., Ohio. He had been working for his father, Michael Ridenour, and in the evening on his way home stopped at the quarry to bathe. It is said it was fully an hour and a half from the time he was first missed until his body was found, the water being ten or fifteen feet deep.

Meantime the friends and neighbors had gathered in and the body was taken back to his father's where it remained until Friday, the 10th, when it was interred in the Mennonite burying-ground at Salem, followed by a large concourse of friends and relatives. Funeral services by E. Connelser. The deceased was the only son of Michael and Lydia Ridenour, and grandson of brother and sister Samuel and Barbara Sherrick. He was aged about 23 years and 6 months, and leaves a deeply afflicted wife and one child to mourn his sudden departure. He was a member of the U. B. Church and is reported to have been of a very amiable character, beloved and respected by all who knew him. * * *

FROM NEBRASKA.—I desire to inform the readers of the Herald of Truth that here in Richardson County, Nebraska there will be a portion of country opened for sale this fall. The land is known as the "Iowa Sac and Fox Reservation." The Government has purchased it from the Indians, and will sell it to actual settlers. The land will be sold in the county towns, Hiawatha, Brown Co., Kan., and in Fall City, Richardson Co., Neb. From 40 to 160 acres may be purchased by the same party, and every person purchasing must move on the land in the Spring of 1886. The price of land is \$8.00 per acre. It will be sold in payments if desired.

We have now been living here two years and like the country well. The land seems to be well adapted for all kinds of grain and fruit.

We are three families of Amish Mennonites, and if a church will be formed, we would expect to remain here.

Any one desiring further information please write to Jonathan Yoder or Jonathan Stoltzfus, Robinson, Brown Co., Kansas.

KILLED BY LIGHTNING.—On Saturday July 4th, as the writer, in Markham, York Co., Ontario was engaged with Henry Rengel and George Klein in the cornfield of the former, a thunder shower came up about 4 o'clock in the afternoon. A heavy cloud came up directly toward us very rapidly, when Rengel said to me, "We will hardly get through with our work before the storm will be upon us." I re-

plied that it might be the case. The cloud however scattered and we finished our work and unhitched the horse, after which I told Rengel to take his hoe and go to the other side of the field where Klein was to work and help him to clean the grass away from the corn hills. I also remarked that the one cloud had passed, but in the north-west another small one was to be seen, and if it should come up they should come to the house, which was not over 40 to 50 rods distant. I took the horse to the barn, took the harness off it quickly and went round to give him some feed, when I saw a sudden flash of lightning followed by a loud thunder clap and immediately I perceived the women running and shrieking and my son calling to me that both the men were lying dead on the ground; he saw them fall, as he was standing on the porch and just looking that way. We were much frightened, but before we could reach the place we saw one of them move, and finally getting up. This was Klein; he staggered toward the house, but began to sink again, but we at last got him into the house. I myself did not give much attention to Klein, because I saw that he revived again, but I went to Rengel and rubbed him a great deal, but it was all of no avail; he was lying on his back, and was dead. It was so sudden—not even ten minutes from the time I left the field until he was struck, and passed from strong and vigorous health into death. His clothes were torn almost into shreds, and partly burned and stripped from his body, and while the rain and hail descended upon the body of the unfortunate man, I remained with him until the storm was over, when we made arrangements to take him to his family.

The funeral took place the following day (Sunday), at Heise's church, where a large concourse of people were present. Services were held by John Baer, Jacob Weideman and Frederic Cried, from Matt. 24: 42, 43, 44. His age was 32 years and 5 months. He leaves a father in Switzerland from whence he came to Canada in 1880. He leaves also a wife and three children to mourn their loss.

DANIEL B. HUBER.

Markham, York Co., Ont.

PURE AMID IMPURITY.

I once stepped upon a wharf and made my way toward a vessel in which I was to make a voyage of several hundred miles; but, lo, what a sight! She was a collier, and the coal was just now being emptied by men who were so covered with the dust that filled the air, that they seemed as black as the coal itself.

What a prospect for a voyage of comfort; everything blackened with coal dust so that nothing could be touched without soiling the hands. Decks, ropes, railing, everything alike—black, black, black—black, blacker, blacker; from stem to stern all was blackness and dirt. The little pet dog, that lived on board and was said to be white, was very far from white now; and the hope that I could escape the general contamination if I went on board seemed impossible. And yet I did go on board, and passed the voyage in cleanliness and comfort, notwithstanding I was on board such a collier as I have described.

Do you ask me how this could be possible after what I have said? I answer: I took up my birth with the captain. On that dirty ship the captain had delightful apartments, neat, cosy, well furnished, and above all, scrupulously clean, despite the dirt outside. Here I found white linen upon the beds, and clean covers upon the tables; easy chairs, sofa, rich carpets, mirrors and pictures upon the wall. Sitting there chatting with the captain, or reading from some choice book in his library, it seemed impossible there could be so much dirt all around. True, the only way to escape it was to stay with the captain.

But a change came upon the ship itself. Soon the coal was all emptied out, the voyage commenced, and the hands were put to work cleaning the vessel. Brooms, buckets, and water were freely used at the captain's order, and before long the dirt was gone. The cleanness of the cabin had spread all over the ship, and she was clean as a pleasure boat. Then we could roam from stem to stern at will, for all was clean.

This is a polluted world we are in; from stem to stern it is impure. It is so unclean, that we are commanded not to touch the unclean thing. The very air is full of the flying uncleanness; so that, if we but walk across her decks, we are in danger of breathing its impurities into our souls. But even in this unclean world we can be pure. Stay with the Captain; all is holy where he is. As he is, so are we in this world. We have the invitation, too, "Abide with me."

By and by the Captain will purify the ship, and all shall be pure.—*E. Stubbs, in Christian Standard.*

THE ACT OF FAITH.

"Believe on the Lord Jesus Christ, and thou shalt be saved" Acts 16:31.

I once saw a lad on the roof of a very high building, where several men were at work. He was gazing about, with apparent unconcern, when suddenly his foot slipped and he fell. In falling he caught by a rope, and hung suspended in mid-air, where he could get neither up nor down, and where it was evident he could sustain himself but a short time. He perfectly knew his situation, and expected that, in a few moments, he must drop upon the rocks below and be dashed to pieces.

At this fearful moment, a kind and powerful man rushed out of the house, and standing beneath him with extended arms, called out, "Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise you shall escape unharmed."

The boy hesitated a moment, and then quit his hold, and dropped easily and safely into the arms of his deliverer.

Here, thought I, is an illustration of faith. Here is a simple *act of faith*. The boy was sensible of his danger. He saw his deliverer, and heard his voice. He *believed* in him, *trusted* to him, and letting go every other dependence and hope, dropped into his arms.

So must a sinner distinctly apprehend *his guilt and his awful exposure* by nature. He must know where he is, and what he *needs*, before he will apply to Christ for help. He must see distinctly, that he *is* a sinner—a transgressor of God's law, and a rebel against his throne. He must see that he has incurred the sentence of the law; that it is a *just* sentence, and that he is liable every moment to sink and perish under it. He must see that, so far as his own efforts are concerned, there is no possibility of escape. He cannot pay the debt he has contracted, nor can he in any way diminish it a farthing. He can make no amends, no expiation, for his past sins. The long catalogue of his transgressions stands arrayed against him; and for aught he can do, there it must stand. The sentence of the law has been passed upon him, and for aught he can do, it must be speedily executed; and if it is executed, it will sink him

forever; for this sentence is no other than eternal death: "eternal destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. In this awfully exposed, and so far as he is concerned, helpless and hopeless condition, he must see himself, before he will consent to drop into the arms of the Savior, and accept deliverance on the conditions of the gospel.

And he must see more than this. He must see *who the Savior is*, and *what he has done*, and what is his ability and readiness to save. Suppose the boy, suspended by the rope, had seen another little boy like himself come out of the house and stretch his weak arms, and call upon him to trust to him for deliverance. He would have cried out at once, "You cannot save me. Get out of the way, or I shall fall and crush myself and you." Just so the convicted sinner feels, when invited to put his trust in a man like himself. "A mere human deliverer!" he exclaims—"do you mean to mock me? What can such a deliverer do for a wretch like me? What can he do with these mountains of guilt which are pressing upon me, and with that deathless worm which is gnawing within me? What can he do with the dreadful sentence of the law which hangs over me, and with the devouring flames which are kindled to consume me?" The sinner feels now that he needs a divine Savior, an almighty Savior—one who is able to "save to the uttermost"—one whose "blood cleanseth from all sin." He feels that no other Savior can meet the fearful exigencies of his case, or ever do him any good. And when he looks into the Bible, and finds that just such a Savior is provided and freely offered; when he finds that he is a holy Savior, whose word is truth—a glorious Savior, altogether deserving his confidence and love; when, with the eye of faith, he sees the Savior standing beneath him, and extending his mighty arms to receive him, and calling out to him to let go all his false dependencies and hopes, and drop at once into his faithful hands: what should prevent him from doing it—

from simply putting forth the *act of faith*, and falling into the kind and gracious arms of his Deliverer? He obviously has all the knowledge

and conviction that are necessary, and he has only now to believe in Christ, to trust to him, to fall into his embrace, and live forever.

But suppose a man, while hanging, as it were, over the jaws of death, begins to *doubt the ability* or the *readiness* of Christ to save. Suppose he begins to reason with himself, "My soul is of great value, and the difficulties in the way of my salvation are great. How do I know that this Jesus can save me—that he can cleanse such a polluted heart, and rescue such a vile and guilty sinner? Or if he can, how do I know that he will? He may not be sincere in his offers. It may be, he only intends to trifle with my misery." Would not this be a high affront and indignity offered to the benevolent Savior? Would it not provoke him soon to withdraw his gracious hand, and say, "Well, sinner, if you are determined not to be saved, then you must perish. If you will not *trust in me* I can do nothing for you. You might have been delivered, if you had hearkened to my voice; but now you must be cast off forever?"

Or suppose that, while the Savior is crying, "Look unto me, and be ye saved," you should say, "*I am not worthy* to come to Christ as I now am. I must wait till I have done something to recommend me to his regards." And suppose the Savior should continue crying, "Come just as you are; come in all your vileness, and be cleansed in the fountain of my blood;" and you still hold back, and persist in the struggle, and hang upon the vain excuse; might he not be expected soon to withdraw, and leave an unbelieving rebel to perish?

Or suppose you should say, *How came I to be a sinner?* Why did God permit me to sin, or permit sin to come into the world? Or, "How can I believe of myself? Is not faith the gift of God? and until the gift is bestowed, what can I do but patiently to wait for it?" Or suppose you fly to the other extreme, and say, "I can believe and secure my salvation whenever I please: I need be in no haste about it. I will put off the work till a more convenient season." Or suppose you allege that you are not yet enough convicted; have not had enough feeling, enough distress, to render it possible for you to come to Christ. Suppose you speculate

and trifle, and think to throw off present obligation in either of these ways; what must be the feelings of the Savior in regard to you? Here the poor rebel hangs over the pit of destruction, ready to drop at once into the burning lake; and here the Savior stands in all his fullness, offering to rescue him, and pleading with him to submit, and live. What more likely method could he take to seal and secure his own destruction?

Suppose the boy suspended by the rope, instead of dropping into the arms extended to receive him, had insisted on first knowing how he came to fall—"How came my foot to slip and I to make this fearful plunge? Why did not the men on the roof take better care of me?" Or suppose he had said, "I have no power to let go the rope. My hands are fast clenched upon it, and how can I open them of myself?" Or, "I can let go and be delivered at any time, and I choose to hang a little longer. Perhaps I have not yet had enough distress." Would he not be evidently beside himself? And yet such is the conduct of the great mass of sinners, and of serious, awakened sinners, under the gospel.

Reader, what is your state? Are you yet in your sins? Do you see your dreadful guilt and exposure? And do you anxiously seek and inquire for deliverance? If not, it will be in vain to direct you. You will not follow any directions, if given. But if you see yourself to be all guilty and exposed; if your feelings prompt you to inquire, with the trembling jailer, "Sir, what must I do to be saved?" then it is easy and pleasant to direct you, to point you to the compassionate Savior. There he stands, with outstretched arms, waiting to intercept your fall. Hear him calling. Hear him inviting. "Come, come, for all things are now ready." Sinner, yield to him. Yield at once. Do not doubt his ability to save you. Do not doubt the sincerity of his offers. Do not wait to make yourself better. Do not hesitate or speculate a moment. Remember, that the question before you is one of *right and wrong*; and it is also one of *salvation or destruction*. You cannot delay without adding to your sin, and hazarding the interests of your immortal soul. *Now then is your time.* Now, while you are reading and pondering

these lines—*now*, while the pressure of obligation is strong upon you, let go, at once, every other dependence, and fall into the arms of your all-powerful Deliverer.

"Here, Lord, I give myself away;
'Tis all that I can do."
"Love so amazing, so divine,
Demands my soul, my life, my all!"

WHAT KINDNESS WILL DO.

Johnny Curtis and his sister Mary lived in a quiet village in New England. There was an old drunkard in that village whom most of the children were very fond of teasing. He had formerly been a very wealthy man, and used to ride about in a beautiful carriage. But he took to drinking, and this ruined him, as it will do to every one who indulges in it. He had lost all his property and become a poor, miserable drunkard. He used to be known as Captain Nicholas Beers. But now the boys run after him, and call him "Old Nick." One day little Mary Curtis came home from school before her brother. Soon after she came in her mother said,

"I wish Johnny would come in, I want to send him out to get me a skein of blue silk to finish Lotty's hood with. Mary, my dear, look out of the window and see if he is coming."

"Can't I go, ma?" said Mary, "it's early yet, and I'll hurry back quickly."

"No, my dear, not on any account; for Captain Beers, or 'Old Nick,' as the boys call him, has been reeling about the village all the afternoon, with a troop of rude boys about him. He is very apt to throw stones, or anything he can lay his hand on when he is drunk, and he might hurt you."

"If that is all you are afraid of, ma, you had better let me go, for Captain Beers won't touch me; he is never cross to Johnny or me. He is only cross to those who tease him. I always speak kindly to him, and say, 'Good morning, Captain Beers,'—and he says, 'Good morning, Miss Curtis.' One day he walked all the way to school with me, and talked as pleasantly as anybody. Miss Bruce, our teacher, says I have a secret charm which keeps him from hurting me."

"I'm glad to hear it, Mary. How did Miss Bruce know about your 'secret charm,' as you call it?"

"Why, mother, one day the poor old man was slaking his big stick around, and threatening to catch the first little boy that came near, and duck him in the mill-pond, because they had torn the brim off his old straw hat. The boys were running up to him as near as they dared, and calling out—'Hurrah for Old Nick!' 'Three cheers for Old Nick, President of the Temperance Society!' The more

they hallooed the more angry he looked. I saw him, and began to cry, for I couldn't get home to dinner without passing right by him. Miss Bruce saw us and called us back, and said—

"Now, Johnny and Mary, don't cry or be frightened; I'll teach you a secret charm, that will keep the old man from hurting you. Walk slowly along, and look him right in the face and say 'Good morning, Captain Beers.'"

"I trembled like a leaf when we came near him, and couldn't speak a word, but Johnny spoke up loud, just as Miss Bruce told him. Instead of hurting us, he said—'You're nice, civil children; you ain't the ones I'm after.'"

"I was so pleased when we got safe by and from that time I've not been afraid at all. I always speak pleasantly to him, and so he does to me. Now, mother, mayn't I go for the silk?"

"Yes, dear, I'm not afraid to trust you, now I know about that charm."

"Mary put her bonnet on to go to the store. She was almost afraid when she came in sight of the old drunkard. He was standing on the steps of the store. His face was red and angry; his hat was off, and his gray locks were blowing in the wind, while his hand held a stick which he was brandishing wildly in the air. The boys had been teasing him till he was almost crazy. But Mary took courage. She knew how much her mother wanted the silk, and that it would be too late when Johnny came back from driving the cows from pasture; so, choking down her fears, she said—

"Good afternoon, Captain Beers."

"Good afternoon," he said, and tried to make her a bow.

When he saw her coming back from the store, he said, so that all the rude boys could hear him—

"Make way for little Miss Curtis—she's a lady—and so was her mother before her."

That little girl had a loving, gentle heart, and it was a charm that kept her from being hurt.—*Dr. Newton.*

A GOOD RULE FOR THE SUNDAY SCHOOL.—Stop praying when you have finished, if you have not prayed but two minutes. All attempts to lengthen out a prayer are too apparent to deceive anybody, and are both ridiculous and profane. The above is a good rule for every, and all occasions, not only for persons praying in Sunday Schools, but also for ministers in the pulpit and whoever may undertake to speak a public prayer.

RESULTS.—Be not too anxious for immediate results, so long as you know you are working in the right direction. The weaver must spread all his warp before he can make an inch of cloth, but when the warp is in, every fly of the shuttle makes goods.—*J. R. Hoffer.*

Miscellany.

TOBACCO.

Providence, no doubt, designed tobacco for a good purpose, and its medicinal use is proper and right; but the perversion of its use to satisfying a carnal and fleshly appetite, is where the evil lies. This, I believe, is what George Fox calls "The abuse of God's creation".

It is a practice which true gentility and feminine modesty both dislike. The scent of the tobacco chewer and smoker's breath is proverbially offensive to the female sex. Besides its expense, the use of tobacco is injurious to health. The poor man must have his tobacco although his wife and children are in need of the actual necessities of life. Many fatal attacks of diseases are, no doubt, traceable to the use of this poisonous plant.

The apostle says: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Now we are not doing all to the glory of God, when we indulge in this practice merely to gratify the carnal will of the flesh: "For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live."

I believe the clean handed and pure-hearted would find this practice to be detrimental to their growth in the truth; and indulgence in its raising, manufacture or sale, would be as a stumbling stone and rock of offense in their Zionward journey. It is also my opinion that the Society of Friends would call down a blessing from on high, if it would be as open in its testimony against tobacco as against spirituous liquors, for they often go hand in hand.

If our hearts are rightly brought under the dominion of Christ, we should be willing to refrain from all appearances of evil, not fulfilling the desires of the flesh and of the mind, but *denying ourselves* and taking up our *daily cross*. "Therefore put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof."—*The Friend*.

ON SELLING TOBACCO.—An Illinois correspondent, who writes, for herself and her husband, contributes the following to the *S. S. Times*.

"For the benefit of your correspondent who inquired for your opinion as to whether a Christian should use or sell tobacco, I wish to give our experience. My husband is a country merchant, keeping a general stock of dry goods and groceries, and he never used tobacco. We have always worked together in the store which, when we bought it, had quite a stock of tobacco, and we kept it for several years, as a matter of course, and I used to think I would rather wait on a customer for tobacco than one for kerosene. We would sell a sixty pound drum of fine cut in about two weeks, beside

plug and smoking tobacco and cigars. We each had a class in Sunday school, and when the temperance lessons were presented, we felt it to be our duty to warn the boys against the use of tobacco; but we could not consistently do so, while we doled it out to our customers daily. We therefore resolved to banish it, and three years ago this month we did so, destroying quite an amount we had on hand. Only one customer was angry, and said he should trade where he could buy his tobacco; others commended us, and said they wished there was no place where they could get it. Of course, we were ridiculed, and many malicious things were said, and it made no small stir in the community; but we have never regretted for a moment the step we took, and can now teach the boys by precept and example. We expected to suffer loss, when we took the step, counting it gain for Christ; but he did not permit us to suffer even financially. Our sales steadily increased, and were considerably larger than the year previous, and He has blessed us abundantly ever since."

SELF SACRIFICE.—The tower door of St. Leonard's Church, Bridgenorth, England, was left open; and two young boys wandering in, were tempted to mount up into the upper part, and scramble from beam to beam.

All at once a joist gave way. The beam on which they were standing became displaced. The elder had just time to grasp it when falling; while the younger, slipping over his body, caught hold of his comrade's legs.

In this fearful position the poor lads hung, crying vainly for help; for no one was near.

At length the boy clinging to the beam became exhausted. He could no longer support the double weight. He called out to the lad below that they were both done for.

"Could you save yourself if I were to loose you?" replied the little lad.

"I think I could," replied the older.

"Then good-bye, and God bless you!" cried the little fellow, loosing his hold.

Another second and he was dashed to pieces on the stone floor below, his companion clambering to a place of safety.

This is a true story. The record of it is preserved in the Bodleian Library at Oxford. Some tales of heroism excite one to pour forth one's admiration, one's approbation in many words; but this one strikes us dumb. This little fellow unwittingly had followed so closely in the steps of his most loved Master.

Listen to the words of our Lord, spoken while the disciple whom he loved was leaning on his breast: "This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—*Irish Christian Advocate*.

THE OPINION OF AN EXPERT.—A well-known president of a life insurance company says, that in one of our large cities, containing a great population of beer drinkers, he had occasion to note the deaths among a large group of persons whose habits, in their own eyes and those of their friends are temperate. But they were, on the average, something under middle age, and were, of course, selected lives. For two or three years, nothing remarkable was to be noted; but presently death began to strike the group, and until it had dwindled to a fraction the mortality was astounding in extent, and still more remarkable in the manifest evidence of cause and mode. The history was almost invariable. Robust (apparent) health, full muscles, fair outside, increasing weight. Then a touch of cold, or a sniff of malaria, and instantly some acute disease, with typhoid symptoms, was in violent action, and ended in sudden death. The system seemed like a shell, and at the touch of disease there was utter collapse. This has been his observation of beer drinkers everywhere. Peculiarly deceptive at first, thoroughly destructive at last."

CAUSE AND EFFECT.—We know causes only by their effects, and men and women by their actions; but how shall we understand causes whose effects we do not comprehend, and people whose acts we do not appreciate? There is evidently as much suffering from not understanding or appreciating the kind intentions of friends as from not being proof against the wiles of enemies.—*J. R. Hoffer*.

LINES.

ON THE DEATH OF CLARA GEORGE.

Death has borne you from us, Clara,
And we take the last farewell
Of our dear and loving Clara,
Why she is gone we cannot tell.

From this world of sin and sorrow
You have gone with Christ to dwell,
And to call you back we would not;
Howe'er sad the last Farewell.

Sweetly sleep then, dearest Clara,
Since our Savior thought it best
Earthly life to change for heaven,
Cares and toils, for sweeter rest.

Sad will be our hearts, dear Clara,
When we see your vacant room,
But we will not murmur, Clara,
For our Savior called you home.

CATHARINE FRIESNER.

Married.

BRUNK—CARPENTER.—On the 19th of July, by G. Brennan at his residence in Putnam Co., Ohio, Bro. John G. Brunk and Sister Lillie V. Carpenter, both of Allen Co., Ohio, but formerly of Rockingham Co., Va.

Died.

YODER.—On the 19th of June, on Elkhardt Prairie, Elkhart Co., Ind., Barbara, wife of Amos Yoder, aged 88 years, 6 months and 19 days. About thirteen years ago she began to be troubled with rheumatism, which grew in severity, and for the last ten years of her life there was hardly a day that she did not suffer pain, and for a number of years she was helpless, that she had to be fed as a little child. Since the beginning of the present year there were only three weeks that she could lie down at all. She was an object of suffering that would arouse the sympathy of every Christian, but she died in the hope of entering that home where there is no more pain and suffering. She was buried on the 21st: funeral services were held at the house by E. S. Miller in German, and D. J. Johns in English, where a very large number of friends and relatives assembled to pay their last tribute of respect. She leaves a husband and two children to mourn their loss which we hope is her eternal gain.

Farewell, thy sufferings now are past,
Thy weary hours of pain;
Thou'lt shall weep in anguish here,
Thine is eternal gain.

MILLER.—On the 3d of July, in LaGrange Co., Ind., of nursing sore mouth, Eva, wife of Moses Miller, aged 39 years, 3 months and 15 days. She lived in the bonds of matrimony twenty years and was a faithful member of the Amish Mennonite Church during the same time. Before her death she richly admonished and instructed her children how they should live, and passed away quietly with a living hope. She was buried on the 5th; services were held at the Shore Meeting-house by C. Miller in German and D. J. Johns in English, from John 12, latter part of the 21st verse.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
It was God that has bereft us,
He can all our sorrows heal."

JONES.—On the 5th of July, in Augusta county, Va., of diphtheria, Lucy Jant, daughter of Brother and Sister Jones, aged 11 years, 11 months and 24 days. Buried the 6th of July at Hildebrand's graveyard. Funeral is appointed to be preached the 26th of July at Hildebrand's Church. It is the mother's request that the following lines be printed with this notice as they were a favorite hymn of her daughter:

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Her twin sister died on the 15th of May, and it is a heavy affliction on the bereaved parents. But we hope the Lord will bless them, that they can say with Job: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

STUTZMAN.—On the 30th of June, Magdalena, wife of Jeremiah D. Stutzman, aged 26 years, 2 months and 9 days. She was buried in the Walnut Creek Mennonite burying-ground, and was followed by a large concourse of friends and relatives. Funeral services were held by David Beachy and Isaac A. Miller.

STUTZMAN.—On the 9th of July, Salvatus, son of Jeremiah D. Stutzman, aged 8 months and 26 days. Buried in the Walnut Creek Mennonite Cemetery. Funeral services were held by David Beachy and Isaac A. Miller.

BURKHOLDER.—Near Sterling, Ill., Magdalena daughter of Seth and Magdalena Burkholder, aged 27 years, 6 months and 11 days.

Services by Bish. Henry Nice. Text, Isaiah 38th chapter, last part of first verse.

HARVEY.—In LaGrange Co., Ind., on the 11th of July, 1885, Susan Harvey, aged 71 years and 4 months. Buried at the Shore burying ground.

LANDIS.—On the 5th of July, of asthma and dropsy, Elizabeth Landis, of Berkeley Co., West Virginia, aged 69 years and 4 months. She was a member of the Mennonite Church about 40 years. Her husband and ten of her twelve children survive her.

LOUCKS.—On the 16th of June, near Stonerville, Westmoreland Co., Pa., of dropsy, Bro. John Loucks, aged 83 years, 2 months and 8 days. Buried at Stonerville in the Mennonite graveyard. Funeral services by J. N. Durr and Hickernel from 1 Cor. 15:55. A large concourse of friends and relatives assembled to pay the last tribute of respect to the deceased brother. Bro. Loucks united with the Church in early life and was a faithful and consistent member until death. He was always found in his place at worship until he was unable by infirmities of the body. He died very suddenly, but his hopes were in a crucified and now risen Redeemer.

BOMBERGER.—July 8th, near Mechanicsburg, Cumberland Co., Pa., Sister Elizabeth Bomberger, aged 74 years, 2 months and 29 days. Funeral on the 10th. Text, 2 Cor. 4:16-18. Buried at Slate Hill Meeting-house. Many friends and neighbors assembled to pay the last tribute of respect to the beloved sister.

STRICKLER.—On the 10th of July, in Derry, Dauphin Co., Pa., of palsy, Preacher John Strickler, aged 70 years, 4 months and 9 days. Buried on the 13th. Text, Heb. 12:7. Funeral at Stauffer Meeting-house. A sorrowing family and many neighbors assembled to manifest their love and deep respect for the beloved brother.

SHENK.—On July 12th, near Brickerville, Lancaster Co., Pa., Lydia Shenk, widow, aged 80 years, 5 months and 11 days. Funeral on the 15th. Text, Eph. 5:14. Buried in the family graveyard.

BOMBERGER.—On June 21st, near Shippensburg, Cumberland Co., Pa., Sister Mary, wife of Bro. Chr. Bomberger, aged 67 years, 11 months and 25 days. Funeral on the 23d. Text, 1 Thess. 4:13-18. Buried near the Roe Meeting-house, Cumberland Co. Sister Bomberger was a faithful Christian woman.

GEORGE.—On the 13th of July, in Branch Co., Mich., of Brain and Spinal fever, Clara Belle, daughter of Wm. and Maggie George, aged 14 years, 9 months and 17 days. Buried in Fry's graveyard, to which place she was followed by a large number of relatives, neighbors and many weeping school-mates. Clara was loved by all who knew her for her gentle life and mild disposition. Funeral services were conducted by Pre. J. R. Boney.

ALBERT.—On the 15th of July, in Cowley Co., Kansas, sister Hettie, wife of Hiram T. Albert, aged 46 years, 4 months and 17 days. She was born and married in Lancaster Co., Pa., and lived in Maytown from which place she with the family moved in 1877 to Kansas, where she died. She leaves a husband and eight children to mourn their loss. She was a reader of the Herald, a sister in the church, and beloved by all who knew her.

STEETZ.—On the 18th of June, in Holmes county, Ohio, of gravel, Lydia, wife of Michael Steetz, and daughter of Eli Fer, aged 45 years and 9 days. She suffered much the last three months of her life, but bore all in Christian patience. She will be much missed in the neighborhood because of her useful life among her friends. She was prepared for

her departure from this sinful world. She was buried in Farmerstown, where many friends and neighbors assembled to show their esteem for the departed sister. Funeral services by A. A. Singer and Isaac Miller.

AMSTUTZ.—On the 18th of July, at Mancelona, Antrim county, Michigan, of whooping-cough, Lina, daughter of Christian and Anna Amstutz, aged 6 months, and 29 days. Funeral services by Jacob M. Miller.

ZIMMERMAN.—On the 1st of July, at Milford, Seward county, Neb., of consumption, Jacob Zimmerman, aged 58 years, 3 months and 14 days. On the 2d he was buried at the Amish graveyard. He was a member of the Amish Mennonite Church. Services by Joseph Gasho and Joseph Retiger. Text, John 5:28-30.

LEIS.—On the 11th of July, near Hubbard Marion Co., Oregon, Frankie, son of John and Susanna Leis, aged 2 years, 8 months and 8 days. Services by Bish. Jonas Kauffman from Mark 10:13. Buried on the 16th at D. D. Miller's grave-yard.

GOLDSCHMIDT.—On the 7th of July, in Butler Co., Ohio, Maria Lisetta, daughter of Barbara and Christian Goldschmidt, aged 10 months and 27 days.

TRYER.—On the 17th of July, near Tullahoma, Tennessee, Elizabeth (Mishler), wife of Bish. Jonas D. Tryer, aged 77 years, 9 months and 4 days. They reached this vicinity on the 3d of June, and found their children and grandchildren all well, and glad to see them. They liked their new home very well and enjoyed reasonable health until eight days before her death when she was taken with diarrhea. She had no pain and bore her sickness patiently. She was a sister in the Amish Church. Text, Numbers 23:10. She had seven children, thirty-eight grandchildren and nine great grandchildren.

Letters Received.

WITHOUT MONEY.

J. K. Zook, Hannah Wambold, Abraham Bauman, A. Metzler, G. Breuneman, J. D. Hershey, Daniel Z. Huber.

WITH MONEY.

A.—John L. Amstutz, David D. Augspurger.
B.—S. Baechler, C. Blocher, Peter J. Breuneman, J. N. Brubacher, Ida A. Burkholder, John Brubaker, Hettie Byers, Joseph Birki.

C.—John B. Cassel, Josiah K. Cassel.
D.—James G. Detweiler, M. David, David Detweiler.

E.—Solomon H. Eckhardt, Henry Enns, Sophia Ehret.

G.—Peter Garber, Peter H. Goertz, A. Gossen, John K. Ulick.

H.—Emma M. Hervey, M. Heinrich, J. K. Hartzler, F. Herring, John A. Hoover, David Hertzler, C. H. Hess, Abraham Hetsy, Barbara Harnish.

J.—Lowry Johnson.
K.—D. S. Kauffman, Abm. Kercher, Jacob Kohn, Geo. B. Kraft, Elizabeth Kauffman, Samuel Kempf, D. H. King, Samuel King.

L.—John E. Longenecker.
M.—David Mast, S. C. Miller, Abraham Moyer, George Mumaw, Joseph A. Miller.

N.—Ephraim N. Nisley, Christian Nafziger.
O.—H. W. Otterbein.

R.—Joseph Roth, John Rempel, John A. Ropp.
S.—Fred Stettler, Daniel Schrock, A. Shelly, Anne B. Shelly.

T.—J. C. Thomas.
V.—John Voth.
W.—Charles G. Whitney, Peter Wiens.
Y.—Christian Yutzky.

Z.—L. E. Zimmerman, Andrew Zehr.

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SISTER C.

For the Herald of Truth.

"SIRS, BE OF GOOD CHEER."

(Acts 27: 25)

"Through the harsh noise of our day
A low sweet prelude finds its way.
Through clouds of doubt and creeds of fear
A light is breaking calm and clear."

Worldly minded people are just now much inclined to deride and scoff at the apparently slow progress of Christianity and the evident failure of so many of its professed followers to lead what they know to be a godly life. More than this a dark shade of doubt seems to be finding its way into the minds of some of her most zealous workers as to the ultimate success of the church of Christ in this sin-cursed world. With many the belief has become firmly fixed that the moral condition of mankind as a bulk is waxing worse and worse as the generations of man come and go.

True, in this fast age of ours there are many things to discourage the most hopeful. The hold of sin upon the human race seems to be fixed as an unyielding power not to speak of the falsehood, injustice, lust and pollution that infest every rank and condition of life, together with the strife and bickering within the pales of the church of God often makes the look-out painfully mysterious and gloomy to the believer.

There is, notwithstanding all this, an overpowering force manifesting itself among the people of our day that will eventually conquer sin. Taking a glance at the world we find that ever since the day of Pentecost the numerical strength of the church has been steadily on the increase. At the time of the Reformation there were 100,000,000 souls that professed Christ, and at the present day no less than 450,000,000 professed Christians on the face of the globe.

Estimating the present population of the world at 1,140,000,000 and looking forward for an increase at a ratio equal to that of the past the gross number of Christians must, if the world stands so long, by the close of the 20th century, become mighty beyond computation.

Practical observation as well as Bible prophecy teaches us that "the gospel of the kingdom" on earth shall reach its culminating power and glory by a gradual process. (See Psalm 19: 2-4). Though the long, dreary moral darkness of the past and present has lasted longer than our eager hopes would have anticipated we cannot afford, Elijah like, to give ourselves over to gloomy forebodings and dejected spirits. For in these our days of Christian light and liberty we need more of the element of gladness.

Joseph Cook says: "Christianity at this hour reads her scriptures and lifts up her anthems in two hundred languages. One half of the missionaries of the globe may be reached from Boston by telegraph

in twenty-four hours. It is incontrovertible that it was predicted years ago, that a chosen man called yonder out of Ur of the Chaldees should become a chosen family, and this a chosen nation, and that in this chosen nation should appear a chosen Supreme Teacher of the race, and that he should found a chosen church, and that to his chosen, people, with zeal for good works, should ultimately be given all nations and the isles of the sea. In precisely this order world history has unrolled itself, and is now unrolling. No man can adequately meditate on this without blanched cheeks. We know it began with a ripple called Abraham. It is now almost as broad as the Atlantic itself."

The decline of superstition during the present century has become a grand triumph for the cause of truth and reason, besides the grade and quality of man's religious impulse of to-day has elevated his mind to a higher and nobler sphere of moral and religious intelligence than ever before. The time is evidently near at hand when we shall have only the best Christian men and women at the head of the moral and spiritual forces of the world whose sole endeavor shall be to challenge and chasten the weakness and errors of mankind.

The great day of the Lord is certainly hastening on, and the passage in Acts 3: 19-21 "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouths of his holy prophets since the world began, is as applicable to the generation of our time as it was in the days of the Apostles.

The ground principles upon which religion and morality are based show us that we move in a circle much wider than that comprehended in the physical, that we, after rational duty, service and trial shall enter further within the circle of Divine power and nearer the manifestations of Divine glory.

L. J. HEATWOLE.

Dale Enterprise, Va.

For the Herald of Truth.

OUR DAILY BREAD.

Bro. Gertz in the German HERALD explained the Lord's prayer somewhat, though not fully. Perhaps he does not think that he did so nor can I do now, but I will try with the help of God to express a few of my thoughts on the subject of daily bread. I will not find fault with what has been written.

The Lord's prayer is very deep to me. In repeating it the words of Jesus often

come to my mind, "Ye know not what ye ask." No doubt Bro. Gertz thought that many know not what they ask, so he undertook to explain a little. I had often wished that some one would do so. I believe if we would know and feel the Lord's prayer fully we would not need much other prayer. I think it would include all our wants. I do not wish to be understood that we may not ask or pray anything except the Lord's prayer, nor that we may not pray for earthly blessings, but if we do we should not forget to say, Thy will be done. This is also included in the Lord's prayer. But here is often the fault; our will is not fully submissive to the will of God.

We are taught to seek the kingdom of God and his righteousness first, then all these things shall be added unto us. We did not fulfill this commandment—not first in our lives, nor after we sought after the kingdom of God and his righteousness. This should be our first seeking daily. God's promises are true; we can find enough proof in his word that we may trust him and never doubt his word. We do not keep our promise because we are weak, and too often we rely too much on our own strength. We have the promise that what we ask in Jesus' name we shall receive if we do not doubt. Blessed promises! May he give us strength to keep our promises.

If the daily bread of the body was particularly meant we must not pray, "This day," if we pray in the evening after we do not want any bread that day; for we should not ask for things that we do not want. The bread of the soul we need daily. The more we eat of this bread, the more relish we get for it. We can relish it until our eyelids close in sleep daily.

Jesus teaches us that we are not to take thought for the morrow; the morrow shall take thought for itself. So we ask daily for our daily bread. We ask not for the morrow. If we should have no bread for the morrow we should trust God that he would provide; he has provided wondrously many times. And if we have plenty in the evening for the morrow, we do not know that it will be left until the morning.

We read with wonder and astonishment 1 Kings 17, how Elijah was fed by the ravens, and that the widow's barrel of meal did not waste; and we read at different places how the Israelites were fed with bread from heaven; this was to sustain their bodies, and it was a lesson of trust in God to us. Jesus said, "I am the bread that came down from heaven." Lord, evermore give us this bread.

If we read how Jesus fed such a great multitude with but a few loaves we might almost think it impossible; but with God nothing is impossible. If we look over our lives, we are fed somewhat similarly, only we sow the seed and it increases, so

For the Herald of Truth.

JUSTIFICATION

Seeing the subject of Justification presented in the HERALD of Apr. 15 for the consideration of writers, I feel to make a feeble effort, unaccustomed to writing for the public and grave as the subject is. My effort may set in motion some older pen to bring out the subject more clearly.

Justification is a free gift of God through the blood of Jesus. Paul, in writing to the Romans, says, "Being justified freely by his grace through the redemption that is in Christ Jesus." "Being justified by faith, we have peace with God through our Lord Jesus Christ," "who was delivered for our offences, and was raised again for our justification." We will not forget that these Roman Christians had had the gospel of repentance preached to them before and were now leaning back to the forms and customs of the Mosaic law. But Paul tells them that through the law no flesh shall be justified. In writing to the Galatians, he betrays the fact that he saw them also drifting in the same direction with the Romans. He says to them, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, wherunto ye desire again to be in bondage?"

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Paul here wishes to show them that justification does not come by the works of the law,—the law does not purify us that God can look upon us as just—but it is only through faith by grace, the undeserved kindness or the unmerited favor of God, that we are justified. The law was "weak" and could not bring souls up into justification.

The Son of God paid the ransom, broke the seal of death, and made the way possible that man might be justified by a nobler law than the old covenant. It is through the infinite mercy of God in sending his son into the world that, being justified through Him, we have peace with God. By Him also we have access by faith unto his grace, wherein we stand and rejoice in the hope of the glory of God. By these teachings we learn to look upon justification as a free gift of God through a crucified Redeemer.

We only understand the great benefits of the work of Christ in giving us justification through his blood when we remember that there was no other way. Neither priest nor Levite, law nor prophet, nor any other power could justify sinful condemned man. Reader, let us fully accept that justification which Christ so freely offers to us, and make it our own, that we may be heirs of God and joint-heirs with Christ in the possession of the mansion prepared for the saved.

JOHN GODSHALK.

Fountainville, Pa.

that man and beast is fed. God is as powerful now as then. I have no doubt but he could turn stone to bread if necessity would require it as the tempter said, trying to tempt Jesus when he had fasted forty days and forty nights, "If thou be the Son of God, command that these stones be made bread." But Jesus' answer was, "It is written" (this shows that it was written before). I think we read something about it in Deuteronomy and Amos, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "Behold, the days come, saith the Lord, that I will send a famine in the land; not a famine of bread or a thirst for water, but of hearing the word of the Lord."

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." May God send such a hunger and thirst. Jesus said to his disciples, I have meat to eat that ye know not of. They were wondering where or how he had got meat to eat; but as Jesus' meat was to do the will of his Father, as he told them, so we have to do the will of our Father in heaven.

In one sense we are all the children of God, because he created us all; and in another those that do the will of God, are only the children of God. We understand this when we read John 8:38. Jesus told the Jews when they boasted that they were Abraham's children, if they were Abraham's children they would do the works of Abraham; that if God would be their Father they would love him. If we are the children of God, we must do his will.

H. W.

For the Herald of Truth.

TAKE COURAGE.

In reading through some of the late numbers of the HERALD, I find they contain a good deal of original matter, which is very encouraging. I wish each number might contain a greater number of good, spiritual, original articles. They are more interesting to read, and teach less that is objectionable in a religious paper than we find in some selections. The church should supply plenty of material for the paper.

Many of the readers of the HERALD feel sorry that some of the writers of years ago cannot give us more advice and encouragement through the paper. I have taken it for twelve years, and have been a reader of it for several years longer, and it is a most precious and welcome visitor to my home. The longer I take it the less I feel that I could do without it.

The HERALD of April 15th spoke to us in a specially gentle and pleasant manner, setting forth the duties of parents to children, and their example to those around them. It admonished the Sunday School teacher, and taught the Christian

how to enter Canaan. It gave encouragement to the afflicted, and the young convert was not forgotten. Many appeals are made to those that are unsaved, and that many of our young people may be induced to be converted to Christ. What can be a greater blessing to their souls and at the same time to the community in general than that the young people give their hearts to the Savior, and become his humble followers? The poor minister received his share of encouragement, and all the members were kindly remembered. For all these kind words we should praise the Lord who gives every blessing.

Finally, brethren and sisters, take courage; and you who have the talent and ability to write furnish good sound scriptural articles for our paper. Set your heart to the work, and help to move the burden forward, and advance the good cause. You will receive your reward in due time. A brotherly greeting to you all in the name of Jesus.

HARVEY FRIESNER.

For the Herald of Truth.

A LIVING HOPE.

All that our hope rests upon is in the future. Hope centers upon something that has not yet been received. The child of God lives hoping and trusting in God to receive the crown of life in heaven at the end of his pilgrim journey in this world. Here we have sorrow and trouble, but a living hope carries us above them, and enables us to rest on the fulfillment of the promises upon which our hope rests. Hope that fails or dies is not a living hope. A living faith enables us to hope for a realization of those blessings for which we long while bearing the burdens of life.

We manifest our hope by our works as well as we make alive our faith by our works. The farmer tills the ground and sows the seed because he has a hope of the increase and a time of reaping. Adam was commanded to till the soil, and told that he should eat his bread in the sweat of his face. He must have had hope of reaping the rewards of his labors. He seems to have had a hope too in the promises which he received of a Redeemer. So, not only Adam but all his children, show by their actions what are their hopes for the future. The child of God shows what his hope is without telling it. Let us be shining lights through the grace of God that the world may know that our hope is built on Christ and that we are living for a home beyond this world.

J. Y. K.

SUMMER WIND.

It is a sultry day; the sun has drunk
The dew that lay upon the mountain grass.
There is no rustling in the lofty elm
That canopies my dwelling, and its shade
Scarcely cools me. All is silent, save the faint
And uninterrupted murmur of the bee,
Settling on the sick flowers and then again
Instantly on the wing. The plants around
Feel the too potent fervors: the tall maize
Rolls up its long, green leaves; the clover

droops
Its tender foliage, and declines its blooms,
But far in the fierce sunshine tower the hills,
With all their growth of woods, silent and
stern,
As if the scorching heat and dazzling light
Were but an element they loved. Bright

clouds.

Motionless pillars of the brazen heaven—
Their bases on the mountains, their white tops
Shining in the far ether—fire the air
With a reflected radiance, and make turn
The gazer's eye away. For me, I lie
Languidly in the shade, where the thick turf
Yet virgin from the kisses of the sun.
Retains some freshness, and I woo the wind
That still delays his coming. Why so slow,
Gentle and voluble spirit of the air?
O, come and breathe upon this fainting earth
Coolness and life. Is it that in his caves
He hears me? See, on yonder woody ridge,
The pine is bending his tall top, and now
Among the nearer groves, chestnut and oak
Are tossing their green boughs about. He

comes:
Lo, where the grassy meadow runs in waves!
The deep, distressful silence of the scene
Breaks up with mingling of unnumbered
And universal motion. He is come, sounds
Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance, and he brings
Music of birds, and rustling of young boughs,
And sound of swinging branches, and the voice
Of distant waterfalls. All the green herbs
Are stirring in his breath; a thousand flowers,
By the roadside and borders of the brook,
Nod gaily to each other: glossy leaves
Are twinkling in the sun, as if the dew
Were on them yet, and silver waters break
Into small waves, and sparkle as he comes.

BRYANT.

FIRMNESS.

If a man believes that there is no such
thing as regeneration, or that men do not
need it, his attempt to preach concerning
the new birth will only scatter among the
multitudes doubts as to its reality.
Whatever is held forth in the pallid
hand of unbelief is itself made to quiver.
Skepticism is a smoking lamp, which,
while it gives no light, loads the atmo-
sphere with a thick darkness, if not with
a stench. If we are ever to see men
brought down under the power of the
law to a condition of true repentance, if
we are ever to see them converted by the
Holy Ghost through the gospel of Christ
Jesus, if we are ever to see the converted
ones sanctified and marching forth to the
master's battles as an army with banners,
we must preach it, and say to every jot
and tittle of it, "Not a doubt of it! Not
a doubt of it!"—*Spurgeon.*

For the Herald of Truth.
SLEEPING IN CHURCH.

It is painful to notice that so many of
our regular church-going people are habi-
tual church-sleepers. It is not at all a
rare occurrence to see certain members
of the congregation nestle themselves in-
to a cozy position, and, as soon as the
text is announced by the minister, bow
their heads for their accustomed nap.
Would such individuals consider their
assumed object in going to church and
contrast it with their conduct while there,
they would certainly feel abashed.

How annoying it is for an anxious
member to have his mind frequently dis-
tracted from an interesting sermon by a
slumberer who may be near. It is not
only disagreeable to the more earnest
portion of the congregation but it must
be difficult for a minister to preach a ser-
mon to a congregation of sleepers. It is
more difficult to preach to a gathering,
however large if a number of them are
given into the arms of Morpheus than to
preach to even a small number who show
that they are anxious to enjoy the blessed
privilege of attending church and wish to
be benefited by it.

Our object in going to church should
be to glorify God and hear His Word
expounded in all its excellence. How
can we have our minds filled with the use-
ful, how can we hear our duties explained
to us, and at the same time indulge in
sleep? The church was never intended
as a place for sleep, but as a place for
worshipping God.

On the other hand it may be said that
it is very trying on the aged, and infirm
to sit in an uneasy posture for two hours
and a half to three hours. Would it not
be better to shorten the sermon and dis-
miss the congregation while they are yet
anxious to hear more rather than keep
them until they are all weary and desire
to get away. As soon as the people be-
come tired the substance of the dis-
course is lost to them. They only remain
to avoid the disturbance caused by their
going out.

Let our ministers adopt the plan of
holding short services and they will be
justified in expecting the attention of
their hearers from the opening of service
to the close, and all will go home greatly
benefitted by hearing God's Word ex-
plained and seeing the interest manifested
by the whole congregation. WAKEFUL.

Hespeler.

For the Herald of Truth.
GLORIOUS PROMISES.

A blessed hope and a glorious promise
is given to those who have consecrated
their hearts to God by a thorough and
heartfelt repentance and a living faith in
the Lord Jesus Christ. Having renounced

the world with all its lusts and become
linked with heavenly things, they are
more than victors in the struggle with
the spirits of darkness. With good they
overcome the evil. "We are more than
conquerors through him that loved us."
If we suffer with Christ, we shall reign
with him.

The righteous shall shine forth as the
sun in the kingdom of their Father.
There will be pleasures without end.
There the saint will come into possession
of the inheritance incorruptible, undefiled,
and that fadeth not away, reserved in
heaven for us. There are laid up for the
faithful palms of victory and crowns of
glory. How blessed it will be to wear
them! More blessed than to sing of it
merely, which already gives us joy.

Remembering all these blessed promises,
can we not exclaim with the Psalmist,
Bless the Lord, O my soul: and all that is
within me bless his holy name. Bless
the Lord, O my soul, and forget not all his
benefits.

Beholding the blessings and comforts
of a life of trust in God, how can we for
a moment stand aloof from our duty and
from enjoying them in their fullness?
God is so gracious and plenteous in
mercy that he cannot look with pleasure
upon the death of the sinner, but desires
that all come to repentance and live, and
drink of the joys of the waters of life
eternal. Those who have believed on
Christ and live shall not come into
condemnation, but have passed from
death unto life. "For ye are justified by
faith that ye have peace with God through
our Lord Jesus Christ."

The dutiful, loving child of God yields
the beautiful fruits of righteousness before
the world. The fruit of the Christian
life is the golden light that the world
beholds. Do not become discouraged,
struggling soul, if your fruit is rich
enough to satisfy you; God knows what
sacrifices it costs you, you will conquer
at last if you give not up the battle.
Put on the whole armor of God, and go
forth to realize His glorious promises.
J. D. HERSHEY.

THE HARMONIOUS BOOK.

We believe in the Scriptures as the
word of God because of their structure
and interior harmony. The Bible occu-
pies well on toward two thousand years
in the course of its composition; is made
up of more than sixty distinct parts,
contributed by as many as forty separate
authors. These authors were drawn from
every social condition—kings, courtiers,
shepherds, fishermen—and marked by
every degree of mental attainment and
endowment. Each author develops his
own theme, preserves his own idio-
syncrasy, occupies his own standpoint,
uses his own terms and phrases, employs
his own grammatical constructions,

For the Herald of Truth.
PATIENCE.

"Better is the end of a thing than
the beginning thereof: and the pa-
tient in spirit is better than the proud
in spirit." Eccl. 7: 8.

Sometimes we are much inclined to get
out of patience. But when we see how
patiently our Savior bore with the wicked
world, and admonished his disciples to
patience, Luke 21: 19, "In patience pos-
sess ye your souls," we are made to feel
that our impatience is very unchrist-like.
Job is to us an example of patience. He
could look over all his troubles and afflic-
tions and say, "I know that my Redeemer
liveth." So let us look out over all that
vex and discourage us, and behold our
Redeemer, possessing our souls in pa-
tience.

In the admonition of the apostle in
Col. 1: 11 where he is pointing his breth-
ren higher up into spiritual life, he says,
That ye might be "strengthened with all
might, according to his glorious power,
unto all patience and longsuffering with
joyfulness." He says also to the Thessa-
lonians (5: 14), "Now we exhort you,
brethren, warn them that are unruly,
comfort the feeble-minded, support the
weak, be patient toward all men." With
this the paternal man is not in harmony.
He cannot keep in patience with all men;
he is prone to be revengeful, and to re-
sist the evil others would inflict upon him.

The apostle refers his Hebrew brethren
to Abraham as an example of patience.
(Heb. 6: 15) "And so, after he had
patiently endured, he obtained the prom-
ise." If we, like Abraham, patiently en-
dure and rest in the promises of God, he
will bring us to our promised eternal in-
heritance as surely as he did Abraham to
that land which should be an everlasting
inheritance to him and his children.

It is painful to see that some persons
become impatient with the order of things
that are ruled by the Lord. When the
rains are withheld for awhile men de-
spairingly say, "Everything will burn
up;" when it is wet a few days, they say,
"We shall not be able to tend and save
the crops." We should not forget what
the apostle James says concerning the
things that try us. "My brethren, count
it all joy when ye fall into divers tempta-
tions; knowing this, that the trying of
your faith worketh patience. But let pa-
tience have her perfect work, that ye may
be perfect and entire, wanting nothing
(James 1: 2-4). "Be patient therefore,
brethren, unto the coming of the Lord.
Behold the husbandman waiteth for the
precious fruit of the earth and hath long
patience for it until he receive the early
and the latter rain. Be ye also patient;
stablish your hearts: For the coming of
the Lord draweth nigh."

Let us look only for that patience and

peace with the Lord; we cannot find it
in ourselves. That which He gives is
abiding and will sustain us through all
the trials of life over the Jordan into the
heaven of eternal joys where impatience
will never be known.

JOHN N. LONA.

"BEAR YE ONE ANOTHER'S BUR-
DENS, AND SO FULFILL THE
LAW OF CHRIST."

Gal. 6: 2.

The only question to be considered in
this passage is as to the meaning of the
law of Christ. It is generally said to be
the law of love, and this is true; but is it
not possible to be more precise? The
preceding verse enjoins the spiritual to
restore a fallen brother in the spirit of
meekness, "considering thyself, lest thou
also be tempted." That is, as we under-
stand, the spiritual man, remembering his
own liability to fall, is to go in all gentle-
ness to him who has been "overtaken in
a fault" or offense, and in grace so iden-
tify himself with his condition as to take
his burden of sin and sorrow upon him-
self, with a view to his succor and resto-
ration. Now this is exactly what Christ
himself has done—only perfectly—both
in life and in death. Thus the evangelist
says, "He cast out the spirits with his
word, and healed all that were sick: that
it might be fulfilled which was spoken by
Esaias the prophet, saying, Himself took
our infirmities, and bare our sicknesses."
(Matth. 8: 1, 17.) This was in his life,
and concerning his death Peter says,
Who his own self bare our sins in his
own body on the tree." (1 Peter. 2: 24.)
He was thus, in life and death, the great
burden-bearer; in life taking our infir-
mities and sicknesses in grace, in order
to remove them; in death bearing our
sins in substitution, as made sin for us by
God, when he endured for the glory of
God all that was due to us on account of
our sins, that he might take them away
forever. There is a great difference be-
tween his burden-bearing in life and in
death; but still he was in both the bur-
den-bearer. And this is the law of
Christ: "Bear ye one another's burdens,"
and so fulfill the law of him who was the
pattern burden-bearer. Love was un-
doubtedly the motive of all; for, as the
apostle says, "He loved me, and gave
himself for me;" and it is certain that
we shall never go and take the burdens
of our brethren on ourselves, unless we
are under the constraint of the love of
Christ. But this is the motive, and the
power, through the Holy Spirit, for ful-
filling the law, rather than the law itself.

E. D. in *Christian Friend*.

A SUGGESTION.

Have you ever noticed how readily two little bright eyes can read you? Have you ever thought of the keen instinct which, in childhood, takes the place of experience?

If you have, you also know that your little subterfuges, your transparent deceptions, and the weaknesses which you take such excessive pains to disguise, are open to their view. They know just how to meet you at every turn, and no shrewder diplomat ever wielded power in societies, or states, than the wee creature who knows its influence over a weak creature.

How easy it is for a loving heart to yield to the sweet pleadings of a little child! So easy, that many a parent forgets duty and the child's future good to gratify a passing desire. How soon the child learns this! How fleetly its footsteps will outpace your utmost thought, as it passes from one extreme to another, until at last you are aroused to your personal responsibility. But it is too late. Grown willful and selfish, your pleading or threats are equally unheeded. It has become so accustomed to your vacillations that it does not believe you any more.

"Here Mary," the mother calls out, "you must not stir a step."

"But I want to go; can't I?"

"No, I tell you! I must be obeyed; you are not home half your time."

"I shant ask you again, if you'll only let me go this once."

"No! that's an end of it!" snaps the mother.

The little girl pouts a while and then begins to coax again.

A conversation follows, which is a slight variation of the above, and then, by a gradual descent from authority, the daughter gains consent.

Off she goes with a triumphant look, thinking to herself:

"I knew she would let me go! If I kept on teasing her; she never means half she says."

The mother goes to the window to see the pride of her heart walk gaily away and as she stands there, the angry altercation of her two youngest boys reaches her ears.

"Dear me!" she sighs. "Hear those awful boys of mine! I do not know why I can never have better luck in bringing up my children; I try hard enough. If I have told them once I have told them a hundred times that the first time I ever heard any dispute both of them should be punished; and what good does it do?"

By this time the noise of their voices is distressing, and she rushes forward with a severe frown.

"Tom, here, I say! Joe, what are you doing? What will Mrs. Placid think down stairs, to hear such a din? She'll want us to leave before the year is out if you do not behave better."

"Mamma," cries Tom as she pauses, "he wants me to let him have my new cart, and I won't let him; its mine; papa gave it to me at Christmas."

"Can't he let me have it?" Joe asks, excitedly. "I don't care; I think you're real mean if you don't."

"Why, Joe!" exclaims the mother, aghast, "I must punish you for that. How dare you!"

"I didn't mean to," Joe says, half defiantly, half regretfully, "but I think you might."

"It is shameful to treat your mother so, and I shall have to punish you this time; I have let you off too many times already; you are growing worse every day."

So saying she turns to leave the room; but Joe stops her at the door.

"I won't say so again," he pleads.

"Do you mean your promise?" she asks, lingering undecidedly.

"Yes, ma'am, I do."

"Well, then, I forgive you this time; but remember if I ever hear you say so again—"

She leaves the premonition unfinished and goes out, and the boys look at each other and laugh. I knew she wouldn't whip me; she hardly ever does, and I wasn't much afraid," Joe says, with the air of a young bravo.

Glad to escape the irksome task of chastising her children, that mother pursues this ruinous course. Do you wonder they learn to question her assertions, and that her reputation for truthfulness is not enviable in her own family? Is that not a good key to the mystery which puzzles her so, "why she could not have better luck in bringing up her children?"

Never say what you do not mean to your child; never make promises you cannot fulfill; never issue a command unless you think it necessary, then see that it is enforced. You can do this and yet not be stern and relentless. Your children will only honor and love you the more if they recognize that dignity in your government of them.

"And how am I to enforce my commands without undue severity, if I am so strict?" you ask.

There is a great variety of dispositions in children, but the greater majority can be led through their hearts and intellects. Even a very young child can be reasoned with, and a few kind words of explanation will often clear the troubled little mind, and make duty a real pleasure.

It is not beneath your dignity as a parent and teacher to say why you refuse them what they desire; and, oh, how much more they will love you for it! How many bitter feelings, and how many sad hours of seeming friendliness and neglect will be spared the tender heart!

Once establish the fact in their little minds that you do everything for their good, and there will be comparatively few

who will be reckless in their willfulness. Let them feel the depth of your love, and they will reward you in turn.

In this subject of the government of the young the fatal mistake of showing an evil temper when correcting the erring naturally suggests itself.

There is nothing which will cause such bad feelings in their minds as to think they are the butt of some one's evil passions. Do not beat the air with your rash words, nor follow Solomon's sage advice about using the rod of correction when you are angry. Sit down a minute and count a hundred backward, then reckon on the effect of your example and training on your charge's future, and you will be in the right mood to attend to the subject in hand.

Are you a Christian? If so, pray that you may build up a character that will be so noble that children may look into your face and so into your heart, and see all things lovely and pure there; then you will not dwarf a single budding flower of immortality.

"Look into childhood's beaming eyes.
See how the soul's clear fire
Beams like the rays from sunny skies,
And see how pure its thoughts arise,
And every fond desire.

"Ah! cast no dark reflection there,
Within that soul so true;
Stand back, if you are not so fair,
And breathe a humble, contrite prayer
To be thus childlike too."

—Selected.

For the Herald of Truth.

ACCEPTABLE PRAYER.

"Pray if thou canst, or canst not speak—
But pray with faith in Jesus' name."

To pray acceptably to God we must have help from him. What a wondrous friend and advocate we have in God! Does anything trouble you or do you desire more of the life and image of God in your soul? Then take your case to the Lord in devout, earnest prayer. With importunity and full assurance you may freely make known your requests to God, and then he will assuredly grant your petitions, even "abundantly above all you can think!"

Thus the good man can ever approach to God, who will hear, bless and spare, even with a wondrous salvation! "But as for me, my prayer is to thee, O Lord, in an acceptable time; O God, in the multitude of thy mercies hear me, in the truth of thy salvation!" If our prayers ascend to God out of a pure heart fervently and believing, our cause must succeed and our petitions be graciously answered. For his ears are ever opened unto our cry and he will come speedily and save us.

"Depend on him; thou canst not fail;
Make all thy wants and wishes known:
Fear not; his merits must prevail,
Ask but in faith; it must be done!"

Newark, N. J. I. N. KANAGA.

For the Herald of Truth.

MEMOIRS OF ISAAC ROBSON, DECEASED, OF HUDDERSFIELD, ENGLAND, AND SKETCHES FROM THE WORKS OF THE SOCIETY OF FRIENDS.

Not long ago it became my painful duty to give an account of the decease of the beloved Thomas Harvey, of Leeds, England. I mentioned his to me ever memorable mission with preacher Isaac Robson in the Autumn of 1867, to us so-called Mennonites then in Southern Russia.

Now I have to communicate to the dear readers the sad news, that it has pleased the Lord to take to himself, on the 25th of May, after a brief illness, also the beloved Isaac Robson; and not only, that these mutually most affectionately united laborers in the Lord's vineyard soon followed each other to their eternal rest, but that also the beloved companion of the latter (for many years a co-worker in the church of the Lord) who after fifty-four years of married life, would certainly have felt very lonely, followed him from faith to sight, four days from the evening of the day when he was buried. As he was in his eighty-fifth year, and she had completed it, they had abundantly realized the promise of the ninety-first Psalm (verse 16): "With long life will I satisfy him and show him my salvation."

The society of "Friends," to whom they belonged, have for generations evinced the most brotherly love to us so-called Mennonites. Already in William Penn's time, our then persecuted forefathers on the Rhine and in Switzerland received aid from them, and brotherly sympathy and a ready welcome in Pennsylvania. Their acquaintance with the imperial house of Russia, which later, under Alexander I., was of great importance to us, dates from William Penn and Peter the Great to whom the former, orally (both spoke German), and in an affectionate Christian letter, testified his Christian sympathy.*

Many of our aged fellow believers that have immigrated here, well remember yet Stephen Grellet and William Allen's visit in St. Petersburg, at Emperor Alexander I. (who had made their acquaintance in London) as also their thereupon ensuing visit in the year 1822, under the conduct of state counsellor Contenius, down to the Dnieper, and to our Molotschna colonies. It was but recently that this was confined to me by one who had listened to their preaching in those days. The sermon of William Allen, which was translated from the English into the French, and from the latter language into the German by Contenius (who did not understand English), was notwithstanding these diffi-

culties accompanied by rich blessings, because it came from the heart, and went to the heart. In 1854, Joseph Sturge,* of Birmingham, Henry Pease and Robert Carleton had an audience with Emperor Nicolas in St. Petersburg, and in a prolonged conversation as well as through a pamphlet (with the contents of which I made many familiar some time ago, by a translation in Russia), gladly bore testimony to our gospel of peace and love, and to the sinfulness of war. Thus they were ever ready continuously and fearlessly to testify for the gospel of our Prince of Peace, also before princes and kings.

Three years later, 1870, after their visit with us in Berdjansk and the Mennonite colonies,** we find our friend Isaac Robson among the deputation of the Evangelical Alliance to Emperor Alexander II., in the villa Berg, near Stuttgart, Wurtemberg, to petition, together with men such as Prof. Schaff of America, Gladstone of England, Dr. von Oestersee of Holland, Count von der Recke of Germany, and others, thirty-nine in all, for justice and liberty, in the behalf of the Protestants in the provinces on the Baltic Sea, who were then oppressed on account of their religion.†

Soon after, Robson alone made a visiting and mission tour to this country (Canada and the United States), and at our request visited Preacher John F. Funk (editor of the "Herald of Truth"), with whose name we had become familiar through letters. There, before a numerous assembly, he delivered a most edifying discourse, and, circumstantially and faithfully, wrote to us in Russia the letter, much circulated by me, which helped me and mine and also others, as I know, in deciding for emigration to America.

I could adduce many examples yet, showing the readiness of this faithful servant in the service of the Lord; however, as space is limited, I will present only one, which evinces genuine charity (according to 1 Cor. 13), and this to encourage doing good to others.

In October 1877, a young man by the name of C. F., who had been received by the immersionist Mennonites, left Russia, to escape doing military service. He had about 90 rubles (\$40) traveling money, but on the way he was swindled, and arrived at Hamburg with only 10 rubles in his possession. His entreaties to Mennonites as well as Baptists in this city, to help him on his way to America, were in vain, since, as I believe, to the former his immersion was an objection, while the latter advised him to return to Russia and be subject to the emperor, according to Tit. 3:1. Hence he went to England

with the rest of his means. In Sunderland he met, by divine providence, W. J. Tatham. This was sufficient to stir the "Friends," and particularly our beloved, now deceased R., to the warmest sympathy for this forsaken and penniless stranger; for without delay they clothed him very decently, and provided him with everything so abundantly, that, with two open letters from beloved Isaac Robson and W. J. Tatham, he arrived without further mishap, in the best of health, here in Beatrice, in November, having left still a piece of gold from the money given him for his traveling expenses. Thus wonderfully did God's grace lead this young man, who in Russia had not even had an opportunity to learn to read German writing.

Our aged beloved friend and brother has now been called to higher service; he has entered into the joy of his Lord. May the example of this faithful servant of the Lord also encourage us unto gratitude toward our common Lord and Savior, and toward his instruments whom he employed in leading us to this blessed land, where we enjoy liberty of religion in a measure unknown to us then; that in this precious liberty we may at last learn, that neither sprinkling nor pouring, whether taken up with the hand, or poured over the head with a vessel, whether by immersing forward or backward, administered in the house or in the river, in standing or in flowing water, whether standing or kneeling in or out of the water, or whether immersed once or three times, or, as the 50,000,000 of Russians (the so-called orthodox church) say: that infants must be immersed in the water three times, and immediately thereupon have the Lord's Supper administered to them, in order to be prepared to fight against the sins of this world; that all this is of no avail, but that only that baptism saves which is referred to, Matth. 3:11, in these words: "I indeed baptize you with water: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." As also, Acts 1:5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost," &c. When all "churchism" ceases, and only that Christianity reigns, concerning which the apostle, Gal. 3:28, says: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." For this kingdom of love and peace our beloved Isaac Robson lived and worked.

"The memory of the just is blessed."

Prov. 10:7.

CORNELIUS JANSEN,
formerly of Berdjansk,
Southern Russia.

* Life of Joseph Sturge, p. 474.

** "Herald of Truth," No. 4, p. 61, 1885.

† The emperor did not give them a personal audience, but was represented by Prince Gortschakoff.

* Life of William Penn, by S. M. Janney, p. 407.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

August 15, 1885.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their papers regularly, or if any persons who subscribe for books, &c., do not send them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

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HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

TOKENS of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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ZION'S SONGSTER, No. 1.—For Sabbath Schools, by A. S. Kieffer is the title of a new Sunday School singing-book with hymns and tunes, 64 pages and paper covers, price 15 cts. Address Reubush, Kieffer, and Co., Dayton, Va.

BOOK.—The brethren David Detweiler and Joseph Byler near Allensville, Mifflin Co., Penn., have kindly consented to take orders for Bibles, Testaments, Martyr Spiegel, Menno Simon's complete Works, English or German and other books that may be desired. All in that neighborhood who wish any of these books or others are requested to give their orders to the above mentioned brethren.

TO THOSE IN ARREARS.—We shall shortly send bills to all who are in arrears for the HERALD OF TRUTH or otherwise and ask them to remit. We trust no one will feel themselves aggrieved on this account as we shall now be under heavy expenses till the Martyr's Mirror is printed. Should any errors occur in the sending out of the bills, we hope our friends will kindly advise us.

MENNONITE PUBLISHING CO. STOCK.—Persons desiring to invest in Mennonite Publishing Co. Stock, may still have the opportunity to do so. Quite a number of brethren have already taken shares, and we should be glad to have still others do the same. For further particulars apply to Mennonite Publishing Co., Elkhart, Indiana.

WRITE FOR THE HERALD.—We again urge the brethren and sisters to make use of the talents with which God has blessed them and write more for the paper. We are well aware that hay-making and harvest, the warm weather and hard work generally prevent persons from writing for the papers and attending to their usual Correspondence; but now that the extreme hard work is mostly over we hope our friends will resume and send us correspondence, news, articles, &c., and aid us in our editorial work all they can.

CHOLERA IN EUROPE.—During the present summer the cholera has broken out in Spain, and according to recent reports there were in the whole of Spain 3800 new cases and 1474 deaths in one day. The entire number of deaths in Spain has reached 40,000. Some deaths from this fatal disease are also reported in Marseilles, France. We trust a kind heavenly Father may stay the terrible plague, and especially preserve our own Country from its ravages.

TO KANSAS.—Bro. Henry Shaum and wife, Bro. John Buzzard and a number of others from this vicinity, left Elkhart on the morning of the 11th of August, for a trip to Kansas and Missouri. We trust they may have a pleasant trip, and that the Lord may prosper them on the way.

BROTHER SAMUEL SHANK and wife of Rockingham county, Virginia, who went on a visit to Canada, left Berlin, Ontario on the morning of the 10th, and arrived at Elkhart the next morning. They will remain in this place only a few days, and then visit friends in Morgan, Cass, and Jasper counties, Missouri. We are sorry that Brother Shank could not remain longer and preach at several appointments. We are, however, thankful for the pleasant call they made us.

VISIT TO CANADA.—By the *Watchful Pilgrim* we learn that Bro. Samuel Shank (minister) and wife, and Bro. Michael Showalter and wife of Rockingham Co., Va., started from their homes on the 21st of July for a visit to Canada. We are glad to note this, and hope Bro., Shank's labors will result in encouragement to the saint and understanding to the unconverted. We extend to them a cordial invitation to come also to Indiana before they return to their homes.

SAD DEATH—A WARNING.—The sad death of John F. Heneberger, son of our townsman, A. E. Heneberger, occurred in Cleveland, Ohio, on last Saturday evening (July 25th)—caused by taking laudanum.

On a table in the room was the following, written on a scrap of brown paper: "Young men, beware. My death was caused by the use of whiskey and cigarettes. Much love to all who care for me. Father, sister, brother and mother, good-bye."

This account is taken from a county paper, *The People*, published at Harrisonburg, Va. The death, under such circumstances, of one whom we sometimes meet in our boyhood days fills the heart with tender emotions and feelings of sadness. A young man with the prospect of a happy life courts the destroyer by indulging a perverted appetite until, weary of his insatiable passions, he ends his existence here by taking his own life. Sad, sad that the habits of society place persons under influences that lead to such an end. When will young people learn to know that they are courting misery by using intoxicants! How long O Lord! shall this destroyer of soul and body continue! Will our young readers notice that cigarettes have their share of the blame in this man's death as well as whiskey? J. S. C.

WHAT WE TEACH.—Some very strange things are said about Mennonites and Mennonite doctrines. Several years ago we read an article from a noted and educated author, an account of a Mennonite Church in Europe where, after the example of the servant of Abraham, when he went to seek a wife for Isaac, the young man who is desirous of securing a partner for life, makes his wishes known to his deacon, revealing unto him the name of the young woman upon whom he has set his heart. The deacon saddles his horse and rides to the house of the girl's parents and halts his animal before the well. If the young woman makes her appearance and draws water for his horse, he may conclude that his purpose is received with favor, alights, enters the house, and ventures to make his errand known. Otherwise he returns home and reports an unsuccessful visit. Such fables must however be regarded as mere fancies of romance which have no existence in real life.

In St. Paul, Minn., some years ago, the knowing localizer of a prominent daily came out, in a leading editorial with the magnanimous declaration that "the Mennonites are protestant too." Recently we have the sage like declaration of a paper published in Berlin, Ontario, that the old Mennonites now teach conversion; just as though they had not taught this doctrine before.

Our church has been misrepresented, maligned and falsely accused from various sources, with the charge of not teaching the doctrine of repentance and conversion. Some years ago, we read an article in which a minister of a certain church charged the Old Mennonites with not allowing a converted person in their communion, and this and other similar charges have been repeated by men of the same character many times since, and men and ministers of whom we should have expected better things, against better knowledge, have boldly repeated the charge in order to injure the influence of the church and build up their own interests.

This is getting to be a stale story, and we would advise the men who wish to make charges of this kind, first to inform themselves of the truth of them. The fact is that men who are acquainted with the Mennonite Church know better; persons who have attended the preaching of the Mennonites, and read their books and papers know better, and those who say these things, had better not make claim to a very high attainment in sanctification, nor of a very careful observance of the ninth commandment.

AGNOSTICS CANNOT BE MASONS.—A dispatch from Toronto says: Several months ago a charge was preferred in King Solomon Lodge of Masons of Toronto against a member named Harrison, to the effect that he was an agnostic, and therefore not entitled to admittance into the lodge room. The charge was investigated, and satisfactory proof of Harrison's agnostic views having been obtained he was expelled from the lodge. As this was the first case of the kind that ever occurred on this continent—and it probably has no precedent in the history of Masonry—it excited much speculation as to the justice of King Solomon Lodge taking the action it did, and the decision made by the Grand Master of Canada, given to-day at the Grand Lodge meeting

in Hamilton, has been looked for with interest by Masons all over the world.

Harrison, it was alleged, was an agnostic, and not an atheist, the distinction being that the latter deny the existence of a God, while the former simply say: "There may be a God. I do not deny it; but I do not know that there is." The decision of the Grand Master of Canada to-day was as follows:

"No person can be initiated who does not believe in the true God, the Great Architect of the Universe."

The Grand Master added that the attention of Masons all over the world had been directed to this subject by the address of the Grand Master of the State of New York, which he quoted approvingly. Masonry, he continued, wisely required no more than a belief in God, who had revealed his will to man, and would punish vice and reward virtue. It required that, and nothing less would be accepted. The man who denied the existence of a God was already excluded. Practical atheism should be excluded in the persons who only admit that there possibly may be a God.

The Grand Master also decided that a Quaker, who does not take an oath or administer one, cannot be a Mason; also that an Indian not enfranchised can be a Mason.

This decision has given much satisfaction among Masons in this part of Canada. Harrison is a manufacturer of church windows, and he says that his expulsion from King Solomon Lodge injured his business. He threatens to take action for damages.

REMARKS.

The above item, copied from a secular paper, shows clearly the position that Masonry takes with regard to the Supreme Being. One that does not believe in God cannot be a Mason. At a glance this looks very commendable, and might impress some very favorably. But the reader should remember that while the Mason must believe in God, he is neither required to believe the Bible nor the divinity of Christ. While the Mason must confess God, he need not necessarily be a Christian. The above article may serve merely as a pious catch-word to elude the order with respectability and deceive persons as to its actual position toward Christianity. It is impossible for a Christian to unite with the order of Masons without violating the plain Scripture

text that says, "Be ye not unequally yoked together with unbelievers."

The decision of the Grand Master that a Quaker cannot be a Mason interests the Mennonites as directly as the Quakers. Mennonites have sometimes been questioned why they refuse to become Masons or to fellowship in church communion members of the lodge. Here is the plain assertion that Masonry does not want us, cannot have us, and that we cannot be Masons so long as we are Christians that obey the Savior and his apostles when they say, "Swear not."

Masonry and the New Testament Scriptures stand in direct antagonism. It violates outright the Spirit and the plain letter of the Scriptures. The spirit and the whole tenor of the New Testament throughout is that he who believes in Christ receives the new life from God which so purifies him that all necessity of an oath or an appeal to God that he will speak and act truly is put entirely away. The Christian cannot be untrue to his simple statement any more than he could to the most binding oath. If an oath is necessary to sustain the acts and statements of a person, that individual is not a Christian. And the words of our Savior in connection with the oath,—"Swear not at all"—are as plain as language can make them. The apostle James gives the testimony that the first Christians believed and obeyed Christ, when he says, "Above all things, my brethren, swear not." Masonry cannot exist without the oath, Christianity, pure, cannot exist with it.

The Grand Master, by his decision ruling the Quaker out of his lodge and the Indian in, puts Masonry into a very unchristian position. His reason is that the Quaker does not take an oath or administer one. Here the members of a society that is second to none in spirituality and practical piety is denied membership in Masonry and a heathen Indian that is not enfranchised is admitted. The Indian may be ever so ignorant, not knowing a word of Scripture nor a single truth concerning the way of salvation, yet he may be a Mason, if he believes in a Supreme Being. When we see by the decisions of Grand Master Masons that the non-swearing Christians, which include alike the Mennonites, Amish, Dunkards, and Quakers, "cannot be Masons," and ignorant unenfranchised Indians "can be

Masons," it is sufficiently clear that Masonry is in antagonism to Christianity. This is all the plainer when the reason given why these Christians cannot be Masons is because they obey the plain teachings of the Scriptures. C.

CHURCH NEWS.

THE BRETHREN at the Shaum meeting house had their harvest meeting on the 6th. The meeting was fairly well attended, and the meeting was a pleasant one.

FROM LANCASTER CO., PA.—A ministering brother from Lancaster County writes us, under date of August 7th: "We have had several harvest meetings, as an evidence of our gratitude to God for the fruitful season we enjoyed. It is very gratifying to see the people assemble together on such occasions; still there are many who take no interest in 'Harvest Meetings.' We have had much rain during the last week."

NEW MEETING-HOUSE.—The brethren in Rockingham county, Va., have concluded to assist the members at Mouth of Seneca, Randolph county, West Va., to build a meeting-house. The work was begun in July, and several of the brethren in Rockingham county have gone to assist in building. This will be the first house of worship that our members built in this part of the country, and we hope it may be followed by a number of others at the different places where our ministers have been laboring.

FROM MANICELONA, MICH.—From a private letter from a correspondent we learn that Br. David Gerber has been afflicted with rheumatism during the last six months, to such an extent that he was laid up two thirds of the time, but is now able to walk again, at least part of the time, without crutches. A number of deaths occurred in the vicinity this summer. On the 25th of July a boy thirteen years old chopped a tree, which fell on him, so injuring him on the head, that he died three hours later. This correspondent also tells us, that they would be very glad to have some of our ministering brethren visit them again, as they have had no preaching there since last winter. Who is there among our ministers that is willing to make a trip north and feed the hungry souls with the fruit of the Gospel?

HARVEST MEETING was held at Millersville, Lancaster County, Pa., on the 30th of July. A beautiful feast of good things (spiritually) was spread, from which all that came hungering and thirsting for righteousness could be filled, and be refreshed. We hope all were very thankful to the Giver of all good for the many blessings we continually receive both spiritual and temporal, and that many

present could say like Peter on the mount at the transfiguration, "It is good to be here." Five ministers were present. Bro. John Landis of Petersburg introduced the services. Bro. Amos Herr spoke from a text in Psalms (115:1), and Bro. Jacob Brubaker in German. The brethren labored faithfully to impress us with the duty of giving thanks and honor to God for what we have been permitted to gather this season, and admonished us to ascribe no merit to our own wisdom. They expressed the wish, too, that all would labor to gather a rich spiritual harvest. **

BRO. HENRY YOTTER writes us from Washington, Ill., under date of July 31st as follows:

"I will be here over Sunday, after which I will go to Fulton Co., Ill., and then return to Streator. From there I will go to visit Bro. Henry L. Shelley. Sister Shelley was here on a visit and returned this morning. Sister Agnes Hartman is in a very feeble condition, suffering pain to such an extent that she has to be rocked in her chair or lounge all the time in order to ease the pain; she is suffering of shaking palsy, and her condition is indeed pitiful. May the Lord comfort her."

MANY ACCESSIONS.—The church in Waterloo county, Ontario, appears to be enjoying at present a season of special prosperity in the way of accessions to the church. As noticed in these columns several weeks ago, some forty converts were received into the church at Cressman's Meeting-house. Fourteen more will be received at Eby's Meeting-house near Berlin on the 13th of August, which makes over fifty lately received in Bishop Elias Weber's district. We learn that there are also a number of applicants at some of the churches near by.

The evidences of the blessing of God upon the brotherhood in Canada is the cause of much rejoicing to us. If these are sincere conversions, accompanied by the pardon of sin and a new life, the work is truly from the Lord, as we have reason to hope and believe it is. But the Lord has, no doubt, accomplished the work through the faithful teaching of the ministers and the co-operation of the members. While this season of grace in Canada is a source of rejoicing to the brotherhood in other parts, it should also have the effect to encourage all the faithful, especially the ministers, in earnest, prayerful labor for the salvation of souls. In the great field "white to the harvest" there are certainly great numbers of souls that might be gathered if there were more laborers, and such that would enter zealously, intelligently, discreetly, confidently, and above all prayerfully and trustingly into the work. May the Lord give us an abundant harvest of souls in many places during the year before us.

CONFERENCE.

THE SEMI-ANNUAL CONFERENCE of Virginia will be held at Kernstown Meeting-house, Frederick county, on Friday and Saturday, October 2d and 3d. Ministers, deacons and members from other places are cordially invited to meet with us on that occasion. Those coming from the west and north and east over the Valley Branch of the B. & O. R. R. will stop at Winchester, Frederick Co., Va., where they will be met by brethren. Those coming from the south will stop at Bartonsville or Winchester.

CHRISTIAN BRUNK.

CORRESPONDENCE.

AN ANSWER DESIRED.—Is the "rest" of the Israelites, spoken of in Deut. 3:20; 25:19; Josh. 1:15; 22:4, typical of heaven—of eternal, peaceful, undisturbed, everlasting rest, or does it typify only the rest the sinner obtains when he becomes fully converted, viz.: rest from bondage of sin, from doubt, from uncertainty and a guilty conscience? An answer through the HERALD is earnestly desired. **

Waterloo Co., Ontario, August, 1885.—On Sunday the second of August there were 14 converts baptized at Eby's church, Berlin (five were baptized in the church and nine in the Grand River). Bish. Elias Weber conducted the services in the presence of a crowded house. There are still a few more applicants with whom he will begin the instruction meetings again in a few Sundays, expecting others will yet come and ask, "What must I do to be saved?" and join the number. Brethren and sisters, Let us in faith look to our Savior and ask him in our prayers that Jesus may lead them on green pastures and may hold fast to that which is good, so that others might see their light and join in hand and heart to that heavenly land. The poet says:

"Though we wandered far from thee
Thou in love didst pity us,
Brought us back from error's ways,
Now I sing my Savior's praise,
Help me Savior, day by day
Still to walk in wisdom's way;
Publish it to all around,
What a Savior we have found."

I. H. M.

FROM MONTGOMERY CO., PA.—Dear Brethren: I will inform you that Bishop Josiah Clemmer and wife left last evening for a trip in the west. They intend to stay four or five weeks. They intend to visit Kansas, Nebraska, Illinois, Indiana and Ohio. May the Lord bless them on their journey and bring them safely to us again.

We had, during the past summer a severe drouth, but recently the Lord gave us rain accompanied by a severe storm. We had three cyclones, (which are something very rare in this part of the country) inside of two weeks, all of which did considerable damage to buildings, fences, fruit, &c. In the vicinity of Philadelphia the damage amounted to an enormous sum.

The brethren had their harvest meeting in Franconia, on the 30th of July. Bro. Jacob Mensch of Skippack, preached the sermon, and remarks were also made by the brethren, Jacob Loux, Abel Horning and Jacob Moyer. Harvest meeting is also appointed at Souderton on the 15th of August.

There are in this district a number who are willing to take up the cross and follow the dear Savior. They will, however, probably not be baptized before Bro. Clemmer's return from the west.

In the Plain district there are also several families who are willing to join in with the people of God and serve our common Master Jesus. May the Lord strengthen and bless all these in their purpose.

J. H. HACKMAN.

August 4th, 1885.

PAWNEE ROCK, KANSAS.

I feel prompted to write to the HERALD OF TRUTH to inform such of its many readers as are interested in that direction of the chance that is at present open to obtain good and cheap homes. The place of which I write is Stafford county, Kansas, adjoining Reno county on the west.

I sold my little farm in Morgan county, Missouri last fall, and in February last met the appointment made through this paper by R. J. Heatwole to meet in Butler county and examine the lands there with a view of forming a settlement of members there. After two days looking round I was not satisfied to make my home there. On going to Marion county I found I was not able to buy there as the land is too high in price. The same is true of Harvey county. I noticed through the HERALD that Bro. E. M. Hartman of Illinois had been as far west as Great Bend, and had bought land there. This induced me to try that part of the country. I bought one quarter section one mile from Bro. Hartman's purchase. I moved there in the spring and began to build and to improve the property. This land is what is called the second bottom land of the Arkansas River, and has great depth of soil, principally black sand, and is well watered. There are no running streams, but plenty of pure soft water free from alkali can be had by digging from 20 to 30 feet, or, what is better, putting down drive-wells.

Corn is the principal crop this year, and the prospect for a good crop is fine. Wheat was a partial failure, some of the

land being plowed up and put to corn, although more was raised than is necessary to supply the country around us. Rye was a good crop. The oat crop was good, but not very much was sown in this neighborhood. Wild grass is abundant, so that hay could be had cheap or made at small cost. The season thus far has been fine for everything planted.

Raw lands can be bought at \$7 to \$10 per acre, and partly improved land at \$10 to \$15 per acre. This is considered a good chance for persons of limited means to obtain homes, and at the same time a good investment for those who have more means. The country is not more than two thirds settled, but is fast filling up, a number coming in since spring.

So far none of our members have settled in these parts. I would be much pleased to have some of our church settle here that we might organize a church and hold services. Not far from us there are churches of other denominations—one Baptist, one Methodist, and one Dunkard church. This is a good, civil community to live in. Nearly all the districts have school-houses, which are used for church services.

Those looking for homes would do well by visiting this part of Kansas. I will be glad to meet any one at Great Bend or Pawnee Rock. Parties looking for homes can find me 12 miles southwest of Great Bend or 8 miles southeast of Pawnee Rock. Any one will cheerfully receive further information by addressing me at Pawnee Rock, Kansas.

L. H. SHANK.

THE FIRST PROMISE OF PHYSICAL HEALING.

When the children of Israel came forth from Egypt, as the covenant people of God, they became "examples for us," and types of God's dealing with his covenant people in every age. They came to Mara first, and drank of its bitter waters. Life for us, too, will have its bitter fountains. But the waters are healed, and our sorrows are turned into joy. Christ loves to take the sin and curse out of this life as well as eternity. One of the saddest reminders of our fall and curse—itsself a sort of miniature death—is disease. How sad its ravages, how wretched its wrecks! But God meets it at the very outset with his promise: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee." Disease is here clearly recognized as for the Egyptians, not for the

people of God; for the enemies of Christ, not his followers.

But it may be said that no one can fulfill the conditions here required—perfect obedience to God—and that even Israel did not. Ah, here is just where grace comes in. Neither can we fulfill the law which God has given. But Christ has fulfilled it for us, and gives us the benefit of his righteousness, and the promises which even perfect obedience may claim. So here Christ has also fulfilled for us the conditions of health, and gives us the promise he has earned for us. We can claim it in his name, and through him also dwelling in us we can have the grace to enable us to so walk and live in the Spirit that we may constantly receive the healing life and power of Jesus. And even for them his grace so triumphs that in spite of their disobedience we read: "There was not one feeble person among them." Much more so for us, as we believe in the name of Jesus, and sincerely walk in the Spirit, and hearken to His voice, will he sweeten the waters of Mara and say: "I am the Lord that healeth thee."

At the same time we must not fail to remember that this promise will even keep pace with our obedience. While Christ gives his righteousness to his people, he also expects it from them and is willing to put it in them. When they disobey, the hand of chastening and pain will fall; and when they diligently hearken and lovingly do his will, they will be free from judgment.

The promise of physical healing cannot be claimed by any one living in any known sin. The invariable condition of the removal of divine judgment is self-judgment. "If we would judge ourselves, we should not be judged." Most persons will find here the secret of their failures. They claim the promise of healing and then go out into the world, or go back into former habits of selfishness and sin. Christ is willing to impart to us his wondrous resurrection life, but we may not squander it on the world or ourselves. We keep it only as we use it for him.

A lady recently in a testimony meeting said that she had claimed the promise of healing and been wondrously restored, but within the past few days some of her former troubles had returned; she could not understand why. A very humble woman afterwards spoke privately of this testimony, and said that she could have told her why. Just at the very time she spoke of she had seen her going with her husband into the doors of a fashionable theatre. No! no! God will not suffer the precious life that cost his Son so dear to be prostituted to an impious world. He gives it freely to us, but we must give it back to him.

Selected by ANNA J. YODER.

A VISION OF PEACE.

I am waiting for the singing of the song that will not cease,
When the world shall throb with music, and the vales be clothed with peace;
When anear the wayside fountain the lamb and lion rest,
And the dove shall fold her pinions in the lordly eagle's nest.

I am waiting till the sabre, and the flash of gleaming spear,
Shall fill no breast with terror, shall smite no heart with fear;
Till the cannon's lips are silent and beside the broken shell,
The partridge lead her speckled brood, the lily ring its bell.

I am waiting till the angel band that sang o'er Bethlehem
Shall thrill the silent air of night, and cheer the world again;
Till the buds of Sharon's blooming rose shall star each garden wall,
And at the sturdy blows of Truth shall Baal's image fall.

A YOUNG MAN'S HISTORY.

I first saw him at a social party; he took but one glass of wine, and that at the urgent solicitation of a young lady to whom he had been introduced.

I next saw him, when he supposed he was unseen, taking a glass to satisfy a slight desire. He mocked at the thought of danger.

I next saw him late in the street, unable to walk home. I assisted him thither and we parted.

I next saw him reeling out of a low groggery; a confused stare was on his countenance, and words of blasphemy were on his tongue, and shame was gone.

I saw him once more; he was cold and motionless, and was carried by his friends to his last resting-place. In the small procession that followed every head was cast down. His father's gray hairs were going to the grave in sorrow; his mother wept that she had given birth to such a child.

I returned home musing on his future state. I opened the Bible and read: "Be not deceived, drunkards shall not inherit the kingdom of God."

This is a sad story. Alas! that it should be true. When a boy our friend was as happy as any of us. More than once, when students together, did he sneer at my teetotalism; he laughed and scoffed at the bare suggestion of danger.

Poor Fred! His father had the glass on the table, and there the appetite was formed. Young men, beware of the first glass! Fathers, banish the glass from your tables, if you would not bury your sons drunkards.—*Golden Censer.*

"PAPA IS RUNNING THE ENGINE."

One beautiful morning in the Spring of 1863, I was aboard a passenger train, on the B. and O. railroad, crossing the green glades from the Alleghenies, westward. At that time this railroad was held alternately by the Federal and Confederate armies, and travel was neither safe nor pleasant. On the occasion of which I write, the train was behind its time, and was running at a very high speed, and, as we were hurled around sharp curves, over hills and across bridges, nearly every one on board manifested some anxiety at each jerk and jar of the train. All eyes were turned to the windows, and many countenances wore a look of uneasiness.

I was thinking of the probabilities of the train being hurled over an embankment and the fearful scenes that must follow when I observed a bright little girl of four or five summers, approaching me and, as she extended her little hand and bade me "Good morning" in a sweet clear voice, I engaged her in conversation by asking her if she was not afraid to ride on the cars. To which she replied: "Sometimes, but I am not afraid this morning."—"Why," I asked, are you not afraid this morning? Everybody else seems to be afraid; and, besides, we are running very rapidly."—She replied, "Oh, there is no danger at all: papa is running the engine."—Her father was the engineer, and she had such implicit confidence in his ability to protect her, that she felt perfectly secure and happy.

I shall never forget the lesson of faith and trust I learned from that dear child. When clouds and storms and darkness surround my pathway, and I almost feel that I must perish, I remember that it is my Father in heaven that watches over me, and if I will only take his proffered hand, he will lead me in paths of peace, beside the still waters. Oh, bless His name forever!—*G.*

BOASTING.

If we could be saved by the works of the law it is manifest we should have very good reason to boast. Every one who went to heaven on the ground of his own works would be singing, "*Worthy am I,*" and till he got there it would be clearly presumption on his part to say he was sure of his being saved.

But it is not presumptuous for those who believe in Jesus to say they are saved. God says they are, and their salvation is due entirely to the grace of God through faith, and that, as Scripture says, excludes boasting. Aye, and more than that, God will have no discord in heaven. There will be none there who will deserve to be there; and so all the song shall be:

"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." (Rev. 1: 5, 6)

It is not presumption then to say that He has washed me from my sins in His own blood, and has made me a king and priest. It is the very thing that shuts out presumption; that leads our hearts away from ourselves and our own doings to Jesus, and what He has done, there to make our boast in Him and in His finished work.

"For ever be the glory given
To Thee, O Lamb of God!
Our every joy, on earth, in heaven,
We owe it to Thy blood!"

M. in *Simple Testimony.*

THE ZOAR COMMUNITY.

"During the last century, a general working up began through the whole of Wurtemberg and adjoining States. The people were no longer satisfied with the teachings of the existing priests, who did not preach peace, and serious and real conversion. Our forefathers wished to have the word of God, after Christ. You shall love God above all, etc., and your neighbor as yourself; and this doctrine should be carried out, faith should be proved through love and so be made alive. These principles led to disputes with the church, and a violent persecution took place, on account of which many recanted, others emigrated to America, Russia, and Asia. But our forefathers were instructed by a higher inspiration not to go, but to carry through the fight. They risked liberty, fortune, and life. Soon Napoleon overran Germany, and many of our people were required to become soldiers; but they told the government that they after the teachings of Christ, would take no weapons into their hands and murder neither foe nor friend. In this manner they came also in conflict with the civil government. Now it began to be terribly in earnest. All who refused to become soldiers and did not join the established church were thrown into prison, often whole families, husband, wife, sons, and daughters. The small children were put in the orphan asylum and the property confiscated. They languished, some of them from five to fifteen years, in the penitentiary, until King Frederick died. When King Wilhelm ascended the throne, they were, in

1817, set at liberty, with orders to emigrate. Destitute as they were, it was impossible to emigrate; but Providence furnished means. The Quakers in London enabled them to cross the sea, and those in Philadelphia took care of them until they found a settlement. They also helped them until they settled on their present land, which was also purchased from a Quaker on very long terms.

"Many who had some property left, which was not confiscated by the government, assisted others during the voyage and took care of them as long as they could. Not one of them was selfish enough to care only for himself; they all relied solely on the guidance and providence of God. When Napoleon passed through Stuttgart, King Frederick told him he had persons in the penitentiary who were not respecters of persons, and would only give honor according to merit, and addressed every one with 'thou.' Napoleon said, 'They will have regard for me,' and asked one of them what he thought of him. He answered: 'Thou art a destroyer of the world, the angel from the abyss, but soon you will be told, "So far canst thou come, but here shall stop all thy proud plans."'" Frederick told the speaker, 'If you had spoken in a different manner to Napoleon than you speak to me, I would have taken off your head,' but Napoleon said nothing. All this happened just before he went to Russia.

"A very gifted young man was pressed, one day, to become a soldier; if he would do so, they would let him leave prison immediately; but he answered them with the teachings of Christ, that he should obey God before men. They got so angry with him, they put him in irons in prison, and in the morning he was found frozen to death on the floor of his cell. Many were terribly beaten, even women. One man was declared outlawed and sent out of the country, before any were put in prison; he was the first who taught the principles.

"And because our people separated themselves from all churches, they were called 'separatists,' and we are still known by that name. Our people consider this name as the correct title for them, not only separation from the reigning churches, but also separation from

all that is warlike, bad, and unjust.

"Outside of our community, we have done nothing for the general peace, except that everywhere and at all times we speak against war, and against each and every dispute or complaint. Until now we have not had one criminal case against any of our members. Our wish is, that a general 'world-peace' could be arranged."—*Friends' Review.*

FOUR BELLS BEHIND.

There is a story told of an engineer on a steamboat which was making its way through a dense fog on a narrow river, where much care was necessary to keep off the banks. The bell rung its signals so frequently that the engineer became confused. He tried to obey the bells in the order they were rung, until the boat stuck fast in the mud. The captain ran down below and demanded why he did not answer the bells.

"Answer? did I not answer the bells as fast as I could? and was I not *four bells behind* when the old hulk struck?"

The pilot was bound to follow the regular routine and have everything in order. Other people have made and still are making the same mistake. There is a time for all things, and it is of vast importance for us to know, not what *might have been* our duty years ago, but what are the *present marching orders* of the Captain of our salvation.

There are some who are forever living on the past. If they talk religion they begin with telling what happened *forty years ago*; their enjoying, and feeling, and doing goes back there; they live on the moldy bread of past experiences; they are trying to drive their machinery with water that is past; they seem to think they can run their engine with steam that has been blown off. They are simply mistaken; they are four bells behind. So people are discussing by-gone issues, arguing over creeds and reviving buried controversies, threshing straw, grinding bran, and neglecting present opportunities, and present duties.

There is a better way. We are to drive our machinery with the water that is *running now*. We are to live, not by the food we ate forty years ago, but by the living bread of God that comes from

heaven to-day. We are to seek to do, not the things which were appropriate perhaps for a by-gone generation, but the things which are given *us* to do, which are within our reach, and for which we shall be held accountable. Dear friends, let us remember that "*now*" is the accepted time," and let us see to it that we keep up with the duties of the hour, instead of being four bells behind.

There are persons who do little or nothing until others rebuke them, reprove them, and show them the way. They lack the spring and energy that comes from a conscious connection with the great Source of power. But those who have been endued with "power from on high" are like the men of Issachar, "which had understanding of the times, to know what Israel ought to do," and were attending to present duties, instead of being "four bells" behind, and never able to meet the demands of the living present.—*The Christian.*

A CHILD'S FAITH.

"I came home one night very late," says the Rev. Matthew Hale Smith in his marvels of prayer, "and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned impatiently over in my bed, and said:

"I am very tired; tell her to come in the morning, and I will see her."

"My friend soon returned, and said:

"I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, is without bonnet or shoes. She has seated herself on the doorstep, and says she must see you, and will wait till you get up."

"I dressed myself, and opening the outside door I saw one of the most forlorn-looking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for the mastery. She looked up to my face and said:

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to my

house, and try to save my poor father.'

"What's the matter with your father?"

"He's a very good father when he don't drink. He's out of work, and he drinks awfully. He's almost killed my poor mother; but if Jesus can save to the uttermost, he can save him. And I want you to come right to our house now."

"I took my hat and followed my little guide, who trotted on before, halting as she turned the corners to see that I was coming. O! what a miserable den her home was! A low, dark, underground room, the floor all slush and mud—not a chair, table, or bed to be seen. A bitter cold night, and not a spark of fire on the hob, and the room not only cold but dark. In the corner on a little dirty straw, lay a woman."

Her head was bound up, and she was moaning as if in agony. As we darkened the doorway, a feeble voice said, 'O, my child, my child! what have you brought a stranger into this horrible place! Her story was a sad one, but soon told. Her husband, out of work, maddened with drink, and made desperate, had stabbed her because she did not provide him with a supper that was not in the house. He was up stairs, and she was expecting every moment that he would come down and complete the bloody work he had begun. While the conversation was going on the fiend made his appearance. A fiend he looked. He brandished the knife, still wet with the blood of his wife."

"The missionary, like the man among the tombs, had himself belonged to the desperate classes. He was converted at the mouth of a coal pit. He knew the disease and the remedy,—knew how to handle a man on the borders of delirium tremens."

"Subdued by the tender tones, the madman calmed down, and took a seat on a box. But the talk was interrupted by a little girl, who approached the missionary, and said:

"Don't talk to father; it won't do any good. If talking would have saved him he would have been saved long ago."

"Mother has talked to him so much, and so good. You must ask Jesus, who saves to the uttermost, to save my poor father."

"Rebuke by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never prayed: he entreated and interceded in tones so tender and fervent that they melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down and slept that night on his straw pallet a pardoned soul."

"Relief came to that dwelling. The wife was lifted from her dirty couch and her home was made comfortable. On Sunday the reformed man took the hand of his little girl and entered the infant class to learn something about the Savior who saves to the uttermost. He entered upon a new life. His reform was thorough. He found good employment; for, when sober, he was an excellent workman; and next to his Savior, he blessed God for the faith of his little girl, who believed in a Savior able to save to the uttermost all that come unto God by him."—Selected.

For the Herald of Truth.

A WORD TO MINISTERS.

It may not be in my place to instruct the ministers, but I hope they will not be offended at a few words of admonition from one of their flock.

There is a necessity of continually teaching and admonishing the people, as the apostle says: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." It may be too that some ministers are not as zealous in this as they should be, and for this reason I may be excusable if I ask our ministers everywhere to pass over no opportunity; instruct, encourage and warn your flock, not only in the church, but whenever you meet them, especially the young. A few words kindly spoken are often worth more than a sermon. If our ministers should observe this more generally, there would be less occasion of ministers being accused of neglect of duty.

It is not enough that souls are brought into the fold; they must be watched over, nurtured, fed, kept from going astray, led along, strengthened and encouraged that they may grow in grace; that they may make progress in the Christian life, that they may gain strength and be established in the faith.

If you see the wolf, the enemy of souls, the destroyer of Christian life, coming it is your duty not to flee, but to raise the alarm, to warn, to guard and to

care that not some of the flock be carried away. If you see that any do not attend public worship regularly, visit them, as soon as you can and find out the reason, and endeavor to bring them back again to the fold before they have gone too far astray, and as Paul teaches Timothy: "But watch thou in all things; endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:5.

GRANDPA

BY ROSALIE VANDERWATER.

Grandpa's "growing young," he says,
While months and years fly by;
But everybody sees he's old
In limb and foot and eye.

He has to use his spectacles
For print both large and fine;
And this—I've always heard it said—
Is of old age a sign.

Besides, he trembles when he walks,
And on a cane he leans;
So I've been puzzled to find out
What the dear grandpa means.

I often sigh and pity him;
And wish that I could do
Something that no one yet has done
To make him strong and new.

And then he smiles, and says to me:
"It doth not yet appear
How young I'll be one, one day;
Though not while I am here."

"I'll slip away some time and leave
My spectacles and cane;
And when you look at them, don't cry,
But think I'm young again."

"You'll keep them both in memory
Of me, my child, I know,
It is the way with tender hearts
To cherish such things so."

"But it will please me, where I am,
To see that you are glad
That what I said came true;
So darling, don't be sad—"

"When you are searching all the houses
In vain, to see my face,
Nor drop one hopeless tear for me
Upon the empty place."

"The tears are gathering in your eyes,
Oh, why be sorry, dear,
That when you see I'm growing young
You can not keep me here?"

And now I know what grandpa means:
And I must try to be
Glad in my heart he's "growing young;"
Glad when he's gone from me!

Died.

CORRECTION.—In the death notice of Anna Staehley, in the number for July 15th, the following mistakes occurred. The name was Anna, wife of Isaac Staehley instead of Christian Staehley. Text was 2 Cor. 5:1-10 instead of 2 Cor. 5:2-10. Services were held by Christian Eicher instead of Christian Bechle.

SOMMERS.—On the 23d of July, in Holmes Co., Ohio, Silas, son of Samuel and Elizabeth Sommers, aged 11 years, 9 months and 24 days. He died from the effects of falling from a load of wheat and the wheel passing over his body. He lived about two hours after the accident. He was buried in the Walnut Creek Mennonite burying ground, followed to the grave by a large concourse of friends and relatives. Services by A. Mast, — Miller and Beachey.

CLEMENS.—On the 21st of July, in Waterloo Co., Ont., of old age and palsy, Elizabeth, widow of George Clemens, aged 92 years, 11 months and 13 days. She was buried at Hag's grave-yard. Services by Jacob Woolner at the house, and Moses Erb and Noah Stauffer at the meeting house. Sister Clemens was a faithful member of the Mennonite Church. She was born in Pennsylvania in 1792, and emigrated with her parents and a number of others to Canada in the year 1890. On the 10th of March, 1818, she was united in matrimony with David Hiestand. Three children were born to them, two of which are still living. Hiestand died January 6th, 1833. In 1840 she united in matrimony with George Clemens who died in 1863. She outlived all who came with her from Pennsylvania to Canada. J. W.

SEVENPIPER.—In the township of Dunn, Lincoln Co., Ontario, of consumption, Jacob Sevenpiper, aged 41 years, 1 month and 25 days. Buried at Clinton Mennonite burying-ground. Services by Abraham Hunsberger from 1 Cor. 15:55. Bro. Sevenpiper said, "I know I shall be happy." He admonished his children (eight in number) to be obedient to their mother, that with the help of the Lord she might lead them in the right way. He spoke of the vision he had of the beautiful city over the Jordan, which was purer than gold. He spoke many words of affection and instruction to his sorrowing wife and children.

EICHER.—On the 25th of July, in Washington Co., Iowa, of heart trouble caused by blood poisoning, Anna, wife of Christian Eicher, aged 63 years. The consolation and encouragement she gave her husband and ten children were very gratifying. Funeral services by B. Eicher from Job 11:25. A very large number of friends and relatives followed her to the grave.

LANTZ.—On the 20th of July, near Danvers, McLean Co., Ill., of the infirmities of old age, Jonathan Lantz, aged 80 years, 7 months and 19 days. Bro. Lantz was born in Mifflin Co., Pennsylvania. He had bright evidence of happiness in eternity, and had a good mind to the end. He leaves five children living, and thirty-two grandchildren. Funeral services were held by Brother Zehr from Rev. 20:6, and John Stahly from Job 14:2.

YODER.—On the 6th of July, near Millersburg, Holmes Co., Ohio, of the infirmities of old age, Sister Elizabeth, widow of Jacob Yoder, at the advanced age of 97 years, 4 months and 23 days. She leaves three sons and one daughter and many friends to mourn her departure. Buried on the 8th.

Thus,
"Friend after friend departs:
Who has not lost a friend?"

There is no union here of hearts,
That finds not here an end;
Were this frail world our only rest,
Living or dying, none were blest.

"There is a world above,
Where parting is unknown;
A whole eternity of love,
Formed for the good alone.
And faith beholds the dying here,
Translated to that happier sphere."

RICHTER.—On the 24th of July, near Leo, Allen Co., Ind., of sun-stroke, Catharine, wife of Joseph Rich, aged 54 years and 3 months. On Tuesday, the 21st, this sister was in the field helping her husband to haul wheat. Of a sudden she complained of feeling ill; she was taken to the house, but when she arrived there she could not speak any more and remained speechless till her death. This should forcibly remind us of our mortality, and cause us to be watching and praying continually, since we know not when the Son of man cometh. Funeral services by Elias Yoder and John C. Lugebill.

EYB.—On the 28th of July, at the home of her parents, near Clear Spring, Md., Fannie E., daughter of Deacon Isaac and Mary Eby, aged 15 years, 10 months and 23 days. She was received into the Mennonite Church during her sickness. Services by Daniel Roth, Adam Baer and Josiah Brewer.

"Fannie dear, we all do miss thee;
Thou hast gone from earth away
To rejoice with thy dear Savior
In the realms of endless day."

"She is sleeping, calmly sleeping
In a new-made grave to-day;
We are weeping, sadly weeping
For our loved one gone away."

MILLER.—On the 2d of August, in Elk Lick Twp., Somerset Co., Pa., of paralysis, Joel Miller, aged 74 years, 4 months and 6 days. Funeral services by Manasses Beachy from Rom. 8:1-5. The services were attended by a large concourse of friends and acquaintances. He leaves a second wife and nine children to mourn his departure. The deceased was a faithful member of the Amish Mennonite Church until he was called from labor to reward. He is much missed by the church in the singing.

NEUBAUSER.—On the 23d of July, in Upper Leacock Twp., Lancaster Co., Pa., Mary L., wife of John S. Neubauser, aged 21 years, 7 months and 28 days. She was a member of the Amish Mennonite Church. She leaves a husband and one child. Funeral services by John F. Stoltzfus and Benjamin L. Fisher. Text, 2 Tim. 4:7-8.

A precious one from us has gone,
A voice we loved is still;
Her place is vacant in her home
She never more can fill.

But hers is now a happier home,
We think of her as there;
To us she cannot come;
That home with her we hope to share.

SCHWIN.—On the 30th of July, near Middlebury, Elkhart Co., Ind., of consumption, Libbie, daughter of Simeon Schwin, aged 39 years, 8 months and 5 days. Buried at Forest Grove. Funeral services were held by D. J. Johns and J. S. Coffman. Sister Schwin was a member of the Amish Mennonite Church, and died with the consolation and assurance of peace with God and a home in heaven. Her last days were spent in thinking and speaking of God's goodness, in concern for her friends to whom she made earnest appeals to live in peace with God and one another, and to meet her in heaven.

WENGER.—On the 7th of August, in Elkhart Co., Indiana, of brain fever, Emma, daughter of Henry and — Wenger, aged 1 year, 6 months and 8 days. Buried at Shaum's meeting-house on Sunday, Aug. 9th. Services by Henry and Christian Shaum. The funeral was very largely attended.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

ERB.—On the 24th of July, near Erb's meeting-house, in Lancaster Co., Pa., of cancer, Bro. David Erb, aged 66 years, 4 months and 20 days. Funeral on the 27th. Text, John 14:2, 3. Buried at Erb's meeting-house. Bro. Erb suffered patiently. He trusted in the Lord and died in the faith.

YODER.—On the 3d of August, near Belleville, Mifflin Co., Pa., of consumption, Sarah B., wife of Jacob C. Yoder, aged 44 years, 6 months and 24 days. She leaves a husband and three children. She was a member of the Amish Mennonite Church, and bore her sufferings with great patience. She had her family and some of the neighbors good-by, and we trust she has passed from this world of trouble and pain to the brighter home above. She was buried on the 5th; the funeral was very largely attended. Services by Christian Yoder.

O dearest husband,
Let not my death distress you;
'Tis God that takes me from this strife,
And in the grave does hide me;
From pain and sorrow free,
No want my soul shall ever see,
While Jesus is my comfort.
My dearest children whom I love,
The Savior will be with you;
He calls me to my home above
That he may guide and keep you;
O then take Jesus and his word,
As rule of life from heaven heard,
And God will ever bless you.

Letters Received.

WITHOUT MONEY.

B. Fabsender Anna J. Yoder, J. Y. K. Daniel R. Martin, Jacob A. Boring.

WITH MONEY.

A—F Altenburger, Peter Amstutz, Samuel R. Aker, B.—Fether V. Briggs, Jacob Burkholder, S. W. Bear, B. F. Baldwin, Daniel Bowman.

C—Jacob W. Christophel, Elizabeth Christophel, Henry Charles.

D—John Dunlap.

E—C. R. Egly.

F—J. W. Fast & Son, Wm. Fink, Jacob S. Fisher, Jacob W. Fry, Augustus Frenz.

G—P. P. Gortner, Peter H. Goertz, Solomon Good, Elias Good, Charlotte Garber, David Garber.

H—Fanny Hershey, J. J. Hostetter, A. K. Harnish, Newton G. Herr, Isaac Herr, Levi Herr, Noah Hoover, F. Herring, D. H. Hooley, D. W. Hoover, J. K. Hertzler, J. M. Herr, Abm. Hertzler, Benj. H. Hess.

J—Joiner & Lambert.

K—Henry Kiewer, Christ King, Jacob B. Kaufman, L.—Benjamin Leisher, John LaRue, John N. Long, D. K. Lehman, Christian K. Lapp, Enos B. Lous, Mary Lawrence, Adam Lammis, Isaac Lapp.

M—S. C. Miller.

N—Emmanuel Neff, Peter Nencschwander.

O—A. Oesch.

P—Joseph Plough, Ray Phillips, S. W. Paff, Lizzie B. Peachy.

R—Henry S. Rohrer, Catherine S. Reist, Jacob Kumpel, M. F. Hitenhouse.

S—Phoebe J. Sumner, S. Stern & Co., Mrs. Jacob Seitz Jr.

T—Wm. Talford, J. C. Thomas.

W—Wm. Woelbel, Isaac A. Wambold, John W. Wambold.

Y—W. O. Yarin, John B. Yoder, Levi E. Yoder, Gideon Yoder, C. P. Yoder, Manasses Yoder.

Z—Lucinda Zimmerman.

SUNLIGHT.

O summer sunlight, filling earth with splendor,
And bearing beauty on thy golden wings!
We listen, as we nestle in thy radiance,
To what thou teachest of celestial things.

O cheery sunlight! wheresoe'er thou shinest
Night's chilling shadows creep ashamed
away;
Within our circle may we also, hourly,
Be God's own lights, illumining life's day!

O priceless sunlight! how the world would
mourn thee
If thou wert hidden never more to shine!
Would earth mourn us if we were straightway
summoned
At once to leave it, by a Voice Divine?

O loyal sunlight! faithfully fulfilling
Thy great Creator's loving, wise commands;
And finding them most sweet, thy will sur-
rendered—
Thyself an instrument within His hands.

O honored sunlight! by divine commission
Thou dost announce, in language clear and
plain,
That, very soon, earth's King in all his
beauty—
Her Sun of Righteousness—shall rise again.

A little while: then eastern skies shall
be bright,
With fadeless light, and Faith's fair face
shall glow
With hope and joy, as she—her Lord expect-
ing—
The happy meaning of that dawn will know.
—Selected.

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lation, neatly bound, sent by mail for \$1.50.

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ELKHART, Indiana.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 24th, 1885 depart
at Elkhart as follows new standard time, which
is 28 minutes slower than Columbus time:

GOING WEST, leaves

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.55 "
No. 27, Kendallville & Chicago Acc.	7.00 "
No. 5, Fast St. Louis & Chicago Exp.	5.40 P. M.
No. 3, Special Chicago Express.....	4.10 "
No. 65, Way Freight.....	4.45 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.25 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Accommodation.....	3.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.25 "
No. 4, Limited Express.....	8.30 "
No. 23, Chicago & Kendallville Acc.	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train Leaves Elkhart for Goshen.....	7.45 "
" " Elkhart for ".....	4.10 P. M.
" " Elkhart from ".....	11.20 A. M.
" " Elkhart from ".....	6.35 "

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
" " ".....	9.40 "
No. 25, Michigan Accommodation.....	4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson.
At White Pigeon for Three Rivers, Kalamazoo
and Allegan. At Detroit with Grand Trunk
Railroad for Sarnia, Montreal, Quebec, Portland,
&c. At Salem Crossing, with trains for Lafayette,
New Albany &c. At Chicago to all points West
and South.

Tickets can be obtained for all prominent
points between Boston and San Francisco.

JAS. E. CURTIS, Supt. Mich. Div.

G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will
leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, LEAVE.

No. 4, Cincinnati & Indianapolis Ex.	7.20 A. M.
No. 2, Ind. & St. Louis Express	3.40 P. M.
No. 10, Way Freight,	9.10 A. M.

GOING NORTH—Leave Elkhart.

No. 1, Grand Rapids Express	10.20 A. M.
No. 3, Michigan Express	5.15 P. M.
No. 9, Way Freight arrive.	5.05 A. M.

Nos. 1, 2, 3 and 4 connect with Boat line be-
tween Benton Harbor and Chicago.

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R.
R., at Warsaw with Pittsburg, Ft. Wayne & Chi-
cago R. R., at Wabash with W. St. L. & P.
R. R. at Marion with C. St. L. & P. R. R., at
Anderson Junction with C. C. & I. R'y, for
all points East, West and South.

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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 17.

ELKHART, IND., SEPTEMBER 1, 1885.

Whole No. 305.

THAT WHERE I AM, THERE YE MAY
BE ALSO.

Yes, to be with thee, my Savior;
See thy face and sing thy love,
Gladly would I take my journey,
To that promised home above.

Earth can have no ties to hold me,
Which exceed the charm of heaven;
Pants my soul to swell the anthem,
Sounding there for sins forgiven.

Telling of the love unsounded,
Which for sinners stooped to die,
Poured out blood, a cleansing fountain,
Bringing full salvation nigh.

O, to cast my crown before thee!
And unceasing do thy will,
This unseen, beloved Redeemer,
Would my utmost longings fill.

Then my soul shall gaze forever,
On those lineaments divine,
Till by gazing, in thy likeness,
Brightly shall my spirit shine.

I would follow where thou goest,
Carving e'en the lowest place,
Be it only close beside thee,
And I may but see thy face.

How this bright anticipation
Cheereth all my pathway here;
Maketh care seem light and pleasant;
Every clouded sky makes clear.

Calmly, sweetly, life is passing,
Surely heaven is here begun,
For my Savior dwelleth with me,
And my soul with him is one.

Blessed union! it forever
Shall endure, and closer grow.
Till in glory be perfected
What his grace begun below.

—Selected.

For the Herald of Truth.
IS THE WORLD IMPROVING?

This question has engaged the attention
of many an one, and various are the an-
swers that have been, and are still, given
with respect to it. But that this is a
question of great importance, no one will
deny. Let us therefore consider the same
in the light of the divine word. If it be
true that the world is improving, and that
the gradual and eventually complete con-
version of the world is to be expected, as
is proclaimed from so many pulpits of the
present day, then Paul and the other apos-
tles who speak of the last days, have been
lamentably mistaken. But on closer in-

spection of things, and particularly of
the word, we shall probably arrive at
quite a different conclusion. Let us first
hear Paul: "This know also, that in
the last days perilous times shall come.
For men shall be lovers of their own
selves, covetous, boasters, proud, blasphem-
ers, disobedient to parents, unthankful,
unholy, without natural affection, truce-
breakers, false accusers, incontinent,
fierce, despisers of those that are good,
traitors, heady, highminded, lovers of
pleasures more than lovers of God; hav-
ing a form of godliness, but denying the
power thereof; from such turn away." 2
Tim. 3: 1-5. To whom that reads this
passage will not involuntarily occur the
thought, that these words have already be-
gun to fulfill themselves, and that they by
no means breathe the spirit of credulity as
regards the improvement of so-called
Christendom, with which the panegyrist
of modern civilization, morality and religion,
who judge superficially and according
to appearance, would fain inoculate
us. And, 1 Tim. 4: 1, he says: "Now
the Spirit speaketh expressly, that in the
latter times some shall depart from the
faith, giving heed to seducing spirits, and
doctrines of devils," &c. Let us also
hear Peter: "Knowing this first, that
there shall come in the last days scoffers,
walking after their own lusts, and say-
ing, Where is the promise of his coming?
for since the fathers fell asleep, all things
continue as they were from the beginning
of the creation. * * * But the heavens
and the earth, which are now, by the same
word are kept in store, reserved unto fire
against the day of judgment and perdition
of ungodly men. * * * But the day of
the Lord will come as a thief in the night
in which the heavens shall pass away with
a great noise, and the elements shall melt
with fervent heat, the earth also and the
works that are therein shall be burned up.
2 Pet. 3: 3, &c. Who can read this
chapter, and still talk about a general
conversion of the world; if the Lord
deems such judgments necessary, in or-
der to sweep away the iniquity and wick-
edness that fill the world? The fact is,
that the Lord will come to execute judg-
ment upon a wicked world, as Jude writes,
"Behold, the Lord cometh with ten thou-
sands of his saints, to execute judgment
upon all, and to convince all that are un-

godly among them of all their ungodly
deeds which they have ungodly committed
and of all their hard speeches which un-
godly sinners have spoken against him." Jude 14: 15. And 2 Thess. 1: 7, 8, Paul
writes, "When the Lord Jesus shall be
revealed from heaven with his mighty
angels, in flaming fire taking vengeance
on them that know not God, and that
obey not the gospel of our Lord Jesus
Christ." But such words and prophecies
presuppose an entirely different condition
of the world, than the sanguine assertions
of many would lead one to expect, who
rely more upon the deceptive conclu-
sions of their human reason, than upon
the clear statements of God's word. But
this word tells us, that the world lieth in
wickedness, and is ruled by the prince of
darkness; that, consequently, it is folly
to hope for an improvement in the world
as a whole. When, in the Scriptures,
Babylon is spoken of in a figurative sense,
generally the world is meant. But as to
what will be the end of Babylon, any one
may read for himself in the prophets and
in the book of Revelation.

But how comes it that so many arrive
at the conclusion that the world is im-
proving, and that a general conversion
is to be expected? First, because they
do not sufficiently read the word of God,
or, if they do read it, do not understand
it. They think that what the prophets say
about the future of the people of Israel
is to be taken figuratively, and applied to
the Church. But by this system of inter-
pretation they plunge themselves and
those who listen to them into a maze of
endless confusion, which renders it im-
possible to gain a clear understanding
with regard to the general scope of the
prophetic books; so that, in consequence
thereof, the study of these books of Scrip-
ture is pursued but little or not at all, since
people incline to the view that after all
it is impossible to understand them. And
certainly, if this plan is pursued and the
future of the church and that of the peo-
ple of Israel viewed as identical, it is a
hopeless task, to bring light into this ob-
scurety of seeming contradictions. Be-
lieve it, dear reader, God will fulfill every
letter of the promises which he has given
his chosen earthly people, and not turn
them away with empty though glitter-
ing phrases, as men so often do. The

passages in the prophets that are so frequently quoted as applying to the church, have not the church in view at all, and this for the simple reason, that the prophets knew nothing whatever of the mystery of the church as Paul himself declares. He says, for instance, speaking of the mystery of the church, Eph. 3 : 5 : "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Read also Eph. 3 : 9, 10 ; Rom. 16 : 25. And is it not rather singular that while such interpreters are so ready to apply to the church (whose own special privileges, however, are even more glorious than those given to Israel) all the glorious promises and predictions made in the word with regard to the people of Israel, they do not in the least think to do the same with respect to the terrible times and judgments that are still to come upon the Jews ? to contend for the latter with the people of Israel, this thought never enters their mind.

He that would understand the word of God, must read it in simplicity of earth, and never undertake the study of it with preconceived opinions, nor think that the philosophical exegeses and sophistries of college-bred nominal Christians—though they be styled doctors of divinity—will guide him deeper into the spirit of the Scriptures. May every one that is in danger of looking upon the wisdom of this world as an authority also in divine things, remember that the Savior spake, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11 : 25. No, dear reader, the very fact that such men appropriate to themselves these and similar titles, is a proof that they have far departed from the spirit of the Master, who admonished his disciples, not to be called master or rabbi. Such presumption is certainly no indication of humility ; but it is only to the humble that God giveth grace, and grace is necessary for the understanding of his word. To this very evil, I believe, must we attribute, in great part, the deplorable fact that the correct understanding of the holy Scriptures, in which the Holy Spirit—who cannot be replaced by colleges—is alone the successful teacher, has been lost to so great an extent, and, on the other hand, a deceptive system of scripture interpretation which lures men into carnal security, has gained the ascendancy. If Christians would only themselves search the Scriptures more, instead of depending on what others say. If they would only remember that every one that is in Christ has his Spirit, the same Spirit that guided also the prophets and apostles into the truth.

Another reason which misleads many to the view that the world is getting better is the circumstance that the number of nominal Christians has greatly increased

in this century. But whether these millions of nominal Christians do all of them possess genuine Christianity, such as avails before God, is a different question, which, if we consider their life and walk with eyes only half open, can hardly be answered in the affirmative, but rather reminds one of the words of the Savior, where he pronounces a far severer woe upon Chorazin and Bethsaida—cities that had enjoyed the most exalted privileges—than upon Sodom and Gomorrah. And this very glorying and boasting of their successes of so many religious denominations brings to mind the words of Revelation, "I am rich, and increased with goods, and have need of nothing ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3 : 17.

Another thinks that he can see this improvement in the various so-called reformatory movements that are inaugurated and pushed on every hand. Such an one forgets that the word of God says that the world lieth in wickedness ; and that the Christian is not upon the earth for the purpose of improving the world, which is incorrigible, as it has demonstrated by this, that when the Son of God came to bring light, it neither could nor would comprehend him—because it was darkness—but nailed him to the cross, thus pronouncing its own condemnation, for what worse thing could it possibly do to demonstrate its utter reprobateness ? God himself, one might say, in his infinite longsuffering exhausted all means to bring the world as a whole to himself, and at this very day, after almost six thousand years, the spirit of the world is just as inimical towards God, as it was in the days of Cain. O what folly to believe that mankind can be permanently helped by good laws ! Tell me, what people ever had better laws, than had Israel, to whom God himself had given them ? But these did not keep the Israelites from the most ignominious decadence and abominable idolatry. Instead of rejoicing so much because so many Christians are prominently active in these various reformatory movements, such as temperance, prohibition, &c., true Christians ought rather to weep, when they consider that the very first step in taking part in those things is a direct violation of the words of scripture which say : "Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part has he that believeth with an infidel ?" 2 Cor. 6 : 14, 15, &c. But who can say, without doing violence to truth, that in such activities a being yoked together and fraternization with the children of the world is not the order of the day ? Truly, Satan is crafty, and if he cannot effect his purpose in one way, he

is by no means at his wit's end ; for he can transform himself into an angel of light, but from the Christian who places the word of God above all else he cannot hide his cloven foot.

The foregoing is by no means all that might be said concerning this matter ; however, in order not to make this article too long, I will close for the present, hoping that these words, through God's blessing, may contribute to open the reader's eyes with regard to the real course and tendency of the times, and incite him to watchfulness, so that when the Lord unexpectedly comes, as He has promised, he may not be found sleeping, but ready to go forth to meet Him, with his lamp trimmed. S.

For the Herald of Truth.

SWEARING.

I would be pleased to remind some christian professors of the evils and the folly of swearing. So many give way to their anger when they happen to meet with unpleasant experiences or when their work does not go right. It is sad under such circumstances to hear one who professes to follow Jesus and to love his Savior to allow his lips to speak curses and to profane the name of God in anger. We should have more faith and more piety than thus to grieve God in something that gives us not the least benefit. In Jer. 23 : 10 "For because of swearing the land mourneth ; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. For both prophet and priest are profane." Also in Zechariah 5 : 3, "Then said he unto me this is the curse that goeth forth over the whole earth ; for every one that stealeth shall be cut off as on this side according to it ; and every one that sweareth shall be cut off as on that side according to it." Many other passages of Scripture show how displeasing it is to our heavenly Father when the name of the Lord God is spoken in vain. His express command to Moses and his people says He will not hold him guiltless that taketh His name in vain. We are no ornaments to our profession and cannot please God when we live so much in accordance to the carnal man as not to control our tempers and not withhold our lips from swearing and speaking curses. Pray God, you who have permitted Satan to drag you into this sin, to keep you so near to Him that you speak only his name in love. If one should talk of this or that christian professor's faults in this or any other particular, and should ourselves indulge in sins greater than his, the Savior's words would apply to us when he said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

J. MOORE.

SPEAK NO ILL.

Nay, speak no ill, a kindly word
Can never leave a sting behind ;
And oh ! to breathe each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown.
By choosing thus a kinder plan ;
For if but little good we know,
Let's speak of all the good we can.

Give me the heart that fain would hide,
Would fain another's faults efface ;
How can it pleasure human pride
To prove humanity but base ?
No, let it reach a higher mode,
A nobler estimate of man ;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill, but lenient be
To other's feelings as your own ;
If you're the first to fault to see,
Be not the first to make it known.
For life is but a passing day,
No lips may tell how brief the span ;
Be earnest in the search of good,
And speak of all the best we can.

For the Herald of Truth.

WORK FOR THE MINISTRY.

Much has been accomplished in the past by the faithful preaching of the gospel ; yet, in looking over the field, we see a great want of earnest ministerial labor. But when we see a minister laboring faithfully, we should remember that he, like the rest of humanity, becomes weary. The physical man becomes prostrated by the continual wear of exercise, and keenly feels the piercing blasts and biting frosts to which he is exposed, and soon nature calls for rest. All things earthly, even our bodies, "perish with the using," and the faithful laboring minister is not an exception. The Word, however, says, "He that doeth the will of God, abideth forever." This is written of the new creature, and not of our decaying bodies. Our bodies, like the bodies of those who have gone before us, are fast wearing out ; but our minds may continue to develop and our comprehension grow wider as we approach the time when the body gives way under the burden of this weary life. When our interests in the things of earth are waning with our wasting bodies, our minds would mount higher on the pinions of faith, and grasp all that can be known of the glorious future for the soul that has peace with God through Jesus.

"Man is fearfully and wonderfully made," and God desires the happiness, of this noblest object of his creation. For this reason he has said, "The redemption of his soul is precious. A precious sacrifice has been offered for his redemption ; and now the precious Savior ever lives to make intercession for us. It cost Him labor to redeem the world, and to teach man the way of life. Now those

who follow Him enter into labor for the salvation of others, that they may also believe and be saved and enjoy the blessings of life. How deeply lost are the great majority of our fellow beings ; how contentedly they live ; how readily they justify themselves, what labor, and teaching, and faithful living it takes to convince them of their sins and God's willingness to accept them ! How prone sinners are to find fault with everything except their own ways and inclinations, and how often ministers are deceived when they hope to do them good.

Who can describe the pain
Which faithful preachers feel—
Constrained to speak in vain
To hearts as hard as steel.

Must we stand in the great day of the Lord as witnesses against the unsaved, and testify that they had the gospel preached to them and are without excuse ? Terrible thought ! The responsibility to give them the warning is not of our own assumption, but necessity is laid upon us. The apostle says, "Woe is unto me, if I preach not the gospel !" If we succeed, and our work shall abide the test of fire, we shall have our reward ; but if we fail, and our work is burned, we shall suffer loss. Our opportunities will soon be gone, and if we have not been faithful we may not be free from the blood of all men.

But the minister's duty is not all comprehended in the work of preaching the gospel in the public assembly, but he must preach by his example in every-day life. His power in preaching the Word depends much upon his words and actions at other times. The physician, when treating others, should be in health himself. They must be clean that bear the vessels of the Lord. If the minister would be successful in the duty enjoined upon him, he must keep pure and give no occasion to gainsayers to speak reproachfully. When suffering falls to his lot, he must suffer as a Christian and not as an evil doer, or a busybody in other men's matters. He must glory in the cross of Christ, and be happy when reproached for his name's sake. It cannot be consistent to preach Christ crucified on the cross and not keep the old Adam under subjection. He may use the gospel trumpet, giving out no uncertain sound, but dare not trumpet abroad his own fame.

Let every minister then labor faithfully in his calling, ever pressing onward and upward till Jesus shall lead him from labor to rest in Home sweet Home, to enjoy in fullness the victory which He has gained for His beloved ones, and where He shall crown them on the celestial hills, where all is joy forever.

JACOB R. HORNUNG.

For the Herald of Truth.

BEGINNING A NEW LIFE.

Sinner, did you ever find anything in God's word that you can construe to mean that you can find rest unless you repent of your sins, and become regenerated ? Do you find any Bible doctrine promising a new life, except it follows a new birth ? As a natural birth necessarily precedes a natural visible life, so must a spiritual birth precede a spiritual life. Should you foster the delusion of thinking that you are now living a life acceptable unto God, simply because you may be a moralist, then study the divine law and indicate when, and in what manner according to that law you commenced the new life in Christ. Unless you become willing to demonstrate before God and man your conviction that you are now beginning a new life by sealing it with the symbol of water baptism, indicating that the blood of Christ has cleansed you within, all the conditions requisite to a new life in Christ have been fully met.

John the Baptist came saying, "Repent ye, for the kingdom of heaven is at hand ;" and multitudes were baptized of him, confessing their sins. Then comes Jesus, meek and lowly, without sin or blemish desiring to be baptized of John saying, "For thus it becometh us to fulfill all righteousness." Thus has the holy, infallible, set an example for the unholy and defiled. Though pure as heaven itself, he has taken upon himself the nature of sinful man and showed in his acts of humility the great necessity of man submitting to every ordinance of God. Sinner, do not fancy yourself a fit subject for heaven so long as you have not brought forth "fruits meet for repentance," and been born anew of water and of the Spirit. It is apparent, as long as you are not willing to submit to the ordinances of God, that you are yet an alien and stranger to the commonwealth of God's Israel. You are destitute of the Spirit of obedience and meekness, and the fire of love has not yet been kindled within your breast. Though standing above reproach before men, and like the young ruler, feeling as though you had kept God's commandments "from your youth up," you perhaps, will some day come to the point where you will find that "one thing thou lackest." Your new life is not yet begun ; you are spiritually dead. Perhaps you have a hope that you will be saved but nothing upon which your hope is based. The Spirit is not bearing witness with your spirit that you are a child of God. You have no assurance in Christ. While you may not fully trespass his commandments, yet you are not willing to comply with his commands and observe his ordinances, which is no less a duty than it is to avoid transgressions. Sinner, resolve now to begin a new life that you may have a hope of heaven and find solid comfort for your heart. A. M.

For the Herald of Truth.

TO THE YOUNG.

I feel it my duty to write a few lines to the young, to show them the right way to life and peace with God. For the first, I wish you all a spiritual heart that you might understand all truth and obey all the commands of God, who created heaven and earth and all things, who put us here to obey him, come under his commands and do his will a little while and then take us home to be with him and praise him for evermore.

It does seem sad to see the people working against the will of God. It seems as if they do not care what they do. They do not care to read the Scriptures and to hear the word of God preached. They do not care about finding out the will of God. They would rather go after their love of sinful pleasures. They don't think that they should be working for God and laying up treasures in heaven for a home in eternity. Not looking to their spiritual interests, they will miss that never ending and happy home. How awful it would be to hear the words, Depart from me, ye cursed into everlasting fire prepared for the devil and his angels! Matt. 25:41.

I wish the beloved reader would take this to heart and search the Scriptures diligently with an understanding heart to find out the will of God. The Savior wants us all to repent, for we all have come short of doing the will of God; so we all ought to humble ourselves at all times and repent whenever we fall into sin and folly. If we sin in weakness, God will forgive us if we are willing to be forgiven. And if we sin willfully against the will and command of God, the condemnation shall be so much the harder upon us. But if we humble ourselves in the right way, in a meek spirit, and find ourselves great sinners, and come unto God, and are washed in the blood of Christ, and get true faith, we shall have eternal life. But many might say they are willing to have their sins forgiven. They may say it in an outward way and not show the fruits of it. A man is likened unto a tree. Each person of understanding can tell whether the tree yields good fruit or not; so it is with a person when his works yield good fruit or bad fruit. So we all should search the Scriptures and see whether our works are good or bad.

My wish is that all people would repent and come in at the door of the sheep-fold. If we wish to enter in at the door, we must lay off all sin and all that is unnecessary. But that is too narrow for many persons. They are too proud to lay off all sin and folly. They wish to enter the sheep-fold with less trouble, and so climb over the wall. They can not enter in at the door. Christ says, those that climb up some other way are

thieves and robbers. It may be that many do not understand what Christ means by the sheep-fold, (John 10). He means the Church of God, and he (Christ) is the head of the Church. No person can enter in at the door except by Him; but many are too proud to confess their sins. They think that some would laugh at them or make sport of them. Any one climbing over the wall is damned so much the more.

I wish the reader would take this to heart in love, and search the Holy Scriptures and learn what is the will of God. I hope that God's word will benefit you all to be saved in heaven to praise God forever. THEODORE BLOSSER.

For the Herald of Truth.

BATTLES OVER.

During the whole extent of a Christian's life he has trials, temptations and conflicts; battles which must be won or lost; temptations which he must conquer or they will conquer him.

Owing to his contact with the world the Christian will often be tempted to indulge in the practices of the world, yet he can not be removed from the world and this one great temptation is constantly before him. Struggling against one temptation he is met by another in an unexpected direction, and ere he is aware he is overcome by this new influence, and the tide of battle is turned toward his defeat. Is it any wonder that he sometimes becomes discouraged and longs for a quiet, peaceful rest to his soul?

It sometimes seems as if when he is striving most to lead a righteous life his falls are most frequent. This may be because he is trusting too much in his own efforts and not in the Lord in whom his trust should ever be. Or it may be, that, like Job, a perfect man, he may be tempted as a trial of the faith which he manifests.

In the heat of this spiritual warfare—this mental struggle—like a weary soldier in a severe battle, when victory and defeat seem to hang on a balance, he almost despairs, and may at times pray that death may relieve him of his labors or the night-time of life bring rest to his weary limbs. Though these battles may be long and the tired warrior sink beneath their heat, the good Lord has provided, even on this side of the grave, a rest from the angry surges, which the Christian soldier is permitted to enjoy. He must ever be watchful. Yet there are times when the tempter leaves him and the foe recedes "for a season."

It is in these lulls of the whirlwind of temptation that he may feel the peace of God sweetly within him—a true balm for the dart-wounds of the tempter. These are few, perhaps, who have not at

some part of their lives felt such a period of rest and repose.

But the warfare never ceases, never is completely over, till the last great battle has been fought and won. When the last race shall have been run and the victor stands crowned with the prize for which he has striven long and hard, then may he well rejoice in that he can say, "I have fought a good fight."

The sands of Time are but a feeble support upon which our earthly dwelling soon crumbles into dust; and they are to eternity as a grain of sand beside a mighty, immeasurable, unfathomable ocean, whose extent is beyond human conception. The joy over an earthly victory is sometimes great, but what must be the rejoicing at a victory like this! When Death itself and the Power of the Grave shall be overcome, and through such an eternity the enjoyment of peace, rest and happiness shall be ours. J. A. RESSLER.

SAUL, DAVID, AND JONATHAN.

I Samuel.

This deeply interesting book gives us an eventful period in the history of Israel. The sad page recorded in the book of Judges had led to a change in the ways of God towards them. After the successive relapses which always followed the deliverances of the judges, God was pleased to raise up Samuel, who commenced the line of prophets by whom God addressed Himself to the conscience of the people, with a view to recall their hearts to Him; and the prophet henceforward superceded the priest as the medium of divine communication, in consequence of the utter failure of the priesthood in the person and family of Eli. Another change, too, takes place ere long in the mode of government of the people; namely, the anointing of a king. Hitherto God had kept the immediate government in his own hands; but the people, restless and dissatisfied—always ready to complain at the ways of divine goodness—ask for a king, that they may be like the nations round. Alas! they had lost the sense of what Jehovah was to them and of their own peculiar calling, or they never would have coveted to be like the surrounding nations. But the Lord, who always answers faith, is pleased at times to answer unbelief as well, as in the case of the quails; and so here he gives them their desire, and sets over them Saul, the son of Kish, the man of their desire, and who was so soon to represent the actual state of their hearts. Raised by God to a position of dignity and honor, Saul sits upon the throne of Israel, the head and representative of the people. But what is his conduct in this place? Object of divine favor, he disobeys the word of the

Lord who had thus blessed him, and by disobedience forfeits all. Chapter 15 records his fall; and Samuel, who had been the instrument of his anointing, is now sent to express God's judgment. "And Samuel said unto Saul... Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." But no sooner have we this rejection and judgment of the disobedient man, than we read (chapter 16:1): "And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." This shows us that God has counsels and provisions by which to accomplish them, entirely outside and independent of the fallen and disobedient man. There is one of whom it is written, "I have found David the son of Jesse, a man after mine own heart, who shall fulfill all my will;" and a little lower down in chapter 16 we have the anointing of this chosen one, his setting apart for the great mission of fulfilling God's will.

In chapter 17 the scene is changed. Israel, with its fallen king, stand face to face with the Philistines and their champion, Goliath of Gath; and all the host, from Saul the king to the meanest soldier, are full of fear and trembling, and none dare meet the foe; for God is not with them, and they have no confidence toward Him, as the apostle John speaks, "If our heart condemn us, then have we confidence toward God." No; their heart did condemn them, and moreover God was against them in judgment. The Philistines were His scourge for Israel's unfaithfulness; otherwise none of the inhabitants of the land could have stood before Israel. Who now can be for them, when God, their only Refuge, is against them? Now comes the occasion for unfolding and accomplishing the purposes of His grace. From the solitude of the sheepfold David is called by God to fulfil the great object for which he was anointed; and, as the obedient one, at his father's bidding, he carries the message to the camp. There he discovers the terrible strait of the people, and, impelled by holy zeal and fearless faith, he voluntarily offers to meet single-handed the dreadful foe. With a fixed heart and a firm step he descends the valley alone to grapple with the power of the enemy, and returns victorious, carrying back the giant's head—witness of his triumph. It is worthy of notice here, that whilst it is God's judgment that lay on the people for their sin and disobedience, it is God alone who can raise up and send the one who could meet that judgment, and deliver the people from under it. Nothing is now left but for Israel to pursue and gather up the spoil.

In all this solemn and touching incident we have given us in picture the great elements of the truth of the gospel. If I look at Saul in his first estate I see man raised up and blessed by God as at the beginning, then follows disobedience and the fall, man rejecting the word of the Lord, and the Lord rejecting him, as it is said of Saul, "I have rejected him;" and as the blessed Lord himself said, when speaking of the cross, "Now is the judgment of this world;" and the apostle Paul, in 2 Cor. 5, "If one died for all, then were all dead." We have thus in the cross of Christ not only the condemnation of what the sinner has done, but the judgment of what he is; and thus I learn how entirely God has rejected the first man, and closed his history in the death of his Son, who was then bearing all the responsibility of the sinner, both as to guilt and nature. Mark the solemn words, "I have rejected him," or as the New Testament scripture puts it, "Our old man is crucified with Him;" so that my standing and place, and everything, as a man in the flesh, are gone, and if I have any place, as well as any life and nature, it must be in another; and I ask, In whom is it? The precious blood of Christ perfectly meets every question of my guilt, and enables God to be both just and my justifier; the death of Christ, too, is the condemnation of my state and status as a sinner, and is the end before God of all that I was. And now that God has raised Christ up from among the dead, and given Him, as man, the full answer of divine righteousness for all He had accomplished, it follows, in blessed sequence, that those for whom the mighty work was wrought should share in all that God thus gives him, just as Israel after the victory had been accomplished for them by the hand of David. In perfect love Christ entered into our place of condemnation as sinners, and now, by virtue of his work wrought for us, He brings us into his place of light and glory as man, setting us down before God and the Father in holiness and unblameableness in love, even in Himself, the Beloved, giving us his place there as truly as he once, in infinite grace, took ours here. Hence Scripture uniformly thus presents the Christian's present portion by the well-known words, "In Christ." It is vain to say that he is only "in Christ" for nature and life, and not for his position and acceptance; for if such limitations were true, surely Scripture would have so stated it; but the Spirit's words are very plain, written for simple souls who are taught to believe that God means just what he says, when he tells us, again and again, that the believer is in Christ for righteousness, for sanctification, for all. His former position and state have been rejected by God, and in the death of Christ closed forever.

In his sight it has ceased to be; and now, as risen with Christ, the believer has an entirely new and heavenly position according to the value and efficacy of His perfect work, and he too has the Spirit of Christ given to dwell in him for power to walk worthily of the heavenly position in which he has been placed.

One word more as to the type. When David returned from the conquest all Israel celebrated his praise, and then hastened for the spoil; but in chapter 18 we have something as instructive as it is beautiful. Another heart and eye had watched with deepest interest the stripping David go forth alone to the conflict. Tremblingly he had marked each step; and when David returns with the witness of his victory, what characterizes Jonathan is not so much elation at the victory as that his heart is arrested by the person of the one who has achieved it; and as he meditates on him, his affections are drawn out towards David. The thought of one who, unknown and unasked, could step into that terrible breach and face all the power of the enemy for him, so deeply affected him that, it is said, "the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul." This draws him near to David to seek his acquaintance, and the nearer he draws the more his heart is attached, for he finds his love responded to, reciprocated, by his benefactor, and so they make a covenant together. Jonathan feels he would like to unite his interests with those of David; he wished to have nothing separate from him; and if he had anything, as the king's son, which distinguished him in the eyes of others, he stripped it from him to adorn David, "even to his sword, and to his bow, and to his girdle." David evidently had not only won a victory over Jonathan's enemy, but also over Jonathan's heart, whose object now is to exalt his benefactor in the eyes of others. If we turn to the Philippian we find a man in a very similar state, for Paul had been so captivated by the glory of the Person of his Savior, that he drops everything that once distinguished him in the eyes of others (chapter 3), and declares (chapter 1) that his earnest expectation and hope are that Christ may be magnified in his body whether by life or by death.

May the Holy Spirit, whose mission it is to take of the things of Christ and show them unto us, so present Him to our hearts that we may be like Jonathan in this first attachment to David, but unlike him when he left his despised and rejected friend and Savior, and preferred the ease and comfort of his palace home, but only to perish with his disobedient father on mount Gilboa.—H. C. A. in *Christian Friend*.

THE FISHERMAN'S STORY.

ABOVE HIGHWATER MARK.

A party of amateur voyagers—two gentleman and three ladies were suddenly overtaken by a gale on the coast along which they were sailing. The inexperienced oarsman drew in the canvas and pulled toward the sandy beach. A semi-circular cove—hidden till then behind an abrupt rise of rock covered with scrub pines and red runners—opened before them and seemed to beckon them into its shelter. They had fixed their eyes on a rock at which to land, and were discussing the probability of finding a dwelling near by, when the keel of the boat dragged upon the sand, and in a moment was immovably imbedded there. They were many feet from the shore, with no means of reaching it but by wading, a most undesirable mode for gentlemen in patent leathers and ladies in holiday attire. Soon comprehending their situation, they looked at each other in blank amazement, when a sudden burst of childish laughter struck merrily on their ears, and told them they were within call of help.

High on the rocks at whose base they had struck just as they were turning into the little cove, stood a rough looking man in his shirt sleeves, with his pants rolled up and his feet bare spreading out nets to dry; while a child four or five years old, in a pink sun bonnet, prattled sweetly to him, as with mimic care she swept the top of the rock with a tiny broom.

"Do you think my floor is clean, now, uncle," she asked, and then added, "It must be very clean before I set my table and spread out my china, and —"

Here a loud "hallo" from the boat stopped both the net spreading and the sweeping; and in a kind tone the fisherman called back from his high place, "I see your trouble, friends and will put you all right in half a minute." And down he came over the rugged rock with the child following him, as swiftly as a kitten could have run over the velvet grass. The oars—poor gang planks as they would have been—were by far too short to reach from the boat to the shore, and the good fisherman, seeing the difficulty, ran to his cottage behind the cliff, for a board. This reached to within a few feet of the dry sand; and wading far into the water he led the gentleman to the end of it and then, taking a hand of each, assisted them to spring on shore.

"Now," he said, "I'll get the ladies off and shelter them till the shower blows over;" and taking the hand of the matron of the party, he led her to the end of the plank, when he unceremoniously lifted her in his arms and carried her to a dry rock. Returning to the boat he remarked, "I'm good at lifting old ladies and little children, for I've served my apprentice-

ship at that; but these two"—pointing to the young ladies—"are more delicate wares than I'm used to handling. But I guess I can get them above high water mark without breaking them."

This good natured jest uttered in a respectful tone, brought a peal of laughter from those on the boat and those on the shore. And the "delicate wares" were soon landed "without breaking."

"Follow me now, friends," said this rough owner of a gentle heart, "and I'll entertain you just like a king. That is, I'll give you the best I have, and a king could do no more."

As they turned round the cliff, three or four cottages of the humblest class met their eyes; and half a dozen children ran forward to look at the rare sight of strangers.

Raising the latch, the fisherman threw open the door of his dwelling and stood back while his visitors entered a common room, which was the perfection of neatness. The floor was well scoured and sanded, and overspread, here and there, with gay mats of rags braided or ornamented in *applique*. The stove shone gloriously in its sable polish, and crockery and tin ware glittered on the open "dresser." The whole length of the mantelpiece save a space at each end for a tall brass candlestick—was filled up with a model fishing smack, in full sail with flag and pennon flying to the breeze. Every chair was cushioned with gay patchwork, and the chimney corners were decorated with holders on whose black ground work a spread eagle had evidently been the artist's incipient design; but the result was a deformed rooster; and from nails at the window side hung shears, scissors and a needle book; all showing the deft, though untrained skill of woman. But although the host had fled into an adjoining room to deck himself with coat and shoes for the occasion, no wife appeared to entertain them.

"Where's your mother, little girl?" asked one of the ladies of the child, who sat with her fore finger in her mouth, stealing glances at the strangers from under her sunbonnet.

"Dead," was the sole reply.

"Is this your father?"

"No ma'am."

"Have you a father?"

"Yes ma'am."

"Where is he?"

"I don't know. Nobody knows. I guess he don't know himself. He often don't know where he is;" and after this burst of words little Phebe courageously threw back her sunbonnet and exclaimed, "Look, uncle's been cutting off my hair with grandma's big shears? He put the curls in her Bible; want to see them? She's going to see God now, and we're going by and by."

Here the little prattler was stopped by the entrance of the fisherman, outwardly a new man.

"Going to meeting, uncle?" cried the child in amazement at the unusual sight of the Sunday garments on a week-day.

"No, child," he answered, taking a chair and jumping Phebe on to his knee. "I dressed up in order to my company. Do you see how the rain pours, friends? A poor shelter's better than none in such a gale. I think it will soon pass over, and I hope the waves won't be very high. Perhaps you will be able to get off a while after sundown."

"After sundown?" cried one of the gentlemen, "I must be at the hotel before the mail goes out."

The fisherman leaned forward, and looking into the speaker's face with a smile, said,

"You are a minister, sir, I see by the cut of your vest; but for all that I shouldn't be surprised if I could preach you a little sermon that might profit you more than your own do. The man in the pulpit learns more from books than the men below do; but he doesn't always learn as much from experience. 'Must' and 'shall' and 'will' used to be great words with me; but I've given them up altogether. They don't move God, and we may as well submit to his plans first as last. It's no use saying 'I will, I shall land,' when he has fixed the prow in the sand."

"Thank you, my friend," said the minister, "for your lesson. I hope when we get better acquainted, you'll know that I'm a servant of God, by a better sign than the cut of my vest. I wish you would give us the experience which made you throw away 'must' and 'shall.'"

"Phebe, dear," said the fisherman, "take your china now and run with the children to the net sheds. But first run into neighbor Lunt's and ask the lady if she will come in and sit beside you tonight, as I'm going to row some company round to the hotel at the South Cove."

When the door closed behind little Phebe and her glass of broken china, the minister asked,

"But where's your wife, my friend?"

"Wife? I never had one; and it was in submitting to God's will in *that*, that I gained the victory which lifted me to where I stand to day—above highwater mark—where neither gales nor waves can harm me," replied the fisherman.

"Before I was eighteen years old a promise had passed between little Phebe's mother and me, to be married as soon as we were old enough. Her father was a pretty rich old farmer, up on the high land there, and he thought 'a mackerel boy' wasn't quite smart enough for a son-in-law for him, but he was too crafty to rouse human nature, and so let matters slip along. When my father died here, the farmer told me I had better sell

all the boats, etc., and try a new life. He hinted that they wanted a bar keeper at the hotel, and that as he supplied them with poultry, he thought he could get me the place, and then I might have Ruth.

I said, 'No sir, I'm not going to sell my soul, even for a wife! If my mother will leave the cottage in the cove, I'll go up back and take a farm. I can get my bread off God's land, as well as out of his sea. But I shan't tear her away from her home.'

The old man muttered something about not keeping Ruth waiting till she was gray, for a husband—she was nineteen then and I was twenty-three—and I went home to talk to mother.

Says I, 'How would you like me to be bar keeper up to the new brick hotel, mother?'

'I'd rather see you a sick pauper in the brick poor house!' she cried, 'trusting in your father's God and doing his will.'

'Well,' says I, 'how would you like to live on a farm? I think of making some changes in life now.'

'Oh, my boy,' cried she, 'what has put that into your head? Don't you remember that rolling stones gather no moss? I should soon die if I was taken away from the sound of the waves on the sand. Build a parlor on to the cottage, and buy a sofa and a carpet, and then bring Ruth here and we'll be happy. She'll be contented with you.'

I never told her what the old farmer had said, and there it dropped.

I told Ruth to take her choice—to come to the cottage when it was in order for her, or to wait till God took mother home, and then I'd go wherever she wanted me to. She said she'd come here then; and said she'd be very tender of my mother, and should be ashamed to wait for her to die; and so we set Thanksgiving Day for the wedding.

Soon after this I met the old man up at the store, and he growled out something about my being gray before I should call Ruth my wife; and then said she was going away to school. He had a brother that kept tavern somewhere that there was a ladies' school.

I went up the next evening, but she had gone—they had hurried her off on purpose.

He then told me again that I might have her on his terms; but I told him God would forgive me for not marrying, but not for deserting or grieving my mother. He was polite enough to call me a fool, and so I bid him good night, in a worse tempest than drove you in here.

I had one or two letters from Ruth, very kind but very timid. The next news was she had found somebody to fill my place that pleased her father better. Then my craft run, prow first, into the sand—and there was no way to set my foot on dry land! Then I knew what

David meant when he said, 'All thy waves and thy billows have gone over me.' I had professed for three years submission to Christ; but I now found the work wasn't begun. I liked him for a master as long as his law ran in accordance with my will, but really, I wanted to rule my own destiny.

Well, I beat about among the breakers till they well nigh swallowed me up, declaring that I must and should have my own way! When my will was at the highest, one night, I felt sure that the strife couldn't last much longer, and then I cried out of the depths unto God. That was the first time through all the storm that I had asked that his will might be done. Then he came out to me in the tempest, and took me by the hand. He brought no board to me as I did to you, but only his own right arm, and grasping that, I trod the billows and they were like molten silver under my feet. He led me up and placed me on a rock above highwater mark, and from that day to this—ten years—I've never been once in the deep. Then I told my blessed old mother all the struggle, and testified to God's mercy in breaking my will. I've had no 'must' and 'wills' since then.

The old man seemed bent on bar keepers and poor, easy Ruth married one. Her only failing was, that she always yielded to the one that had her in hand for the time, be it who it might; and her uncle and her father settled matters between her and this dandy fellow whom they thought far before the 'mackerel boy,' who would have given his life to save her from trouble.

Well, years passed, and every now and then poor Ruth came home; and although little was said, we all knew that she had been sacrificed to a worthless man.

By and by she came home to die; and on a bleak Winter day, we laid her and a little baby in the grave together. These hands helped to lower the coffin, as they had done before that of her first born; and I thanked God that she was at rest, poor child.

Then there rose a quarrel between the two grandfathers as to who should take little Phebe, each saying it was the other's place. I told mother I'd give half I was worth to have her and work for her myself; but she said 'folks would laugh at you, Sam.' Then I turned from her and told God I wanted the child, and promised him to be a father to her; and there I left it.

One night I was up at the hotel with a boat load of fish, and who should be there but this Gorman, making a fool of himself, and there was little Phebe asleep in a chair in the bar room. He was a vagrant, and dragging my poor Ruth's child about the world, another vagrant.

I asked him why he did not put her where she would have care; and he said no one would take her. Then I said, 'I'll take her and make her like my own child. And he said he'd give her to me for a pair of new boots.

I went out with him and bought boots and a hat, and knowing he was not in a condition to make the transfer lawful, I brought him and the child home in my boat. The next day he went before a lawyer, and I adopted little Phebe, and such a joy she was to my mother. I also ordered the folks at the tavern to give him a bed and a supper whenever he comes around,—for, bad as he is, I can't forget that he was her husband."

"And about your mother?" asked one of the guests.

"Everything is here just as she left it, when she fell asleep a few months ago. She was an humble, holy woman, sir, and God saved her the pain of dying," and throwing open the door of a bedroom, he added, "There, sir, is the pillow where God for the last time gave his beloved sleep. It is a holy place to me now, it's where I hold communion with heaven; it's my closet."

The strangers glanced with a feeling of reverence at the snowy couch and at the little light stand which held the old family Bible.

"Before you go I will show you where I laid her," said the faithful son. "The town's people said it was barbarous not to bury her in the churchyard; but I wanted her here by me, and I knew she would have chosen to lie near the sea, she loved it so! I buried her to the right of the rocks where you struck, above highwater mark; and there I put a granite headstone with her name and age on it, and enclosed the grave with an iron railing. That's the last I can ever do for her, and I can assure you it is no small comfort to me now that I neither forsook her in her old age, nor tore her away from her humble home."

"Were little Phebe's grandparents willing you should have her?" asked one of the ladies.

"No; the old farmer came after her; I suppose he did not think a 'mackerel boy' good enough to train her; but he was too late. She was mine and will be till death severs us. She's the dearest thing I ever had in my life except my mother; and here we live alone without being lonesome."

The sun had now set, and the good fisherman, tying his own little boat to the stern of the other, rowed the party back to their hotel, and there refusing to take payment for his labor, parted with them, leaving them convinced that they had struck a vein of pure gold in nature's mine, which more than repaid them the inconvenience and delay of getting around in Half Moon Cove.—*Sel.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 1, 1885.

To our Subscribers.—If any of our subscribers do not get their papers regularly, or if any persons who send for C. O. K. A. C., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

If the label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

How to send MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

Those of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrearages, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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Entered at the Post Office at Elkhart, as second class mail matter.

OUR FAMILY ALMANAC FOR 1886 is nearly completed and we will be ready to fill orders after the first of September. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2	"	"	.....
4	"	"	.....
12	"	"	.....
22	"	"	.....
100	"	"	.....
1 gross (144 copies)	"	"	.....

Express charges to be paid by the purchaser.

Orders by mail must be accompanied by the cash.

ADDRESSES WANTED.—From Kurtzville, Ontario, a subscriber to the HERALD and WORDS OF CHEER writes us that he paid J. G. Wenger for HERALD and received no credit, and also subscribed for WORDS OF CHEER and does not receive it, but gives no name so we do not know who to credit or who to send the WORDS OF CHEER to. Please send name, and the matter will have attention at once.

From East Lynne, Mo., another writes and sends one dollar for the paper for this year, but like the above forgets to add his name. Please send your name so that we may know to whom to give credit.

BLOSSER'S CATARRH CURE.—Persons troubled with catarrh will find an excellent remedy in Blosser's Catarrh King. Send a two-cent stamp for a free trial package to H. B. Brenneman, Elkhart, Ind.

A SAD AND FATAL ACCIDENT.—On the 18th of August, in Summit Tp., Somerset Co., Pa., Ira and Joseph, sons of Solomon and Mary Yoder, aged 17 and 23 years respectively. The brothers were engaged in digging a well for their mother. They had dug to a depth of forty-five feet, and had gone through a vein of coal eleven feet thick. On the morning of the 18th they were to finish their work and the youngest brother went to the bottom of the well to take away a few pieces of timber that had fallen down and kept the bucket from filling with water, about the time he got to the bottom of the well he called to his brothers: "Draw me up." They hurried with all force brought him within about eight feet of the top when he was entirely overcome with the gas; his hands were seen breaking their hold on the rope and he fell backwards. His neck and skull were broken by the fall. Immediately his brother Joseph went down, laid hold on his brother and had raised him up, but at that moment he was overtaken by the gas and fell back, and his dead brother on top of him. One groan was heard after he fell. A third brother would have gone into the well if not prohibited by his cousin. They leave a sorrowing mother, five brothers and two sisters.

SUNDAY SCHOOLS.—The Church at Deep Run, Bucks Co., Pa., maintains a prosperous Sunday School this summer numbering about 100 scholars. We are glad to know that the children and younger members of the congregation take an interest in this important work. May the Lord continue to prosper them, and may much good be accomplished.

TO HIS GLORY.—The true subject is more concerned for his king than for himself. The true citizen is more interested in the prosperity of his government than in his own. The true servant will do more for his master than for himself. So the true child of God does more to please his Father than himself; and the true servant of Jesus lives to the glory of his Master rather than his own.

Is Christ my Master? If so, I must surely live to his glory. Is God my Father? If so, I certainly live to the glory of God. If I am true to God, all I do is to his glory. All my words and thoughts and acts I am to direct to his

glory. I obey the instruction of the apostle when he says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Has the last year been spent to the glory of God? What faithful words and loving acts have built a monument in memory of the fact that God has seen fit to use me to his glory? Has the past week witnessed in me such devotions, and consecrations, and sacrifices, as glorify God on the earth? As the light of evening fades, and darkness quietly settles down upon the earth, the question comes, Have I spent the day in a way that God has been glorified rather than myself? But the past is gone, and cannot be altered. The most important question is, How am I spending the present moment? Am I dressing for a visit, or to attend church? Then every article of clothing I put on should be of such a character as not to tempt the wearer to vanity or self-aggrandizement, but for use and the glory of God. If I am enjoying one of my daily meals, my food and drink should be such, and my appetite under such control, that I can eat and drink to the glory of God. C.

CHURCH NEWS.

FROM ILLINOIS.—Brother John Snyder, of Livingston Co., Ill., informs us that Brother Shellenberger, of Stephenson county, visited them the first week of August, and preached for them five times. Brother Henry Yother, who is on an evangelizing tour, arrived there on Sunday the 16th, and will spend some time with them. They held their Harvest Meeting on Saturday afternoon of the 23d. He also informs us that our aged brother Isaac Shants, who has passed his fourscore years and ten is much afflicted. Sister Shants is also feeling the effects of old age.

CONFERENCES.

THE ANNUAL CONFERENCE of Missouri will be held at Mount Zion Meeting-house, in Morgan Co., on the fourth Friday in September (25th). An invitation is given to the brethren from all parts to meet with us on that occasion. Versailles on the Booneville Branch of the Missouri Pacific R. R. is the nearest station. The meeting-house is six miles north-east of this place and twelve miles south of Tip-ton on the main Road. Any one coming will be met at either of these stations if they inform D. F. Driver, Versailles, Mo., or D. D. Kauffman, St. Martins, Mo.

THE ANNUAL CONFERENCE for the state of Indiana will be held on the second Friday in Oct. (9th) at Holdeman's church in Elkhart county. A cordial invitation is herewith extended to the Bishops Ministers, and deacons of other states to be present with us, and to lend a helping hand in transacting such business as may be presented and fall to the discharge of the Conference. J. A. BEUTLER.

THE SEMI-ANNUAL CONFERENCE of Virginia will be held at Keinstown Meeting-house, Frederick county, on Friday and Saturday, October 2d and 3d. Ministers, deacons and members from other places are cordially invited to meet with us on that occasion. Those coming from the west and north and east over the Valley Branch of the B. & O. R. R. will stop at Winchester, Frederick Co., Va., where they will be met by brethren. Those coming from the south will stop at Bartonsville or Winchester.

CHRISTIAN BRUNK.

CORRESPONDENCE.

FROM CANADA.—Pre. Samuel Shank and wife, and Michael Showalter and wife, of Rockingham Co., Va., visited the different churches at the Twenty, Markham and Waterloo and held meetings; at the same time encouraging the brethren and sisters to be faithful in serving their Master Jesus Christ. We believe that their short stay with us was a blessing and a time of refreshing to many hungry souls. On Sunday the 9th of Aug. Bro. Shank preached a very appropriate sermon from the first part of the third chapter of John where Christ taught Nicodemus the necessity of regeneration. After the Sunday School he filled another appointment (at half past six), where he chose for his text the last part of the fifteenth chapter of Luke—the prodigal son. A well filled house of much interested listeners were present. May the Lord bless their labors amongst us.

I. H. M.

THE UNLAWFULNESS OF WAR.

A letter of Thomas Thrush, addressed to the King, on his resigning his commission as captain in the Royal Navy.

In the year 1825, Captain Thomas Thrush, R. N., after several years of very serious and prayerful deliberation, came to the conclusion that war was opposed to the precepts of Christianity. Consistently following out this conviction, he resigned the honors and emoluments which he had up to that time enjoyed as

a British officer. In a long letter to King George IV, he stated the scriptural grounds of his conduct. That letter was published at the time, but having been long out of print, the following extracts may be interesting to many readers who have perused the original:

A letter addressed to the King, by Thos. Thrush, on his resigning his commission as Captain in the Royal Navy, on the ground of the Unlawfulness of War.

"Sire—When a subject presumes publicly to address his sovereign, on a matter which he deems of the highest importance to the welfare and happiness of mankind, he can not, if his motives are pure, help feeling much anxiety to acquit himself in a way that may best promote his views: that may give no offense to the sovereign he addresses; and that may as much as possible disarm public censure.

"This, Sire, is my case; and when I inform your Majesty that the purport of this letter is to announce my resignation of the commission and rank I hold in your Majesty's naval service, from a conviction that my retaining them is incompatible with my Christian profession, it will be obvious that my situation, if not one of great difficulty, is at least one of peculiar delicacy. It will be equally obvious that it is no easy matter for me to avoid giving offense, or even to escape censure.

"The difficulties of my situation are increased by the consideration that I have no precedent for my guidance, either as to the letter I am addressing to your Majesty, or to the important and unusual act to which this letter relates. In both cases I am acting—and I feel the weighty responsibility—solely on my own judgment, and without the aid of precedent or example. This consideration ought to make me both humble and circumspect, that I may neither do nor say anything of which I may hereafter see just cause to repent. I trust, Sire, this will not be my case; for on the subject of these pages I have not thought lightly or casually but seriously and intensely; and this not merely during a week, a month, or even a year; but almost daily for the last three years. After endeavoring to gain the best information on a subject continually becoming more interesting to me, and after imploring the guidance of that Being who alone can direct the hearts of men to what is right, my scruples concerning the accordancy of the military profession with the precepts of the Christian religion have ended in the conviction that the duties of this profession are altogether irreconcilable with the plain fundamental principles of our holy religion.

"When a man, by many years of assiduity and active exertion, has gained a highly respectable rank in his profession—when, indeed, he has nearly arrived at the goal of his wishes—it may be expected that he will thankfully enjoy this rank

and its emoluments. But when, instead of doing so, he, in advanced life, resigns these, he is likely to be taxed with something beyond mere imbecility,—the remark of Festus to St Paul will scarcely be thought too severe for a person acting thus at variance with common feelings and practice. As this remark may possibly be applied to me, I hope, though I have no pretensions to the learning of the apostle, that I may be permitted to answer in his words, that "I am not mad, but speak forth the words of truth and soberness."

"With much zeal and sincerity I entered into the naval service of your Majesty's revered father, and swore allegiance to him. This allegiance is now of course due to your Majesty, as his lawful successor. When I entered into this solemn contract I entertained no apprehension that I was acting in opposition to the principle of the Christian religion; nor did any apprehension of this kind ever arise in my mind during the time that I was actively employed in the service of my country. Nay, so far from suspecting that I was departing from Christian rectitude, it appeared almost certain, if I should lose my life in the service of my king and my country, that this would serve as a kind of passport to the acceptance of God. This opinion, which has been frequently inculcated by ministers of the Gospel of Peace, as well as by pagan writers, is, I believe, generally entertained by those who think at all when they enter the naval or military profession.

"Those, Sire, who live much in the world are imperceptibly led to think and act upon the principles of those with whom they associate. Though, in the busy scenes of naval service, I never entertained an idea of my profession being irreconcilable with the religion of Christ; yet, after passing several years in a retirement bordering on seclusion, and after more closely inspecting the Christian precepts, and reviving my past life, it appears to me that while I have been serving my king and my country, if not brilliantly, yet faithfully, I have been acting in open disobedience to the plain and positive commands of another and a superior Master—a master whose claims upon my allegiance are prior and paramount to those of your Majesty, or any other earthly sovereign.

"In camps and fleets, and in the busy scenes of public life, the awful threats and the cheering hopes of the Gospel do not receive the serious consideration they deserve. Withdrawn from the scenes, my mind has become more and more impressed with the clearest conviction, that for men to devote themselves to the military profession, and to assemble by thousands for the avowed purpose of deliberately shedding blood is as nearly contrary to the plain and positive precepts of Jesus, as it is abhorrent to those natural feelings

of humanity that, till blunted or perverted by education, are in mercy pressed on our hearts by our wise and benevolent Creator. Entertaining these opinions; believing that they will be approved by my future Judge; and as a Christian determined never draw a sword or pull a trigger for the purpose of shedding human blood; nor yet to return a blow for a blow, or an insult for an insult; I feel myself unfit for your Majesty's naval service, and I think I should not act either honestly or consistently in retaining my commission."

Mr. Thrush, in considering his pay not only as a reward for past services but as a retainer for future services, adds:

"Being unwilling to comply with the terms, I feel that I am not entitled to the fee; and that I ought not to receive it. Did I, on the other hand, regard my half-pay as exclusively a reward for past services; having earned it by what I now consider as a transgression of Christian duty, or a desertion of my allegiance to God, it appears to me in receiving it that I virtually renew or continue my disobedience. If I may be allowed to apply myself to the figurative and emphatic language of St. Paul, 'I crucify afresh the Lord Jesus' (the Prince of Peace), 'and put him and his religion to an open shame.'"

The prophecies of the Old Testament, when taken in connection with the precepts of the Gospel, are viewed as decisive against the practice of war, and the following is an illustration of this:

"I am not, Sir, so great a visionary as to expect that the example of any individual, much less of one so little known to the world as myself, will have the least influence with others; yet I confidently anticipate that a time will arrive when not only isolated individuals, but when men in great numbers—when the nations—when many people will act on the same principles that I have done. I do not entertain this belief, merely because I think the divine precepts of Christian religion are admirably calculated to produce so glorious an event, or because the signs of the times lead reflecting persons to expect it; but chiefly because I am a believer in those prophecies of the Old Testament which speak of this devoutly-to-be-wished-for event as a certainty. These prophecies give evidence concerning the triumph of Christianity with as much precision and clearness as they testify the truth of Christianity itself. Their accomplishment, indeed, seems to form a necessary connecting link in the grand chain of the prophecies concerning Christianity; this link wanting, the fortress of Christian truth is rendered assailable, and is exposed to the attacks of Jews and sceptics, who taunt Christians with the remark that their religion can not be true, inasmuch as the Prince of Peace is not yet come into the world. As it

was, Sir, the practice of our Savior and his apostles to appeal to the prophecies of the Old Testament, it seems wise that Christians of the present day, in examining a disputed point, such as the lawfulness of war, should follow the example of these infallible guides."

Having quoted at length from the prophetic part of the Scriptures and employed very appropriate reasoning upon the prophecies which foretell a state of entire and universal peace, our author makes the following excellent observations:

"So long as nations professing Christianity shall make a trade of war, the superstructure of Christianity must and will be assailable through these prophecies; but its foundations are imperishable. When Christians shall cease from war, which, on the true word of prophecy, they will do; then may we hope that Christianity 'will cover the earth,' and that 'all the kingdoms of this world will become the kingdoms of our Lord and of his Christ.' Till then, warriors must be considered as the foes of Christianity."

He next asserts, that as the prophecies never can be fulfilled so long as Christians shall engage in war, so neither can the precepts of the Gospel be complied with by nations or individuals engaging in warfare. Having exhibited to our view several passages from the New Testament of a most decidedly pacific requirement, he presents to us a very singular but striking supposition.

"What a strange anomaly, Sir, would be exhibited, were these truly noble and characteristic precepts of the Christian religion placed at the head of every naval or military officer's commission, and at the head of every warlike order issued from the Admiralty or War-office, or at the head of every regimental orderly-book! No incongruity could appear greater than such a mixture of war and Gospel—no impossibility more evident than the impossibility of obedience in both cases—no truth more clear than that war and Christianity are utterly irreconcilable. When the Christian and military duties are thus contrasted, the discrepancy is so glaring, that it has rather the appearance of a burlesque than sober truth. But surely this striking contrast affords no mean argument that the duties of a Christian and a warrior can never be faithfully discharged by the same individual."

"When the first impressions, Sir, were formed in my mind concerning the unlawfulness of Christians entering into or remaining in the military profession, I can not exactly recollect. To my shame I may, I believe, say, that I never thought seriously on the subject till within the last four years. Whenever I heard feelings of disapprobation expressed concerning war, I was led to regard them as Bishop Horsley did, as a species of Puritanical cant; so fully was I satisfied that war, and consequently my profession, was

perfectly consonant with the precepts of Christianity. About this time I have mentioned, owing to circumstances which I need not state, I began to entertain doubts on this subject. These doubts gradually gained strength; and early in the year 1822, I came to the resolution to investigate on the subject more closely than I had hitherto done; and if, after such investigation, it should appear to me that my profession was irreconcilable with the precepts of Christ, I determined to resign my naval rank and half-pay, although I placed a high value upon the former, and the latter forms a large portion of a very limited income; and I was thereby subjecting myself, and not myself alone to a considerable change in my mode of living, and this at an advanced period of life, when its comforts and conveniences are most wanted."

"I felt much difficulty as to the manner in which I should withdraw my profession. It appeared to me (though it may savour of vanity thus to express myself), that the measure I contemplated was one of very great importance both in a political and religious point of view."

"Under these perplexing circumstances, I come to the resolution to retain my half-pay three years longer, should my life be so long spared, and to dictate that time to a serious inquiry on a subject constantly pressing upon my mind. This delay I considered as likely to cure me of any false notions that either ignorance, fanaticism, or vanity might generate. It has, Sir, pleased the Divine Disposer of events to grant me these years; and I hope they have not been passed unprofitably. After every inquiry and consideration on one of the most important subjects that can occupy the human mind, as far as my abilities and opportunities have enabled me, and after frequent earnest prayer to that Being who alone has power over the minds of men, that I might do nothing dishonorable to Christianity nor injurious to Society, I have seen no reason to regret the resolution I then formed."

"Politicians consider the being ready for war as the surest means of avoiding it, and as proof of true wisdom. This is mere assertion: and history and experience admonish us, that if one nation arms by way of precaution and self-defense, another and another will do the same; and these defensive armaments, it is more than probable will produce offensive operations. Defensive armaments may secure temporary safety, but they are calculated to create jealousy and provoke hostility and to verify the remark of him who 'spoke as never man spake; viz: that 'they that take the sword shall perish with the sword.' We are told, on the sure testimony of prophecy that war will cease; but we have not the slightest intimation that this will be effected by defensive armaments: on the contrary, we

have abundant reason to believe that the spread of Christianity (or 'the knowledge of the Lord') will produce this. Isa. 11: 9.

"A meek and unresisting spirit seems to be the key-stone of Christianity; it appears to be regarded by our Savior as a kind of celestial panoply, not merely securing to its possessor the approbation of God, but also protecting him from wrong and insult. The same remark may be applied to families and also to nations. Its effects with these latter, it is true, remain to be fully tried; but in, I believe, the only instance in which this spirit has been put in practice upon an extended scale, it succeeded. It will succeed with Christian nations, unless Christianity and civilization render men more ungovernable and unprincipled than the untutored Indians with whom William Penn had to deal; these were completely won and subdued by this defensive and truly Christian armor; and, when its use shall be better understood, Christian nations will cease to learn war; and there will be 'nothing to hurt or destroy.'"

"I think it incumbent upon me, Sir, before I conclude this letter, to assure your Majesty, that in retiring from your naval service, I am solely actuated by those motives which I have set forth: and that I have not been led to take this step by any man or body of men. To one friend has my intention been known from the first; and I have the happiness to know that this friend (who will be a fellow sufferer from the act) most cordially approves of what I have done. Nor, Sir, have I, till very near the time of sending these pages to the press, read any of the valuable publications of Peace Societies in this and other countries. The recent perusal of some of their works afforded me the most heartfelt satisfaction, together with the pleasure of knowing, that these pages may excite feelings of pity and contempt in many, yet that they are in accordance with the opinions of numbers of pious Christians of distinguished rank and literary attainments in different parts of the world. Believing, Sir, that the publications of the Peace Societies have not only a tendency to annihilate war, but also to promote religion, and with it obedience to sovereigns; I sincerely wish they may be more extensively read than they have hitherto been."—*Tract.*

A MAN is not saved because he is better than other men, but because he is in Christ, and Christ is in him. He who is lost is not lost because he is worse than other men, but because he is not in Christ and Christ is not in him. Christ, obedience unto death imputed to us by God and received by faith—this is the way, and the only way to holiness and heaven.

A LITTLE HERO.

In the city of Hartford, Conn., says a writer, lives the hero of the true story I am about to relate—but no longer "little," as the perilous adventure which made him famous in his native town happened several years ago.

Our hero was then a bright, active boy of fourteen—the son of a mechanic. In the severe winter of 1835, the father worked in a factory about a mile from his home, and every day the boy carried him his dinner across a piece of meadow land.

One keen frosty day he found the snow on this meadow nearly two feet deep, and no traces of the little foot path remaining. Yet he ran on as fast as possible, plunging through drifts, keeping himself warm by vigorous exercise, and brave, cheerful thought.

When in the midst of the meadow, fully half a mile from the house he suddenly felt himself going down, down!

He had fallen into a well. He sank down, down into the dark, icy water, but rose immediately to the surface. There he grasped hold of a plank which had fallen into the well as he went down. One end of this rested on the bottom of the well—the other rose about four feet above the surface of the water.

The poor lad shouted for help until he was hoarse and almost speechless, but all in vain, as it was impossible to make himself heard from such a depth, and at such a distance from any house. So at last he concluded that if he was saved at all he must save himself, and began at once, as he was getting extremely cold in the water. So he went to work.

First he drew himself up the plank, and braced himself against the top of it and the wall of the well, which was of brick and quite smooth. Then he pulled off his coat, and taking out his pocket knife he cut off his boots, that he might go to work to greater advantage. Then with his feet against one side of the well and his shoulders against the other, he worked his way up, by the most fearful exertion, about half the distance to the top. Here he was obliged to pause, to take breath, and gather up his energies, for the work yet before

him. For harder was it than all he had gone through, for the side from being covered with ice, he must cut that point with his knife grasping places for his fingers, slowly and carefully, all the way up.

It was almost a hopeless attempt, but it was all that he could do. And here the little hero lifted up his heart to God and prayed fervently for help, fearing that he could never get out alone.

Doubtless the Lord heard his voice calling from the deep, and pitied him. He wrought no miracle to save him, but He breathed into his heart a yet larger measure of calmness and courage, strengthening him to work out his own deliverance.

After this, the little hero cut his way upward inch by inch. His wet stockings froze to the ice and kept his feet from slipping, but his shirt was quite worn from his shoulders ere he reached the top.

He did reach it at last—crawled out into the snow, and laid down a moment to rest—panting out his breath in little white clouds on the clear, frosty air.

He had been two hours and a half in the well.

His clothes soon froze to his body, but he no longer suffered with cold, as, full of joy and thankfulness he ran to the factory where his father was waiting and wondering.

The poor man had to go without his dinner that day, but you may be sure he cared little about that, while listening with tears in his eyes to the thrilling story his son had to relate to him.

He must have been glad of the boy that day, as he wrapped him in his own warm overcoat and took him home to his "mother."

And how that mother must have wept and smiled over the lad, and kissed him, and thanked God for him!

I have not heard of the "hero" for two or three years, but I trust he is growing up into a brave, heroic man, and I hope he will never forget the Heavenly Friend who did not forget him in the hour of his great need.

There is an old saying, that truth lies at the bottom of a well.

I trust that this brave boy found and brought up from there this truth; "God helps those who help themselves."—*Golden Censer.*

CREEPING UP THE STAIRS.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah, it touched the tenderest heart-strings,
With a breath and force divine,
And such melodies awakened,
As no wording can define;
And I turned to see our darling,
All forgetful of my cares,
When I saw the little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees,
Till at last she reached the topmost,
When o'er all her world's affairs,
She delighted stood a victor
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble, earnest strife;
Onward, upward reaching ever,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail;
Hands and knees may often pain us,
And the heart may almost fail.
Still above there is the glory,
Which no sinfulness impairs,
With its rest and joy forever,
After creeping up the stairs.

—N. S. McPetridge.

THE BIBLE AS A TEXT BOOK IN SUNDAY SCHOOLS.

The following from the "Friend" a periodical published by the Quakers, is worthy of earnest consideration, and should not be overlooked by the friends of Sunday Schools. The Bible after all is the book, which both in and out of the school should be esteemed above all others.

THE BIBLE AS A TEXT BOOK.—With surprise, we learned, from a circular received a year ago, that in many of the Sunday Schools of this country, outside of Friends, leaflets and other lesson-helps had to a considerable extent taken the place of the Scriptures for direct study. Now, a communication comes from the same workers who then agitated the subject, showing that the needed reform has been well begun in many schools. A circular just received, begins as follows:

"A year ago our Children's Bible Union issued a circular letter (as enclosed) relating to the use of the Bible as the text book in the Sabbath School by teachers and scholars, and by the aid of your paper and the press generally, the Christian public has been aroused to

action in regard to the subject, and finds that unconsciously we were leaving the Bible as the text book and using only lesson leaves, which supplied its place, and that we were raising a generation to whom the Book itself was almost unknown; at least the children did not use or read it in their Sabbath Schools or at their homes.

"The letter has had the desired effect. All the denominational Assemblies and Sunday School Conventions passed resolutions favoring the same, and to-day many superintendents are making an earnest endeavor to replace the Bible in their schools.

"There is at this time an unprecedented demand for the Book in all parts of the country, and there are many schools where not a lesson leaf or teacher's help can be seen. They are furnished as in former times, but only to be used in study at home.

"Now it is no uncommon thing to see the teachers and the scholars on their way to Sabbath School with the Bible in their hands.

"And it is also gratifying to know that the children in great numbers purchase their own Bibles. Some have to be helped a little in making up the amount, but when the superintendent and the teacher are in earnest there is no difficulty that cannot be overcome."—*The Friend*.

IMMORAL LITERATURE.

A people's standard of intelligence and morality is invariably regulated by the standard of their literature. If of a low, trifling, immoral type, such will be the character of the people among whom it circulates. All history, experience and observation demonstrates this fact. It is to be found in the rise and fall of men and parties, nations and dynasties. They degenerate into barbarism. Limit them to immoral literature, and debauchery and crime are sure to overtake them sooner or later.

It costs no more to feed people on sound wisdom, draped in proper language, than it does to sate them with cheap romance, adorned in rags and polluted in filth. But it is said that the public taste requires such literature, and the papers would not sell without it. If this be true, it simply proves that the public taste is perverted, and public reform is seriously demanded. The pernicious influence of this standard of literature may not be so readily detected in the adult population as among the youth.

In the one case character is formed and the habits are fixed, while in the other character is in process of formation, and habits may be changed or improved. If the family table or library is loaded with indecent literature and sensational trash, it will not be strange if the youth

of the country grow up to be desperadoes, and land in the penitentiary or on the gallows. Censure belongs to the parents or guardians who placed such temptations in their way.

There is a prevailing tendency to ignore the wholesome restraints which characterized the culture of children in an earlier period in our history; and the increase of crime in our land is largely attributable to this neglect in the education of children. No feature of domestic discipline should be more scrupulously guarded than that which limits the selection of family literature to such papers and books as produce a sound, healthy, moral, social and political influence on the youth.—*Sel.*

SEE WHAT YOU DRINK.

The following receipts for the manufacture of whiskey, brandy, gin, lager beer, etc., are furnished by a converted liquor-dealer of Brooklyn. They are what are used by distillers, liquor dealers and compounders, and if we should give the quantities of each, which we have in our possession, any one could make their own spirituous or malt liquors. Read the following and *drink no more!*

BOURBON OR RYE WHISKEY is manufactured with high wines, commonly called fuse-oil whiskey, made to-day and drank three days after; contains also vinegar, syrup, oil of Bourbon, water, French coloring, bluestone, and other poisonous chemicals. Cost, from 90 cents to 18 per gallon; retails from \$5 to \$6 per gallon.

COGNAC BRANDY. French or Colonge spirits, burnt sugar, oil of cognac, vinegar, bluestone, Jamaica rum, honey syrup, porte wine, French coloring, alum and aloes. Cost, \$2 per gallon; retails from \$6 to 10 per gallon.

IRISH OR SCOTCH WHISKEY. Canada high wines, or new distilled whiskey one week old, saltpetre, fine salt, essence of oil of Scotch or Irish whiskey, fuse-oil, syrup, bluestone, St. Croix rum, some imported Irish or Scotch whiskey for flavor. Cost, \$1.50; retails for \$6 per gallon.

OLD HOLLAND GIN. French spirits, water, oil of juniper, syrup, white-wine vinegar, bluestone, New England rum, peach pits, and some imported gin for flavor.

OLD TOM GIN. Some ingredients, but double syrup to make sweet. Cost \$1.25; retails for \$5 per gallon.

The above is sold by druggists for medicine for kidney disease.

JAMAICA AND ST. CROIX RUM. Double-refined high wines, French coloring, oil of rum, fuse-oil, vinegar, bluestone, burnt sugar, molasses syrup, with some imported Jamaica, Cuba, or St. Croix rum for flavor; alum, aloes, prune juice.

STOCK ALE or PORTER is diluted with oil of vitriol, strychnine, and aquafortis to make it keep.

NEW ALE is diluted with oil of vitriol, damaged molasses, and bilge-water from sugar or molasses vessels.

LAGER BEER AND WHAT DRUGS IT CONTAINS. A little malt, plenty of water, some inferior hops, rosin, tar, salaratus, soda, with four different kinds of chemicals, to make it keep after brewing.—*Nat. Temp. Tract.*

Miscellany.

The ministers of the gospel who chew, and squirt tobacco juice, if there be any such, ought to be very liberal in their criticisms against other evils, as we can conceive of no worldly habit that is more detrimental to the youth of our land. No man guilty of exerting so baneful an influence, should set himself up as an example for others to follow, and yet this is what every minister of the gospel should be.—*Gospel Messenger*.

THE ARK.—The mountain supposed to mark the spot where the ark rested after the deluge is divided into two peaks, Great Ararat on the northwest and Little Ararat on the southwest. The bases of the two hills blend, though their summits are seven miles apart. The summit of Great Ararat is the highest point in Armenia, and is 17,322 feet above the sea level. For more than 3,000 feet below its summit it is constantly covered with snow and ice. Little Ararat is lower by 4,000 feet, and is free from ice in September and October. The two mountains are both volcanic, an eruption having taken place from them as lately as July, 1840. Ararat is the central point of the dividing lines of Armenia; and marks the place, since 1827, where the Russian, Turkish, and Persian possessions meet.

A DREAM OF HELL.—Mrs. Vans said: "I once read of a man who dreamt that he was in hell. He saw a woman there with whom he used to play cards and gambling. He thought he saw her sitting playing at some game, and he said: 'You seem to be at rest.' At the mention of the word 'rest' she started up, tore her dress open and showed him her heart, which seemed to be in a mass of flames while she exclaimed, 'Rest! rest! Oh,

there is no rest here! The man awoke. This awful vision of the night was blessed by God to his salvation. It brought him to a sense of his sinful state before God, and he fled to Jesus Christ for the pardon of his sins, and in Him as all true penitents do, he found rest and peace unspeakable and full of glory.

I SET out through the problems of life on a search for God, and I did not find God; I found only problems which made me doubt of God. Then I said in words of old, "Verily, thou art a God that hidest thyself." "Why art thou so far from helping me?" And while I yet spake, a voice made answer, "Why didst thou not meet me at the door?" Thou hast been in search of me through the labyrinths of the world; why didst thou not come first to me to lead thee through the labyrinths? Thou hast been seeking to see me by the light of the world; why didst thou not rather seek to see the world by my light? I would have made all things clear to thee if thou hadst met me at the door."—*George Matheson, D. D.*

DEATHFUL LIVING.—Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning form the resolution to make the day a happy one to some fellow-creature. It is easily done: a left off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves as light as air—will do at least twenty-four hours. And if you are young, depend upon it, it will tell when you are old, rest assured it will send you gently and happily down the stream of time to eternity. If you send one person, only one, happily through each day, that is 365 in the course of the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time.

Died.

MOOR.—On the 19th of August, in Bucks Co., Pa., Elizabeth Y. Moor, aged 9 months and 1 day.

TROYER.—On the 9th of August, in Holmes Co., O., of rheumatism, Martha daughter of David J. and Catherine Troyer, aged 11 years, 9 months and 8 days. The funeral services were conducted by David Beachy and A. Mast. Buried at Walnut Creek cemetery.

HOOPER.—On the 9th of August, in Oceana Co., Mich., of consumption, Rosa E., wife of Christian S. Hooper, aged 23 years and 7 months. She leaves a husband, mother, brothers and sisters to mourn their loss. She was a member of the Baptist church ever since she was fifteen years old. She longed to go home and said she was happy. Had seen her children and wanted to go to them. She bid all good bye, and said she was going home. She was buried on the 10th, when appropriate remarks were made by the Lutheran preacher.

CHRISTOPHEL.—On the 21st of August, in Elkhart, Indiana, of consumption, Isaac, son of Henry Christophel deceased, aged 80 years, 1 month and 7 days. The funeral services were held at Schaum's meeting house by J. F. Funk and J. S. Coffman. Brother Christophel was a zealous and devoted member of the church, and a bright example of piety and uprightness to all around him. He enjoyed the peace of God in his heart, and expressed himself entirely consecrated to the will of God in all things—to live or to die, as it pleased him. He leaves a widow and three children, a mother and three sisters. He is the fourth one of the family that has died in four years. First the father, then a brother, then a sister went before him. May our much afflicted sister realize the fullness of the blessings promised by the widow's God.

HOLDEMAN.—On the 22nd of August, near Wakarusa, Ind., of paralysis, Hettie, wife of John Holdeman, maiden name Eicher, aged 56 years, 4 months and 21 days. Services by David Burkholder, Jacob A. Beutler, and J. S. Coffman. A faithful wife and loving mother was called from the family, and an earnest and devoted member from the church, in the death of Sister Holdeman. May the ten children who survive her be true to the instructions they have received from this, one of the best of mothers.

SCHANTZ.—On the 21st of August, in Davis Co., Iowa, after a protracted illness of dropsy of the heart, Preacher Peter Schantz, aged 65 years and 11 months. Funeral services were held at the house on the same day, from Rev. 14:13, which text he himself had selected several days before he died. He died in a good hope and with a heart filled with joy. In accordance with his previously expressed wish, he was buried in Lee County, where he had lived during the greater part of his life.

Letters Received.

WITHOUT MONEY.

A. B. Moose, Emma M. Hershey, Heinrich P. Wedel, Ann F. Hershey, John U. Amstutz, D. F. Driver, Barbara Kutz, J. Hahn, Jonas B. Martin, Daniel B. Huber.

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D.—C. Dexter, Jos. E. Dechter, H. K. Denlinger.

E.—Susan Eckman, Isaac W. Eby, John Ebenhaus.

F.—Theodore Felger, Andrew Freed, Lizzie Fordenwald.

G.—Heinrich Goetz, James Gerber, Christian Good.

H.—A. F. Hestand, Sallie Herr, Wm. Hart, M. Haskins, Fred Hawker, Mary Heider, R. L. Herr.

I.—David Hoover, John H. Hoss, Anna Hirschy, C. H. Hoffman, Alice Hathaway, Jacob Hochstetler, Emma M. Hershey.

J.—J. J. Johns.

K.—Jacob King, R. A. Kaufmann, Christian Kropf, Jacob Kratz, Anna R. Kreider, Jacob King, John King.

L.—Isaac Lapp, Martha Long, L. Legron.

M.—Mary Musser, C. J. Musser, J. J. Miller, John L. Miller, A. B. Miller, A. Metzler, John Warner.

N.—Mrs. J. H. Patton.

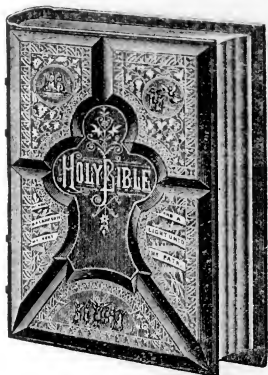
O.—Levi S. Reist, Fannie Rich, A. B. Ramer, Christian Rycheuer.

S.—Magdalena Swartz, Monb. H. Showalter, John Sluiter.

T.—Sam. Troyer.

W.—John A. Weiser, James Wilson, Lizzie Wagner, John Ware, George B. Weiss, Peter Wiens.

Y.—O. W. Yarnall, H. D. Yuler, Abner Yoder, Adam Yoder.

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from his blessed lips. And I verily believe that whoever obeys and follows the doctrine and teaching of that sermon is on the right way to heaven; but whosoever transgresses, disobeys, and disregards the doctrine and teaching of that sermon, is no disciple of Christ, whoever he may be. In that sermon Christ said unto his disciples, "Ye are the light of the world." If those disciples who followed Jesus faithfully while here on earth were the light of the world, then, beyond a doubt, those disciples that follow him faithfully now, are also the light of the world; for the word of God has not changed. They lead the way as one having a bright light to light the way to those that follow and be ensamples to those around them.

The apostle Paul exhorts the Philippians, among other things, that they may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they should shine as lights in the world. Phil. 2:15. To the Ephesians he says, For ye were sometime darkness, but now are ye light in the Lord; walk as children of light. Eph. 5:8. Before their conversion, before they were disciples and followers of Christ they were in darkness, but now, since they are disciples of Christ, they are light in the Lord, and hence should walk as children of light. But is it not a sad truth, that there are a great number of professors, who claim to be in the light, and followers of Jesus, and at the same time walk as near as possible to the line between light and darkness, the line which divides the sinners from the saints—in order to be in the favor and friendship of the world. The nearer they approach that line, the more dimly that light will shine, and darkness happens unto them. Poor deluded souls, thus trying to deceive man, but can never deceive God! They must and will be classed with those to whom the Spirit says, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Rev. 3:15, 16. If things odious, offensive, and hateful, are spewed out of the mouth, how must the sin of a polluted, defiled soul appear in the sight of God. Still they live and die in such an awful condition. Is it then not high time for us to pray more heartily to God, for more of his Spirit, and for more light, that we may see more clearly whether we are walking in the light or in darkness, whether we are on the way to everlasting life or to everlasting death?

Now how many new born and true hearted children of God among my brethren and sisters will come forth and say, We are walking in the light, rejoicing in God, and can read our title clear to mansions in the skies? Here I do not wish

to be understood to mean that a child of God, that has come to the true light and is walking in the light can no more fall, or is out of danger of being led astray, for a natural child that can walk freely, often times by carelessness will stumble and fall. So it is with a child of God, it requires continued care and watching lest the wicked one will lead them astray again into forbidden paths.

Some will say, We know not whether we are in the light or in the darkness; for no man can know that for certain. My dear brother and sister can it be possible that you can journey on contented not knowing whether you are walking in the light, or in darkness, whether you are on the way to heaven, or to hell? If this cannot be known to mortal man, what did the apostle John mean by saying, We know that we have passed from death unto life because we love the brethren? And what did the apostle Paul mean by saying, For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens? Again, The Spirit itself beareth witness with our spirit, that we are the children of God. And again John says, And we know that we are of God, and the whole world lieth in wickedness. Now if these things were known to the apostles, and were revealed to them by the Spirit, is it then a marvelous thing to you that God-fearing men and women can now also know whether they are walking in the light or in darkness? But I will let every one have his own opinion in this matter. Yet it seems to me contrary to Scripture that a follower of Christ must all his life time walk by guess, and feel his way through this world, not knowing to a certainty whether he is going. Would this not be a poor consolation to a Christian at the hour of death?

Now in conclusion I will yet speak a little to another class for their encouragement and welfare. All you, my dear young brethren and sisters, who are yet as it were babes in Christ, and also some older members that ought to be examples and teachers to younger members but apparently not strong enough in the faith, and have not courage enough to withstand and resist the tempter when he comes with smooth and enticing words to allure and draw you away from the light into darkness and into forbidden paths, the enemy tells you that you need not be so particular as to walk in the light all the time as the Church would have it; for if you do, the world will hate and despise you, and be no longer your friend; persons will put you away from their society and call you names, &c., and say, It is not wrong for you to step out in the dusk occasionally and enjoy yourselves with the world; you can also indulge in this or that fashion to the extent that you

will be in favor and friendship of the world, and still be counted a Christian. Dear brethren and sisters, if Satan comes to you in this way, take courage and be bold; tell him in the name of Jesus that it is written, Whosoever will be a friend of the world is the enemy of God. James 4:4. Be not conformed to this world, but be ye transformed by the renewing of your mind. Rom. 12:2. Our blessed Savior who rescued and redeemed us from the tyrannical yoke and bondage of Satan also encouraged his true disciples by saying, If the world hate you, ye know that it hated me before it hated you; if ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. John 15:18, 19. If you will thus confront him with Scripture truths and walk in the light as he (Christ) is in the light, then Satan will and must depart from you, the angels will watch over and comfort you, and the good Spirit of God will lead you into all truth, so that you will not be led astray. But it is needful for you to put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for he may again approach you in some other way more tempting than before; therefore, what I say unto you, I say unto all, watch. G. BRENNEMAN.

Rushmore, Ohio.

For the Herald of Truth. LIGHT AND TRUTH.

Jesus is the great and true Light of all men. He is the Light, that enlighteneth every man, that cometh into the world. In him is no darkness at all. So then, beloved, we shall have wondrous light, if we walk in the light of the Lord. For His truth shall be our shield and buckler. O may we be guided, therefore, this day and every day by His light and truth! Hence let our prayer ever be—"O send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacle!"

Naturally we are children of darkness. We are surrounded by clouds and shadows. How marvelous, that we should have then both light and truth for our guidance along a dangerous way. Jesus is the only way—our only great Light and Truth in this dark and dim world of ours. He will so enlighten us and direct us by His word, that we shall be guided joyfully into all truth. Yea by and through Him shall all His children be guided safely and triumphantly in the way of life everlasting. Then

"Let me with light and truth be blest;
Be these my guide to lead the way,
Till on Thy holy hill I rest,
And in Thy sacred temple stay."

Newark, N. J. I. N. KANAGA.

For the Herald of Truth. IT IS NECESSARY TO OBSERVE THE OUTWARD ORDINANCES.

"And the Lord added to the Church daily such as should be saved." Acts 2:47. "And being brought on their way by the Church." Acts 15:3. "And Paul chose Silas and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the Churches." Acts 15:40, 41. "I commend unto you Phoebe our sister, which is a servant of the Churches which is in Cenchrea." Rom. 16:1. "And Paul sent from Miletus to Ephesus, and called the elders of the Church." Acts 20:17. "The seven stars are the seven angels of the seven Churches: and the seven candlesticks which thou sawest are the seven Churches." Rev. 1:20. We have the testimony of apostolic Churches, and to these are added through faith in Christ such as shall be saved.

Now we will come to water baptism, leaving the mode of administration but notice that it was administered by the apostles. "But when they believed Philip preaching concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Now here were two acts or operations, men and women, and Simon also, all were baptized. What was this performance else than water baptism on their faith? But Simon had not saving faith, therefore he did not receive the Holy Ghost. If he did not, through unbelief, it is no reason that the rest should not receive the Holy Ghost who did believe.

We will follow Philip as he is going toward Gaza, when he finds the man of Ethiopia reading the fifty-third chapter of Isaiah; and from that same Scripture Philip preached unto him Jesus. As they went on their way, they came to a certain water, and the Ethiopian said, "See, here is water, what dost thou hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still: and they went down both into the water, both Philip

and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. Here again we have water baptism. We will turn to Peter. Whom the Lord taught him by letting down the sheet to him, he had to be convinced that all them that repent and work righteousness are accepted with him (God). Acts 10. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all. While Peter was preaching of the death and resurrection of Jesus, he said, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. This is another instance where water baptism was used. This baptism we believe and hold to, and admonish upon the acknowledgment of faithful believers in the Lord Jesus Christ, for the remission of their sins. This is the rite by which we receive them as living members into the Church. This is an evidence that they have set their light on the candlestick, so that their light may shine before men, that their good works may be seen, and glorify their Father which is in heaven.

We will notice the Lord's Supper with bread and wine which was instituted by the Lord Jesus Christ himself, that his disciples might use it to remember the suffering and death of Jesus. It was practiced by the apostles; and the early disciples "continued steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers." Acts 2:42. Paul says, "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he break it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often, as ye eat this bread, and drink this cup,

ye do shew the Lord's death till he come. 1 Cor. 11:23-26. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." "And when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till the break of day, so he departed."

Here we have a clear testimony that the outward ordinances are to be observed by those who have the spiritual life within them. And the Savior says, "Ye are my disciples if ye do whatsoever I command you. HENRY YOTTER.

For the Herald of Truth. THE BIBLE MODE OF BAPTISM.

My dear readers of the HERALD OF TRUTH, as I had some conversations on the mode of baptism I will try to give you the Bible mode, not mine.

For the first I take the word baptism itself. Baptism; the ceremony of washing, or the application of water to a person, in the name of the Father, the Son, and the Holy Ghost, by which he is initiated into the visible church. Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to, and communion with him; the outpouring of the Spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise.

Baptism does not constitute a visible subject, but only recognizes one. Ministers only have a right to administer it; and have a negative voice in opposition to all claims. It is an ordinance binding on all who have been given up to God in it, and to be perpetuated to the end of the world. It is not, however, essential to salvation, for mere participation of sacraments cannot qualify men for heaven; many have realized grace, consequently in a salvable state, before they were baptized: besides to suppose it essential is to put it in the place of that which it signifies.

Baptism has been supposed by many learned persons to have had its origin from the Jewish church; in which, they maintain, it was the practice long before Christ's time to baptize proselytes or converts to their faith, as part of the ceremony of their admission. It is strange that any should doubt of this, when it is plain from express passages of the Jewish law that no Jew who had lived like a Gentile for one day could be restored to the communion of this church without it. Compare Num. 19:19, 20, and many other precepts relating to ceremonial pollutions, in which may be seen that the Jews were rendered incapable of appearing before God in the tabernacle or temple till they were washed either by bathing or

sprinkling. Others, however, insist that the Jewish proselyte baptism is not by far so ancient; and that John the Baptist was the first administrator of baptism among the Jews.

The baptism of John, and that of our Savior and his apostles, have been supposed to be the same, because they agree, it is said, in their subjects, form, and end. But it must be observed that though there be an agreement in some particulars, yet there is not in all. The immediate institutor of John's baptism was God the Father. John 1:33. But the immediate institutor of the Christian baptism was Christ. Matt. 24:19. John's baptism was a preparatory rite referring the subjects to Christ, who was about to confer on them spiritual blessings. Matt. 3:11. John's baptism was confined to the Jews, but the Christians' was common to Jews and Gentiles. Matt. 3:5-7; 28:19.

It does not appear that John had any formula of administration; but the Christian baptism has: viz. "In the name," etc. The baptism of John was the concluding scene of the legal dispensation, and in fact part of it; and to be considered as one of those "divers washings" among the Jews; for he did not attempt to make any alteration in the Jewish religion, nor did the persons he baptized cease to be members of the Jewish church on account of their baptism; but Christian baptism is the regular entrance into, and is a part of the evangelical dispensation. Gal. 3:27. It does not appear from the inspired narrative (however probable from inferential reasoning) that any but John himself was engaged as operator in his baptism; whereas Christ himself baptized none; but his disciples by his authority, and in his name. John 4:2.

Baptism has been the subject of long and sharp controversy, both as it respects the subject and the mode. John says, "I indeed baptize you with water unto repentance." Matt. 3:11. "I indeed have baptized you with water." Mark 1:8. "I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." Luke 3:11. "I baptize you with water, but there standeth one among you whom ye know not." John 1:26. "But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John 1:33. "I John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.

Now if John baptized with water, Christ was also baptized by him with water in Jordan, and he again commanded us to teach and baptize; but if

you ask, How did John baptize? I answer, With water. Water is the medium wherewith baptism is administered. John baptizes with water, and Christ with the Holy Spirit, and that by pouring out the Spirit as we expressly read, Acts 2:17, "I will pour out my Spirit upon all flesh." Here baptism is called in plain language, "pouring." Some say that the word *into* means dip or under. I do not understand it so: If a neighbor of mine comes and tells me that he saw a man go into my field, I do not understand him then that he is under it, only in the field; so the word *into* does not mean under.

We also read, "Let us draw near with a true heart in all assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:22. But if you do not obtain an inward sprinkling, an outward one will avail you little. "So shall he sprinkle many nations." "The kings shall shut their mouths at him." Isaiah 52:15. J. B. M.

For the Herald of Truth.
EVANGELIZING.

Noting a short communication in the May 1st number of the HERALD OF TRUTH, page 138, on the above subject, it occurs to me that a few thoughts on the same subject would not be out of place at present.

The writer says, among other things, that "The Church, especially in some sections, is entirely too indifferent to missionary labors. If she cannot go across the ocean to the dark heathen lands there is much work nearer home that might be done." I was much impressed with the truth of this remark, and, as there is a cause for everything, there is also a cause for this want of mission labor. No other cause can be assigned but a want of power, zeal, and energy, in the noble work of saving souls. How it has ever come to pass that this command, one of the plainest in his revealed word, with such a glorious promise attached, has been lost sight of, is to be wondered at; and at the same time it is greatly to be regretted that so little stress has been laid on such an important matter.

To go into all the world and preach the gospel to every creature was the last command that our Savior gave his disciples. As the last words of a dying parent fall deep into the hearts of children, so we must believe did these last words of the blessed Master fall deep into the hearts of his disciples. There lives go to prove that they were not slack in obeying this command. Paul says, "Be ye followers of me, even as I also am of Christ." We have reason to believe that Paul obeyed the commands of Christ to the letter, and has the right to say, Be ye

followers of me. Are we? It is for each one of us to prove ourselves in this respect.

Churches as well as individuals can fall into a state of false security, believing that they are living up to all the requirements of the gospel, thinking that they are keeping more strictly the commandments than some of their neighboring churches are. This leads to selfishness, and finally they come to where they cannot see any work to do outside their immediate surroundings. This may be another cause of neglecting this duty to our fellow-men. Let us reflect for a moment on the blessings we enjoy here in a land of religious liberty, surrounded by all the comforts of life, where God's blessings are showered upon us in every conceivable way and manner, so that we lack nothing whatever either in spiritual or temporal affairs. Then let us look at the poor heathen that are deprived of all these blessings. Should it not awaken in us a feeling of sympathy and compassion in their behalf?

We should not understand that every man and woman can be a missionary to some heathen land, or an evangelist nearer home, but we should be willing to use the means at our disposal to further the good work of spreading the glorious gospel of Christ and bringing souls within the fold both at home and abroad. Surely those of us who have "tasted that the Lord is gracious," as Peter says, and have the love of God shed abroad in our hearts, and know that the Christian life is one of joy and peace in the Holy Spirit, would not for a moment withhold these blessings from our fellow-men if it were in our power to bestow in them the same blessings that we enjoy. We would use all the means in our power to bring them under the influence of the gospel of peace, to the end that God might be glorified and the boundaries of his church extended.

Let us be more diligent in the discharge of our duties to our fellow-men. We find in John 8:31 that Jesus told those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed." And again in John 15:8, "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples." So we find throughout the Bible a promise following the command given. Here is a promise that we shall be his disciples if we continue in his word. Not only part of it, but *His Word* here implies his revealed will, not only in part, but in whole. He says we shall bear much fruit. In the beginning of this chapter he speaks of the vine and the branches, and says if we abide in him and he in us, then we bear much fruit. What can be done that will bring more fruit to his name's honor and glory than the bringing souls to him, for there is joy in heaven when one soul is brought

from darkness into light. God's word teaches us that one soul is worth more than all the world.

Here we can see the worth of a soul in the sight of God, and also the insignificance of worldly possessions. What a very small part of the whole world belongs to one individual, however wealthy he may be, yet the whole world cannot redeem one soul; but the Savior said we should make unto ourselves friends of this mammon of unrighteousness. Here we see that many can be used to the honor and glory of God. But it must be given with a pure motive, and God can sanctify it to his use, so that He will thereby receive the glory. If all believers would practice a little self-denial, and dispense with some of those useless luxuries indulged in by a great many, and use the means thus uselessly spent, for evangelizing purposes, much good might be done that remains undone.

Let us watch unto prayer, that we may be enabled to do the whole will of God, and go on in the discharge of every known duty, taking up the cross, and following Him in meekness and lowliness of heart; not forgetting the last command, so that we may also be partakers of the promise, and lo! I am with you always even unto the end of the World. Paul says to Titus, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." A. K. K.

FOR ME.

For me he left his home on high,
For me to earth he came to die,
For me he in a manger lay,
For me to Egypt fled away,
For me he dwelt with fishermen,
For me he slept in cave and glen,
For me he hung upon a tree,
For me he braved Gethsemane,
For me he died upon a cross,
For me he hung upon a tree,
For me his final feast was made,
For me by Judas was betrayed,
For me by Peter was denied,
For me by Pilate crucified,
For me his precious blood was shed,
For me he slept among the dead,
For me he rose with night at last,
For me above the skies he passed,
For me he came at God's command,
For me he sits at his right hand,
For me he now prepares a home,
For me he shall in glory come.

—Selected by S. M. EBERLY.

For the Herald of Truth.
NOT OF THE WORLD.

"Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

In this same chapter John, that beloved disciple, records the words of our Savior spoken to his disciples, which show us Christian professors that we should be a separate people from the world. Jesus says, "Ye are the light of the world." We as a Christian people should show the light of Christ unto the world in conversation and actions. But instead of this how often do we see Christian professors at places that do not become Christians to be, and see actions that do not become true followers of Jesus. Some even in church do not humble themselves to bend their knees in prayer and supplication unto God, and in reverence to our blessed Savior who came from heaven and made an atonement for us, who suffered and died to redeem us from a sinful world. He suffered to be spit upon and beaten in the face, was crucified and died, and some professed Christian people do not as much as humble ourselves in prayer, and cannot endure a little persecution from their fellow men.

Are we a separate people from the world? Do we do unto others as we would wish to be done by? Oh my friendly readers, we have many Christian professors, but how few comparatively true followers of Jesus! If professing Christianity and being united into the Church through baptism would make a Christian, it would be easy to become a child of God. But we must by God's grace put off worldly things, crucify the carnal mind, put off the old natural man, crucify the lust of the eye, and become children of God. Then we become joint heirs of Jesus. Then we may lead a holy and righteous life, and be able to forsake all vanity and the fashions of the world, that the world may see that we are new born babes in Christ Jesus. Sometimes you may ask outsiders if they do not feel as though they ought to do something for Jesus and they will perhaps refer you to some certain individual who is a professor, and will say, He was baptized, he is a member of the church, and I see him in the saloon, at the billiard table, or rolling pool balls, or drinking too much; and there is too much truth in what they say. By such Christian professors many will stay out of the fold. If all Christian professors were true followers of Jesus, and a light to the world, and the salt of the earth, that the world could see that truly there was a change, many more might be brought into the fold of Christ.

Look at the evils of the present day. Pride is one of the great evils, selfishness is another, and self-righteousness another. I will say to my Christian brethren, Let

us tramp them down in the dust; for they can never enter the kingdom of heaven. And I will say to all watchmen of Zion, Let us blow loud our trumpets, and warn sinners. I think it is very necessary as Satan is very busy in bringing confusion into Churches and Christian families. Oh my Christian brethren, there is but one road that leads to life, and Christ says it is narrow, and few there be that find it. What is the reason? It is because we do not crucify the flesh, but do the will of nature, and go with the world, and are not a separate people from the world. But Christ speaks of another road that is wide, that leadeth to destruction, and that many walk thereon. You see they need not to be crucified on that road; they can have all worldly pleasures, eat, drink, and be merry. That all suits them well in this life, but lo! when they die and are resurrected, where will their portion be? In that lake that burneth with fire and brimstone, which is the second death.

May God grant all watchmen of Zion to be more zealous in his work, as we must be accountable for the flock if we do not warn them. Read Ezekiah the 3d chapter, and see where we stand. Brethren and sisters, pray for your ministers that God may pour out his Spirit, that they can speak with more power to proclaim the gospel truths. Further I will say to my co-laborers in God's vineyard, Let us try by the help of God to take more interest in the welfare of this generation. Pray to God with power, that the good Lord may give us power to preach the Word in its purity. Not to preach to please people, but to do the Father's will. May He make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Brethren and all readers of the HERALD, if we try to live in these teachings, we have reason to believe there would prevail more unity among the Churches. In conclusion I will say, In all things whatsoever ye shall ask in prayer, believing, ye shall receive. Let us pray to God therefore to endow us with the Spirit of God and take away the carnal mind—all selfishness. So, if it is God's will, those dark partition walls may be cast down. There is only one road that leads into that beautiful city on high, where no sickness, no sorrow, no pain, nor death can enter; for the former things have passed away. JOSEPH YODER.

Bristol, Ind.

For the Herald of Truth.

WHAT MOTIVE PROMPTS OBEDIENCE?

The laws that govern the life of a Christian may be divided into two classes:

1st. Those *requirements of the gospel* which demand some manifestation of our dependence in an independent God, and an obedience to our Creator and preserver, as well as a due respect for our fellow-men, and tokens of love and honor for the bountiful mercies and unmeasurable grace bestowed upon us by our Supreme Ruler. There are duties we owe to God and man, which, if neglected, will bring us into sin and dishonor with God, though the failure to perform the same may not be regarded as trespasses, or as being criminal in nature. The gratitude we owe to God and our Redeemer should incite us to worship him in all humility, and to respect the laws which require us to comply with certain conditions if we would obtain the great reward promised to the faithful and obedient only. Whosoever is guilty of neglect of plain duties, or of *omitting that which he is commanded to do*, is not a faithful disciple of Jesus, but fails to do his Master's perfect will. It is required of us that we love our neighbors as ourselves; that we pray for, and love our enemies; that we love and honor God above all, and that we observe divers ordinances instituted by Christ, etc., and unless we observe these commands we "neglect so great salvation" and can have no hope of heaven.

2d. That part of the divine law which directly *forbids the commission of certain things*. If we transgress these laws we are guilty of committing crimes, or doing that which is forbidden, whereas, in the former case we only fail to do that which we should do. We are commanded not to steal, nor swear, nor bear false witness, etc., and if we fail to observe these commandments we are not only disobedient but transgressors also. In both instances, however, disobedience is sin, for "he that knoweth to do good and doeth it not to him it is sin." For all violations of the divine law, repentance from our wickedness must follow if we would continue to live in favor with God. A knowledge of his demands from us makes us liable to penalties for disobedience.

We are bound to respect the laws of our land, not only because disobedience invites punishment, but because the Scriptures enjoin upon us this duty, provided they do not conflict with religious liberty. They are claimed to be founded on the doctrine of the Bible, and in fact are to some extent. But the man who does right only because the law compels him to do so, is not governed by sincere

motives. It is sometimes astonishing to find so-called Christians who fortify themselves with the idea that if they are no law-breakers, but live in compliance to all the laws of this Government, their character is next to faultless, and they are living a Christian life. If we have no other convictions, but do not kill only because the fear of the law is in our way, we may still be murderous at heart. If we steal not simply because we fear detection and punishment, we may still have within us a heart of thievery. Or on the other hand, if we try to avoid or shirk from the plain duties the law demands from every good citizen, then it is not a sincere motive that propels our actions. A dutiful citizen respects and complies with the laws of the land because he has convictions that it is his duty to live honorably, and because he believes it is not right nor just to do otherwise. And this not for fear of temporal punishment, but in the light of the gospel his conscience will not allow him to go to the extent in many things that even the law would give him liberty to do. A Christian will not do everything that the laws of the land would allow him to do, but is governed in all things by the divine law and his convictions, trained in the light of gospel truths.

The motive that prompts us to observe the divine law may also demonstrate our Christian character. As before stated, the laws of this Government rest on Bible doctrine to some extent. A Christian will not abstain from the crimes of stealing, murder, etc., only because he fears the penalty of the civil as well as of the divine laws, but because he does not wish to wrong anyone, and has a desire to live as a pure, upright child of God. The sincerity of our motives are demonstrated to the extent we observe those laws that demand of us a manifestation of love, acts of charity, and the observance of the various ordinances instituted by our Lord and Savior. There is no present punishment for the neglect of these requirements, and it is evident if we sincerely observe these demands in a full measure that the Spirit of God is the propelling power, that incites us to these voluntary actions of necessity; whereas, a disregard of these commands evinces a spirit of stubbornness that relies upon compulsion; for then we only obey the parts of the law that keep us from present shame and disgrace, and which are also prohibited by civil laws, with penalties attached. A true Christian will in all sincerity try to "observe all things whatsoever I (Christ) have commanded you," and this not in the light of compulsion, but from a voluntary, charitable motive. The Son of God has suffered for us, and have we not the charity, for his sake, to yield to his gentle will and love him in return with all our heart and strength?

A. METZLER.

For the Herald of Truth.

SOWING AND REAPING, OR THE RESPONSIBILITY OF INFLUENCING OTHERS.

As the subject is one of great importance, I thought of making a few remarks, hoping some able pen will draw out more than I am able, and give us more able instructions on the above subject.

I am quite sure that all will agree with me when I say that every one has some influence over others, both for good or for evil, as the case may be. No one will deny that every one who has come to years of understanding does daily cast out some seeds of some kind either good or evil. These seeds find good ground, especially if the one who does the sowing is a professor of some kind of (commonly so-called) faith. The object in view is to show the responsibility of using or exerting this influence in a way that others are led in our foot-prints. Suppose, for instance, we look at the seed that is sown by the authors of novels, sensational papers, story books, police magazines, which are even found in the houses and read by many professors of religion, all the members of the family having free access to them. This kind of seed is most sure to find good ground. They are claimed by many to be harmless, yet their fruits are plainly visible. Many young men and women are found on the Sabbath charging their minds with evil thoughts through this trashy literature in some secluded spot, when they ought to be in the Sabbath school, or in church. It will poison their mind and make them unfit for anything better. Under such influence they soon become degraded, rough and crafty, and instead of going to places of worship, try to keep others away also. Sowing seed to the flesh, one shall soon reap of the flesh corruption. One starts sowing the seed that another has raised until the harvest will be immense.

Next let us examine the seed sowing of Robert Ingersoll. His writings and lectures are spread world-wide, and in almost any place you will find some that defend his blasphemy. Ingersoll denies the divinity of the Bible, claims that man is punished on this earth for the wrong he does, and that in the hereafter all will be happy. A bad religion to live by, and a worse one to die by! Yet thousands worship him and argue his doctrine. The seed he sows finds plenty of soil good enough to raise seed of the same character which spreads like the waves of the sea. Years after he is dead the seed will likely still be sown. The question is, Is he not responsible for the whole harvest? Did not Israel worship the idols that Jeroboam made twelve years after he had died? 1 Kings 12. So we see to-day that these antichrists hand their doctrine down from sire to son.

For the Herald of Truth.

INTEREST FOR OUR CHILDREN.

Are there not some if not all of the readers of the HERALD who agree with me that we are not as zealous in laboring for the cause of Christ and the glory of his kingdom as we should be? We think of the Savior's words to his disciples, "The Spirit truly is willing but the flesh is weak." When God promises us to be with us every hour and in every condition of life, let us take him at his word, and make diligent effort to exercise all the grace he gives us? Every morning we should ask Jesus to be with us with His Holy Spirit to direct us to the glory of God and the salvation of our souls. While we are living in the enjoyment of heavenly blessing ourselves, we are shedding an influence upon others, even when we are not conscious of it. On the other hand our spiritual darkness casts a gloom also upon others. Probably if we knew that

"Some were walking in our shadow,
Our lamps would brighter burn."

A recent visit to one of our Sunday Schools caused me many thoughts. As I looked over the many boys and girls, I questioned, What will become of them as they grow up and assume the responsibilities of life? Will they be true to the good influence that is aimed to shape their lives for the service of God? The superintendent kindly warned them of evil and instructed them in the ways of righteousness. A young friend by my side said to me, It must be encouraging to the ministers and the superintendent to see so many come together and learn the word of God. I often feel grieved that so many of our dear ministers and parents have never experienced the encouragement and instructions of a well attended Sunday School. I hope God will bless the work; because it is only by God's blessing that our work will stand the test and result in his glory and in the salvation of souls.

May God be with us, who have confessed his name, that we may have the grace to order our conversations and acts to His glory, and to the edification of those under our influence, especially our children. May He be pleased to use us in winning souls to take their stand on the Lord's side. May our dear children be convinced by our lives that we have a dear friend in Jesus. II. R.

For the Herald of Truth.

THE MOMENT OF DEATH.

Man is inclined to think little of the solemn time when the body gives up the spirit to its Maker and returns to dust. It is truly a time that should claim the attention of every one, for we all must sometime come to that moment. The

moment will arrive when the spirit must be transplanted from time to eternity. A solemn thought then presents itself, Are we ready to make any moment that last one for our sojourn on earth? I feel certain if we examine ourselves carefully and honestly there are but few that feel prepared to meet that solemn moment; that feel worthy to enter the blessed home that Jesus has prepared for those whom he has promised to come for and take to himself. Christ plainly says, There are but few who travel on the heavenly way which leads to the blessed home in heaven. He says too there are many that travel on the broad way that leads to death.

The dying moment is to the Christian a time in which his happiness comes to the highest perfection on earth. Stephen who first gave his life for the sake of Christ saw the heavens open and beheld our Savior in glory. His victory was complete; his dying moment was all joy. He was exalted above all earthly sorrow, and his joys were heavenly, too high and too pure for earth. He could behold himself ready to be received into the company of the redeemed to praise God forever.

Old Simeon, when he beheld the infant Savior was raised to such an ecstasy of joy that he felt willing to let the happy moment be his dying moment. The suffering soul or the aged, weary pilgrim that has a blessed hope in God, leaves the scenes of earth thrilled with the joy of heaven.

But the dying moment is not joy to every one. To the sinner who has no Savior to his sins from God death is terrible. At that awful moment he already feels the terrible burnings of eternal misery. Darkness gathers around him instead of the Christian's light. He remembers the offers of mercy which he spurned; the unpardoned sins of his life overwhelm his guilty soul, and death is to him an awful moment. "Too late," "lost," are the awful words of his dying moment, and much as his soul shrinks from it he must stand guilty before God. His prayers of mercy are not heard and no blessed, peaceful moment comes to him as he closes his eyes to earth.

How is it possible that persons, when they behold the vast difference between the dying moments of the Christian and the sinner, that they can rest secure for a moment without learning the truth upon which the great difference is based. All that are willing can easily obtain the happiness of the Christian's dying moment. Why, for the joy of heaven and the precious moment of the death of the saint, will not the sinner believe on Jesus, accept Him as his Savior, and have His joy in that mysterious, wonderful time—his dying moment.

RACHEL PHILIPS.

Burns, Kansas.

A. H. KAUFFMAN.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

September 15, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Bach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine, with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2	"	"	.....
4	"	"	.....
12	"	"	.....
22	"	"	.....
100	"	"	.....
1 gross (144 copies)	"	"	.....
	express	.....	3.75
	"	"	5.00

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

OUR FAMILY ALMANAC, Menno Simon's Complete Works, English Hymn Books, Philharmonia, and other publications of the Mennonite Publishing Co., may be obtained at the Book Store of G. L. Fondersmith, East King Street, Lancaster, Pa.

BRO. HENRY YOTHER is at present with the brethren in Owen and Clay counties, Ind. From there he will probably go to visit Bro. Andrew Crook, near Bird's Eye, Dubois county, Ind., stop at Loogootee, Davies county, and from there go to Arcadia, Hamilton county, and then come to Elkhart, in time to be present at the Conference on Oct. 9th.

CORRECTION.—In the article "killed by lightning," page 233, it should have been said: Services were held by John Beyer, Frederic Elled and Jacob Weidman.

AN EXPLANATION is requested through the HERALD OF TRUTH by one of our correspondents of 1 Cor. 7:14. How is the unbelieving companion sanctified by the believing one, and what is meant by uncleanness in the children of unbelievers, and holiness in the children of believers?

HOW THEY VALUE IT.—Near Beaver Dam, Allen county, Ohio, lives Bro. Christian Lichty, aged 86 years, with his wife, aged 82 years. They are old and feeble in health, and in consequence they do not get to meeting often. They however take the HERALD OF TRUTH, in which they find much to comfort and encourage themselves in the weary pilgrimage of this life. They have been taking the paper for a number of years, but lately desired to pay up their dues on the paper, the aged sister left her husband who was unable to leave the house and with the amount walked six miles to give it to a brother to send to us. There are many incidents, which have come under our notice during the time we have published our paper, which show a like appreciation of the HERALD OF TRUTH, and when we see and hear of those who manifest such a measure of blessing and benefit derived from our humble labors in the cause of Christ, we are encouraged to labor on and spend and be spent for the good that we can do for others. There is after all a pleasure in laboring in the vineyard of the Lord, which far exceeds the pleasure of selfish gain. Let us see how many aged, infirm, and poor we have around us that might be greatly blessed by having the paper.

IT IS A MATTER of encouragement when we can converse with an afflicted soul whose thoughts are rising up in a sweet confidence and trust to the Father above, and who is fully resigned to the divine will; but how sad to stand by the bedside of any one whom we know will soon have to pass over the river and is yet out of Christ; has no hope, and no desire to accept him. Oh how necessary that in the days of health men should seek their salvation, make their peace with God and prepare for heaven.

CHURCH NEWS.

CONVERTS.—By a letter of the 31st of August we learn that there is considerable interest in the good work among the Amish brethren in Wayne Co., Ohio. At that writing sixteen converts had made application for membership in the church where Bro. J. K. Yoder is in charge.

PRE. J. S. HERTZLER, of the Haw Patch Church, in LaGrange Co., spent Sunday August the 23d with the Church in Elkhart. On account of the funeral of Bro. Christophel no services were held in Elkhart in the forenoon. In the evening however we had the pleasure of having a good meeting, and we regret that we could not have it in the morning also. We trust he will come again.

BRO. DAVID YODER, of the Amish Church, in Wayne Co., Ohio, has recently made a trip to the west, and on his return home visited here in Elkhart and filled one appointment on Monday evening Aug. 31st. He also attended services in the Amish Church at Nappanee, Haw Patch, and Barker street. We trust the Lord may bless him in his labors, and we trust he may visit among the Churches more frequently.

FROM CLARINDA, PAGE CO., IOWA.—If the Lord will, we expect to hold our communion services on the first Sunday in October. We herewith cordially invite brethren and sisters and also others to meet with us on that occasion. We should be especially glad to have any of our ministering brethren, who can do so, to meet with us also. Any coming from a distance will please inform us whether they will come to Clarinda or Shambaugh, and we will meet them at either place.

Clarinda, Iowa. H. L. HOFFMAN.

FROM ELKHART, INDIANA.—Bishop Josiah Clemmer and wife, from Montgomery Co., Pa., Bishop Samuel Gross, and his brother William Gross, and their sister Anna Godshalk, from Bucks Co., Pa., arrived in Elkhart on Thursday evening August 27th, and remained in this vicinity until the following Monday. The Gross brothers and sister had visited in Canada, and from there proceeded westward to Adams Co., Nebraska, where they met Bro. Clemmer and wife.

On their way eastward they stopped in Whiteside and Stephenson counties, Ill., and attended several meetings in each place. In this vicinity they visited friends, and on Saturday afternoon they had a meeting at Holdeman's Meeting-house. On Sunday forenoon Bro. Clemmer spoke at Shaum's and Bro. Gross at Blosser's Meeting-house. In the afternoon the brethren spoke to a very large congregation at Yellow Creek, and declared to the people the way of everlasting life in a very clear and earnest manner.

After leaving Elkhart on Monday they proceeded to Allen Co., Ohio, where they intended to stop over one day and proceed on Tuesday evening to Wayne Co., Ohio, and from there to Medina county.

May the Lord direct them in all their ways and make them instruments for good wherever they go.

FROM MAHONING CO., OHIO.—Harvest meeting was held at Oberholtzer's Church on Thursday, August 27th, with an unusually large attendance. Quite a number of the brethren and sisters from Elkhart Co., Ind., who had availed themselves of the low excursion rates the day previous, were present. Among them were Preachers Lehman and Noah Metzler, Bro. Metzler's wife accompanied him. The truth was very earnestly, and we trust effectually presented by these brethren. Several appointments have been made for them, both at Metzler's and Oberholtzer's Churches.

Great was the joy that seemed to be manifested on all sides in meeting so many friends and relatives from a distance, many of whom we had not met for many years. But this was only a shadow of the unbounded joy that will be created when friends shall meet on the other shore where farewells will nevermore need to be spoken. This happy meeting, where so many friends from far and near could unite in prayer, and singing the soul-stirring hymn,

"Nearer, my God to Thee,"
I trust will not soon be forgotten, nor the effects of the words of encouragement that were spoken effaced.

Preachers Joseph Bixler and Peter Basinger returned, on Wednesday the 26th, from a visit to the Churches in Medina Co., Ohio.

CONFERENCES.

THE ANNUAL CONFERENCE of Missouri will be held at Mount Zion Meeting-house, in Morgan Co., on the fourth Friday in September (25th). An invitation is given to the brethren from all parts to meet with us on that occasion. Versailles on the Boonville Branch of the Missouri Pacific R. R. is the nearest station. The meeting-house is six miles north-east of this place and twelve miles south of Tip-ton on the main Road. Any one coming will be met at either of these stations if they inform D. F. Driver, Versailles, Mo., or D. D. Kauffman, St. Martins, Mo.

THE SEMI-ANNUAL CONFERENCE of Virginia will be held at Kernstown Meeting-house, Frederick county, on Friday and Saturday, October 2d and 3d. Ministers, deacons and members from other places are cordially invited to meet

with us on that occasion. Those coming from the west and north and east over the Valley Branch of the B. & O. R. R. will stop at Winchester, Frederick Co., Va., where they will be met by brethren. Those coming from the south will stop at Bartonsville or Winchester.

CHRISTIAN BRUNK.

THE ANNUAL CONFERENCE for the state of Indiana will be held on the second Friday in Oct. (9th) at Holdeman's church in Elkhart county. A cordial invitation is herewith extended to the Bishops Ministers, and deacons of other states to be present with us, and to lend a helping hand in transacting such business as may be presented and fall to the discharge of the Conference.

J. A. BRUTLER.

CONFERENCE IN KANSAS.—The Annual Conference for the state of Kansas will be held, if the Lord will, on the 1st Friday in October (Oct. 2d), in the new meeting-house near Kill Creek, in Osborne county, Kansas. Ministers and others are cordially invited to be present. Nearest stations are Osborne and Alton, where the brethren will meet any who may come by railroad.

ABM. SHELLENBERGER.
Kill Creek, Kansas.

CORRESPONDENCE.

BISHOP JONAS BLOUGH and wife, Rachel Blough, John Thomas and wife, and Susan Weaver, all from near Johnstown, Pa., came here to Markham, Ontario, on the evening of the 13th of July to visit their relatives and friends, and Bro. Blough filled several appointments. He preached on Sunday the 16th at Altona, on Tuesday at Almira, and on Friday at Reesor's Meeting-house. On Sunday he spoke at Wideman's Meeting-house, it being the time of regular services. We had there a full house and attentive hearers. We feel very thankful to him for his words of encouragement and instruction. The brethren and sisters left for home on Monday morning July the 24th. May the Lord bless the efforts of the brother and make him an instrument in His hand to the salvation of many souls.

A. B. RAMER.
Markham, Ont., Aug. 31st, 1885.

ON THE 26TH OF JULY we had the pleasure in this vicinity, of attending meeting again, on which occasion seven dear souls were received, by holy water baptism, into the Church, and it is to be wished that they may daily increase in faith and grow up unto fruitfulness in the

inner man. Two persons have indicated their intention to establish, by water baptism, the covenant between them and their God, and it is very encouraging to see, that there are still persons who are not willing to let the body of Christ fall into ruins, and will no longer reproach the cross of Christ by indifference; but it is sad that so many have given themselves to indifference, slothfulness, and the pleasures of the world, so that neither the threats of the Lord from on high, nor the preaching below is able to effect anything with them. However, it is our duty to pray for such, that the strong fetters in their heart may be broken, so that they may be brought to repentance, ere it is too late.

This summer we had a considerable number of visits by brethren and sisters from other places; some from the Twenty, Waterloo. Also Bro. Christ. Gehman, bishop of Cayuga, spent considerable time visiting in this vicinity, and also in bathing for his health in J. Roemer's spring. This spring is almost daily visited by the afflicted from far and near; however, not all who descend into it get well. There was also here with us, during the latter part of the month of July, Bro. Abraham Blough with his daughter, from Johnstown, Cambria Co., Pa. He and several of his acquaintances of that place availed themselves of the very cheap excursion from Pittsburgh to Toronto, Canada. Their return tickets, however, did not permit them to stay very long. From Virginia, too, there were brethren and sisters here, toward the close of July. Bro. Diener, Samuel Shank and wife, and one brother Shewalter and wife, were together. Bro. Shank preached three times during his stay here. His wife was very unwell during the short time they spent here, which greatly diminished their pleasure; however, by the time which they had set for their departure for the west, she had so far recovered, as to be able to accompany them. We wish them much happiness and blessing.

In the middle of August we had visitors also from Pennsylvania, from Somerset and Cambria counties. This company numbered seven persons, brethren and sisters, among whom were Pre. Jonas Blough and wife. During the time that Bro. Blough was here he ministered at four meetings. On Sunday the 23d he preached his farewell discourse to a crowded house. Bro. Blough and his company had likewise availed themselves of the cheap excursion rates. Such cheap railroad tickets are indeed a great rarity.

These two brethren preachers came into our vicinity just at the very busiest time in the harvest, hence on week days the meetings were not always numerously attended. However, I must add, that those who did tear themselves from tem-

poreal work, to come to the house of God, did not have to return home hungry, so that we could well say with the disciple to the Lord, "It is good for us to be here." Once more wishing the brethren and sisters much happiness and blessing from above, the Giver of every good and perfect gift.

DANIEL B. HUBER.

Almira, Ontario.

FROM BRO. H. YOTTER. — Leaving Sterling I came to Morrison. There an appointment was made at a private house, where a member of the family was suffering from bodily afflictions, to whom the Lord revealed the necessity of preparing for the mansions above. Upon her confession of repentance and faith, she was baptized and received into the Church. I remained there over Sunday and attended their regular services, after which I bade them adieu and came to Cambridge, Henry Co. Here are two members, and we had preaching twice.

I then went to Washington, Tazewell Co., where the Church is in charge of Eml. Hartman. As stated before, Sister Agnes Hartman is in a very helpless and pitiable condition. I attended services at their Church and also at Sister Hartman's house.

From here I went to Fulton Co., near Ipava. Here are four members without a shepherd. While there Bro. Boyer received a dispatch informing him of the sickness of his mother, and went to see her. We had two meetings here, after which I returned to Tazewell county.

I then went to Varna, Marshall Co., and visited a sister in Christ who lives there alone, and some distance from any Church of our faith, but seeking to live in accordance with that faith once delivered to the saints.

From here I went to Munster, in Livingston Co., my former home, where I lived seven years. Here I met my son-in-law and grandchild, whose mother has departed this life. "The eye of him that hath seen me shall see me no more."

I visited David Rice, who was suffering from cancer in the breast and lying at the point of death. From there I visited Pre. Henry L. Shelly at Redlick, Kankakee Co., Ill., with whom I went to Cullom on Sunday a distance of sixteen miles where we attended services. This Church is supplied by Bro. Shelly and J. S. Coffman, of Elkhart, Indiana, and others. The Church is in a prosperous condition. The aged Bro. Isaac Schantz, now eighty-two years old, was confined to his bed, and quite feeble.

From here I went to Dillsburg, Champagne county. There are here two sisters, who have their faces still set Zionward. I expect to remain here a week after which I expect to go to Piatt Co. May the Lord bless every effort to spread the gospel of his kingdom, to the saving of souls and the upbuilding of his Church. My love to all.

HENRY YOTTER.

A NAME TO LIVE.

"Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy." Rev. 3:4.

The Church in Sardis was in a deplorable condition. The seven spirits of God told the angel to write; and say, "I know thy works, that thou hast a name that thou livest, and art dead."

The Christians alone, of all, live. They were indeed dead in trespasses and sins, but now they live, showing how God's love may penetrate that dead heart, and make it beat and burn with celestial grace. The soul, made for God, is living only when it is filled with the fullness of God. Refined by art, illuminated with genius or talented, we may be lost with all this. He alone lives who lives in Christ.

Some have been so accustomed to forms of life, or they may occasionally desire the true life. In moments of alarm or impulse, they turn hungrily and longingly towards the church, and the church responds to this life. They are baptized and enrolled as members. A promise is made to serve God according to his will and word. O how often through ignorance, unfaithfulness, or disobedience, we break our vow. Through our vow every hour of our future life belongs to God. If we prove unfaithful, we forfeit our right to heaven and glory.

On the faithful keeping of our vow, will depend our success in a Christian life, and our influence for good upon others. Jesus said, Luke 12:37, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

Oh, the blessings that follow the drinking of refreshing draughts at the pure spiritual fountain! Who that has tasted of the living stream that flows from God alone, or that has experienced that new life, wrought by the power divine, would exchange their sweetness for anything this wide world could give. We must often long for more of his grace, and love, and Spirit in our hearts; for a greater likeness to him, and holiness in our inner and outer life. And we hunger for a sight of his blessed face that we may see him as he is crowned in glory, yet ever always our living, sympathizing Savior. Then shall we find plentiful provision for our longing souls. To the faithful God is no dim abstraction, infinitely separated from them in the far-off heaven, but he is their Father in whom they live, move, and have their being.

I fear it is too much with us like the church in Sardis, that only a little strength remaineth, and that is ready to die, and that our work is not found perfect before

God. The Spirit of God said to the church of Sardis, "Remember how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Let us never persuade ourselves that we are regenerated and saved when our hearts are full of evil inclinations, delighting in the sinful practices and vanities of the world. Holiness to the Lord comprehends more than experimental feelings, labor, and an external pious appearance. It means a clean heart filled with the love of God, and leaving no room for sinful or worldly practices or even inclinations. If we see and feel that our conversion is not all that it should be, we need not be discouraged, but trust in the promises and power of Jesus, and light will dawn upon our souls. Not one who came to the Savior with an honest purpose of heart failed to receive the blessing. Sometimes sacrifices are required of us that we are not quite willing to make. Godly sorrow, which worketh repentance to salvation is to feel the agonies of a guilty conscience, and mourn that guilt before God with a sacred promise and an earnest determination to forsake forever all past sins, and by the grace of God to keep our soul and body from all unrighteousness.

If we do our duty as it is revealed to us by the Spirit and Word of God, and are willing to forsake all, and bear the cross, trusting in Jesus who is able and willing to bring us safely through all the fiery trials that await us; if we have come to Christ through obedience, and have been cleansed from sin and the desire of sin by the atoning blood, then we are no more of the world. But if we harden our hearts against His Word and Spirit, and go with the world in foolish talking and jesting, and other things which are forbidden in His Word, our conduct manifests to the world that we yet love the world. When those who profess to follow Christ thus go with the world, they betray the truth in direct opposition to their profession, that they are not one with Christ. There were a few names even in Sardis which have not defiled their garments. Christ was their Redeemer and Leader, they were to walk with him in white: for they were worthy. They had left the world and had not returned to it. Their names and hearts were in heaven.

Is Jesus everything to us? Do we live by his Spirit, or is there a want of spiritual life? Do we long for his presence? Is heaven our delight because of his fellowship? There we shall neither hunger nor thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. No

more of these intense longings, these unsatisfied cravings after holiness, and happiness. No more struggles for perfect submission and unflinching trust in our Savior, but the feeling with light, love, and joy and unutterable bliss.

A SISTER.

THE CROSS—ITS BLESSINGS AND ITS CLAIMS.

The first and the natural resource of a soul awakened, through grace, to a sense of need, is the cross of Christ. The need of relief from the weight and pressure of a conscience burdened with a sense of sin, is felt in all its intensity; and the relief sought for is found in the wondrous fact that the One who hung upon the cross, bore my sins in His own body there, and in God's sight they are gone forever. The relief is immense; the burden is gone, and the heart is free to be occupied, like the poor sinner in the end of Luke 7, with the One who has brought me that relief. But is that all that the cross of Christ brings with it? Far from it indeed. That is but the first lesson it teaches, and if I have not learned more than that I have not got to God's side of the cross at all. I may stand and contemplate, by faith, the immensity of the love which brought the Son of God down to that scene of shame and death for me; I may rejoice in the knowledge of the forgiveness of sins, and of acceptance with God, and yet so bad and treacherous are these hearts of ours, that we are quite capable of taking all these blessings, and then turning our backs on the cross, and finding our resources, if not our joys, in the very world which crucified the One to whom we confessedly owe our salvation.

We are willing to accept the blessings of the cross, but we are not willing to own its claims. And in these closing days of the history of the church on earth, there is special danger of this. Many, if not all, of those who may read this paper are in possession, doctrinally, of truth which has been entirely lost since the first days of the church on earth, but was recovered through the grace of God. But how far is that truth reproduced in our lives down here? How far can we say that we have, as before God, accepted the cross of His Son as He sees it, and sees all through it? How far can we say that the cross gives its color to our associations, our connections, our business, our houses, and all in them, our dress and the dress of our children, in short to all the details of our daily path? Are these trivial things, think you, to mention in connection with the cross? Not, surely, if I know its real import, and what the God who forsook His beloved Son on the cross, reads in that scene. It is just in these things, seemingly, though not really, of small account,

that we shew how far we really understand the true meaning and import of the cross. "He that is faithful in that which is least is faithful also in much." A lesson that is learned from God's side of the cross is never forgotten.

It is not only that the first man, in his badness, was morally and judicially ended there, but that all that was good and beautiful in man, as seen in the Son of man, was ended there too. "The Son of man must be lifted up." All that was of the first man must pass away, his history must end forever, in order that the second Man, alive from the dead, and having forever broken the power of death, might come out of the Head of God's new creation, and take humanity with Him into the glory of God. That is what God has got from the cross, and it is the knowledge and acceptance of it that enables me to glory in the cross—to glory in that which was my deepest and greatest shame as a man, from the very fact (and what a blessed fact!) that the cross has ended forever before God, the man that set it up and nailed the Son of God to it. On the world's side of that cross there is death, and after death the judgment,—on God's side of it the new creation.

In the Epistle to the Galatians, which was written to those who were trying to improve the first man, the cross is brought in three times. In chapter 2:20, "I am crucified with Christ," that is the man is gone. In chapter 5:24, "they that are Christ's have crucified the flesh with its passions and lusts." That is not a practical thing which I have done myself, but what the cross has done for me before God, and I accept it. What belongs to the man, and comes out of Him, is gone also. In chapter 6:14, "The world is crucified unto me and I unto the world." What appeals to and acts on the man is gone too in the cross. It stands as an impassable barrier between me as belonging to, and associated with, the risen Man, and all that I was as associated with the man under death and judgment. What then is or can be left? The new creation, and nothing else (verse 15.) Now how far, beloved brethren, can we say honestly, as before God, who knows the secrets of our hearts, "I accept the cross, not only with its blessings, but with its claim?"

How far can we say, as we look around us, in our associations and surroundings—There is *nothing* of which I should have cause to be ashamed, if I were to find standing by my side the One who was on that cross for me? There is nothing on which His eye could not rest with perfect satisfaction! I accept with praise and thankfulness all the wondrous blessings His cross has given me: and it is the greatest privilege and joy I have to own the claims of that cross to the full, in and over everything that belongs to

me! In the great truth that "If one died for all, then were all dead," I recognize and own what *was* my status and condition before God, now gone forever; and in the blessed fact that, through grace, I am now one who "lives," I see that His death has ended my history as a man, and I desire that all connected with me may be the expression of the practical reality that I am not living to myself, but "to him who died for me and rose again."

May the Lord make this the language of hearts that are learning daily more of the wonders of His cross.—*A Voice to the Faithful.*

For the Herald of Truth.

PERFECT LOVE.

"Rivers of life divine

From Thee their fountain flow:

And all, who know the love of Thine,

The joy of angels know!"

Perfect love is the perfect nature of God in us. For "God is love, and they that dwell in God, dwell in love." Ye verily He is both the fountain and the fullness of divine love. Hence from Him flow all the fruits and blessings of love. So if we, beloved, drink at this fountain we shall share richly the fruitfulness and fruitions, that naturally grow out of supreme and perfect love to God.

Yet we may indeed have great love in our hearts to God and still not have the perfected love of God. For God alone can lead us by our faith in Him over into the land of perfect love. And when once there, let us abide there continually. Remember His people of old. "For they got not the land in possession by their own sword, neither did their own arm save them: but by Thy right hand and Thine own arm and the light of Thy countenance, because Thou hadst a favor unto them."

Therefore, let us by faith take hold of the hand of God and let Him lead us into the land of perfect love, even into the green pastures of His abounding grace. For there and there alone we shall find all the fruits of righteousness and everlasting rest and peace. For

"Thy blood and righteousness

I make my only plea;

My present and eternal peace

Are both derived from Thee."

Newark, N. J. I. N. KANAGA.

WASTE.—There is what may be regarded as a waste in everything. The beautiful flower must drop when the more useful fruit makes its appearance. Do not therefore fret about the cost, while the grain exceeds it; but make no unnecessary waste.—*J. R. Hooper in Mount Joy Herald.*

THE AGED.

They have outlived all their old associations, and have grown accustomed to looking backward; for the past holds all that had freshness and sweetness for them. Their greatest delight is in going over again and again the days when buoyant hope coursed with the life blood through their veins, and the future—the future with all its wonderful possibilities stretched out before them. That future lies behind them now, and whatever may have been its disappointments and sorrows, it shows nothing of it as it hangs so peacefully in the mellowed light of memory. The little that is still left to them holds only waiting for the end. Oh, that any but tender, loving words should fall on ears which have missed for so long a time the voices they loved to listen to in the days of long ago? But the aged have not always that kindness and consideration to which they are entitled. Though not absolutely unkind, yet we forget, too often, how lonely they are with all their old friends gone over the river before them; and because they are patient and quiet, we forget that they need companionship; and so we leave them too much alone. It is well for them that in memory they can evoke the spirits of the long dead, and enjoy again their society. Who has not noticed the peculiar tie which seems to bind the very old to the very young? The old man will take his grandchildren on his knee and prattle, in childish words, the story of his boyhood's days, and the eager interest of the little one will be such gratification to him. But those who should be much nearer the aged in years, sympathy and understanding, soon grow weary of such talk; and either refuse to listen, or listen so impatiently as to pain rather than please the aged heart. So the aged hands are fain to fold themselves meekly, and the aged eyes are turned away to gaze in silence on the panorama of past events, while the deep in the heart that still beats feebly, calls out to the deep in hearts long since stilled in death. And when no answering echo comes back to them, is it strange that they should long to leave the lonely strand and go forward to join the loved ones on the thither shore?

I sat once beside the sick-bed of an aged saint. As, with closed eyes she lay back among the white pillows, I could mark so well the traces age, sickness and sorrow had left, that I felt a great and tender pity fill my heart. It must have filled my eyes too, for, at that moment she opened hers, and, after regarding me earnestly, said, "I do not wish to get well, I have nothing to live for." Then clasping her hands together, while a look came into her face which had little of the earth about it, she cried, "Oh,

how I wish to go hence and join my Savior in that beautiful home for which I have been striving so long: I have nothing to keep me here." And she had children and grandchildren. They were not really unkind to her, but they did not seem to understand her. She lived too high up on the mountains whose snow-capped peaks rising forever above the fogs of doubt and worldliness, reflect, in unshadowed radiance, the white light of sinless purity, while they were still in the fogs. So they left her too much alone until in her loneliness she came to think there were no ties to bind her to earth. And when I said, "your children and grandchildren need you," she answered, "perhaps so," but her voice was full of doubt. After a little while she again repeated, "perhaps so," and this time both voice and face were pathetic with resignation to the Divine Will. Hers is by no means an isolated case. Far too often, these weary pilgrims who have toiled so long by the way; are left to feel themselves unwelcome burdens by those on whom they have expended their richest treasures of love—their children. Have you an aged one, whose second childhood calls loudly to you for love and tender care? Beware how you stop your ears to such a call; or in your old age you may find that God speaks no untruth when He says, "with what measure ye mete, it shall be measured to you again."

Let the aged lives pass away gently, as the quiet evening fades out into the peaceful darkness of a still more quiet night; and may they rest dreamlessly under the moon and stars of God's watchful care, until the everlasting morn shall dawn, and the trumpet of the angel summons them to arise and rejoice forever in the presence of the "Sun of Righteousness."—*Selected.*

THE ANNUAL CONFERENCE for the south western district of Pennsylvania will be held on the 3d Friday (16th) of October, in the Blough Meeting-house, Somerset county. The brethren and sisters from other places are invited to attend. Those coming by the Pennsylvania R. R. will stop at Johnstown, and those coming by the Baltimore & Ohio R. R. will stop at Bethel. There will be conveyances at these places on the 15th.

P. A. BLOUGH.

THERE is no hearing his gracious voice, but by humbling ourselves under his mighty power; then doth He make known his will, and blessed are they that hear his word, and obey it; that know his will and do it.

SWISS AVALANCHES.

High up in a narrow valley in Switzerland, almost entirely shut in by great rocky cliffs, was a little chalet where widow Jutta and her three boys lived. They were very poor, owning a patch of meadow only, its thin, rocky soil scarcely sufficient to keep two or three cows. Their home was of the poorest description, the walls loose stones filled in with moss, and the projecting roof large sheets of pine bark laid over poles and weighed down by heavy stones, while a large square hole in the top answered both for a window and chimney.

Tables and bedsteads were unknown luxuries, as stumps were substituted for the former and bark covered with hay for the latter.

But they were strong and hardy, and had never been accustomed to anything different; and the boys, in summer especially, lived a free, joyous life, their merry "jodel" often waking sweet echoes among the rocky cliffs. Johann, the eldest, a lad of sixteen, was their chief reliance, as he was already quite a skillful hunter, following the sly chamois to its haunts on snow-clad peaks, where it seemed impossible that a human foot could tread.

Fredrich and Francois were several years younger; but they helped their mother weave baskets, and in summer filled them with Alpine strawberries, which she carried on her head to the nearest market-town and sold. Yet they were often reduced to great want during the long, cold winters, in spite of every precaution to lay in supplies.

In the autumn of 1874 a great misfortune befell this family in the death of their cows by the murrain; and this season was followed by an unusually severe winter. Early in (11th mo.) there came such a heavy fall of snow that all communication was cut off with the next town, while on the heights above it accumulated to astonishing depth.

They used their supplies of food very sparingly, hoping each day a change would come, when a little sunshine and warmth would form a crust over the surface of the snow sufficient to bear a boy's weight. But the cold continued extreme, and, shadowed by high mountains, the wintry sun had little power.

It was a sad, anxious little group that gathered day after day around the table, more and more scantily spread. Widow Jutta was a good, Christian woman, and she prayed earnestly for help in their extremity and patience to endure without murmuring, as fresh falls of snow were constantly piling up the fine, powdery flakes, already nearly even with the gable.

Johann saw with alarm how feeble his mother was growing, and, feeling that he must do something before his own strength was exhausted, he climbed to the opening by the ridgepole, and looked about him.

The hut stood high up on the side of the mountain, and although the steep slopes near by had but three or four feet of snow, he knew that it had accumulated to the depth of twelve or fifteen feet in the valley through which he must go to reach help.

But the lives of those dear to him depended upon the effort, and he resolved to try. As he was about to descend into the hut and tell his mother his determination, Fredrich joined him and said, "Don't you think we two could get as far as Hans Graftle's hut? He's a good hunter and sure to have a chamois or two in store. He'd let us have something to keep us alive till the thaw comes."

"I had just made up my mind to go," replied Johann. "I suppose if you went with me we could bring back a bigger load. Still I don't like to have you take the risk."

"It would be greater for you alone. We could help each other. If you go, Johann, I go with you."

"Then we had better start at once, before another storm comes."

They told their mother of their plan and bade her not to worry if they did not return that night. Then they fastened snow-hoops on their shoes, made of the tough branches of fir trees, interlaced with strong cord, their broad surface helping to sustain them on the top of the snow.

It was early in the morning when they began their perilous journey. Their mother saw them depart with a sinking heart, but she knew it was their duty and could not hold them back. The air was very cold, and almost at the first step they

sank into the soft snow to their waists; but they helped each other up on the rocks and climbed along narrow icy ledges where the least slip would throw them down steep precipices to sure destruction. Yet for six hours they pushed forward, knowing that to stop and rest would be certain death, as sleep would instantly overcome them. At last they saw the smoke curling up from Hans Graftle's hut. Cheered by the prospect of rest and food, they gave a loud "jodel," which brought the old hunter to the top of his roof to see who could be approaching. Great was his amazement when he recognized the boys. He gave them a hearty welcome as he drew them up to the blazing log fire and relieved them of their cold, wet garments. Then he placed food and milk before them.

After the poor famished boys had satisfied their hunger they told him of their destitution and said they had come to beg for some provisions to take back to their imprisoned mother and little Francois; Johann, with manly independence, promising to work for Hans the next summer to pay for the help now rendered. The old hunter readily consented to give them all they could carry.

The next day was quite mild, and he advised them to wait over, as a night's freezing would make a sufficient crust to bear their weight, and they could return with much less fatigue. They followed his advice, but Johann was so anxious about his mother he insisted upon starting very early the next morning.

They fastened their bag of provisions on a long pole and Johann placed one end on his shoulder, Fredrich followed holding the other, and, with their alpenstocks in their hands, they started rapidly forward, thankful to find that the snow yielded but little to the pressure of their broad hoops.

Hans Graftle mounted his roof again and watched the little figures, till, just before turning the point of a projecting cliff, the boys seeing him, gave a loud parting shout. Alas! the trevibration in the air caused by that merry, thoughtless cheer, set a great avalanche in motion down the steep precipice over their heads. At first there was a low, rumbling sound, instantly increasing in volume and intensity, and, looking

up, they saw the great white cloud rushing upon them.

There was no escape, and, dropping their burden, they clasped their arms about each other and sank down buried beneath forty feet of the cold, white mass.

The old man heard the thundering sound and saw the poor boys drop upon their knees, but could do nothing to help them, for he knew too well what swift and sure destruction lay in the path of the terrible avalanche.

Well aware that they would be dead ere he could rescue them from that depth of snow, if they had not been instantly killed, he exerted all his efforts to save those still left in the cottage far up in the desolate valley. After a long and perilous walk he succeeded in finding the spot, but a sad sight there greeted him.

Little Francois was asleep on the rough bed, upon which his mother had piled all the clothing to keep him warm. She was sitting by the cold hearth as lifeless as the white embers lying upon it; yet a happy smile still rested on her face, for upon her lap lay the old Bible, and her finger yet pointed to the verse, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

When for her the portals had opened Hans could not tell, but he thought they would scarcely have closed ere she was joined by the ransomed spirits of her boys.

It was a bitter awakening for little Francois, but the kind hunter took him to his own home, and adopted him as his son.

It was not until late in the spring that the deep snow-drift made by the great avalanche melted away, and the bodies of the two brothers were found with their arms still locked about each other.

A rough wooden cross now marks the spot, with their names and the date of their death rudely carved upon it, that death being only one of many that I passed one lovely summer day on my way over the Tete-noir to Chamouni, each marking some sad record of man's vain struggle with the long, bitter winter in those wild mountain passes.—*Christian Union.*

THE AUTUMN OF LIFE.

Fling down the faded blossoms of the spring.
Nor clasp the roses with regretful hand;
The joy of summer is a vanished thing;
Let it depart, and learn to understand
The gladness of great calm,—the autumn rest,
The peace of human joys—the latest and the best.

Ah, I remember how in early days
The primrose and the wind-flower grew beside
My tangled forest-path, whose devious ways
Filled me with joy of mysteries untold,
And terror that was more than half delight,
And sense of budding life, and longings infinite.

And I remember how, in life's hot noon,
Around my path the lavish roses shed
Color and fragrance, and the air of June
Breathed rapture. Now those summer days
Are fled.

Days of sweet peril, when the serpent lay
Lurking at every turn of life's enchanted way.

The light of spring, the summer glow, are o'er;
And I rejoice in knowing that for me
The woodland and the roses bloom no more;
The tender green is gone from leaf and tree,
Brown barren sprays stand clear against the blue,
And leaves fall fast and let the truthful sun-
light through.

For me the hooded herbs of autumn grow,
Square-stemmed and sober-tinted: mint and sage,
Horehound and balm,—such plants as healers know.

And the decline of life's long pilgrimage
Is soft and sweet with marjoram, and thyme
Bright with pure evening dew, not serpents'
glittering slime.

And round my path the aromatic air
Breathes health and perfume, and the turfy ground

Is soft for weary feet, and smooth and fair,
With little thornless blossoms that abound
In safe, dry places, where the mountain-side
Lies to the setting sun and no ill beast can hide.

What is there to regret? Why should I mourn
To leave the forest and the marsh behind,
Or towards the rank, low meadows sadly turn?
Since here another loveliness I find,
Safely and not less beautiful, and blest
With glimpses faint and far of the long-wished-for rest.

Is it an evil to be drawing near
The time when I shall know as I am known?
Is it an evil that the sky grows clear,
That sunset-light upon my path is thrown?
That truth grows fairer, that temptations cease,
And that I see afar a path that leads to peace?

Is it not joy to feel the lapsing years
Calm down one's spirit, as at eventide,
After long storm, the far horizon clears,
The sky shines golden, and the stars sub-
stern outlines soften in the sunlit air, [side,
And still as day declines the restful earth
grows fair?

And so I drop the roses from my hand,
And let the thorn-pricks heal, and take my way
Down-hill, across a fair and peaceful land
Lapt in the golden calm of a dying day,
Glad that the night is near, and glad to know
That, rough or smooth the way, I have not
far to go.

—Sylvia, in the Living Age.

PROGRESS IN THEOLOGY.

This subject is again up for discussion. Prof. Flint, in one of the religious periodicals, has expressed himself as a believer in a progressive theology in the vigorous but rather slashing style with which he addressed the General Presbyterian Council at Philadelphia. He is now just as indefinite as he was then; does not indicate any essential progress which has been made, or the line on which future progress is to be expected. In the last number of the *Catholic Presbyterian* the Rev. Principal Tulloch, D. D., LL. D., writes in the same vein in behalf of progress in theology. He is just as indefinite, and in fact refuses to be definite. He says: "I am aware what many will say when they read this—Tell us what parts of our older theology must give way. Tell us in what particulars you look for progress—what we are to cease to believe, and what new truths require recognition. I am not prepared to enter upon such details, and I am not in the least called upon to do so." Rather a pitiable evasion for a D. D., LL. D., who is a professor at St. Andrew's. It is worse than an evasion—it is a piece of cruelty that amounts to a crime. Here are two men of learning shouting in the ears of plain people, who have no time and no capacity from previous training for investigation, and who look to such men as these to teach them, and properly to look to them: "Your theology is antiquated, obsolete. It needs to be made over, to be brought up to the demands of the scientific progress of the time," and so unsettling the faith of plain people, and then giving them no intimation, not so much as by one word, as to what ought to be modified or improved. Their answer to the inquirer is: "I am not in the least called upon to do so." We affirm in the most positive terms, that they are called upon to do so; that their indefinite harangues about progress are an outrage.

Besides, the argument of Principal Tulloch is about as weak and as good for nothing as it well could be. He argues that there has been progress in all the natural sciences, and therefore there should be progress in the science of religion. But there is no similarity, not even an analogy from this point of view, between natural sciences and religion. The physical sciences have advanced through, with and because

of the discovery of new facts—facts utterly unknown before. They are still to-day in their infancy, and will certainly pass through many essential and vital modifications before they reach perfection and certainty. Every year they are modified by the discovery of new facts. What new facts have been discovered in the domain of morals or religion? What in regard to the nature and obligations and necessities of man? What in regard to the nature or government of God? What has science discovered to modify a single principle of morals or religion? Is it evolution? These gentlemen know perfectly well that evolution is as old as Democritus, as Lucretius, as old as the Vedas, as old and older than Buddhism and Brahminism. They know well that it is a revival of a heathen speculation, or if they do not, their classical education has been marvelously imperfect. And if evolution be true, in the sense in which Darwin and Huxley and Tyndal and Spencer hold it, then the Bible is not true, there is no God, and materialism is the true religion; in other words, correctly speaking, there is no religion.

This talk about progress in theology is working to the injury and degradation of souls. It is welcomed by those who wish to be rid of the obligations imposed by the Word of God; who wish to live as they please, and as godless as they please, and still have a hope of eternal blessedness and glory in the life to come. Thousands welcome this outcry about a modification in the science of religion as the first note of release from moral obligations, and from the humiliating truths of revelation. They expect by it to be set free from the fear of God, from the necessity of serving One who is glorious in holiness, and to be set free to serve themselves. They expect to be relieved from the call to repentance, the call to faith in Christ, and the call to holy living, to a spiritual and heavenly mind.

The Bible is true; the old theology, educed as it is from the Bible, is true, and its truthfulness is supported by a mass and variety and certainty of testimony such as no theory of natural science can summon in its support. When new moral and religious facts are brought to light, then and not till then can the Church be called upon with reason to modify her theology.

Miscellany.

A PROMINENT PHYSICIAN of Athens, Ga., says, that he has frequently of late been called to see young boys suffering with diseased throats, and every case can be traced to cigarette smoking. Many of the youths are in a serious condition, as they are poisoned with arsenic contained in the wrappers.

A MISTAKE OFTEN MADE.—Boys and young men often start out in life with the idea that one's success in life depends on sharpness and chicanery. They imagine, if a man is able always to "get the best of the bargain," no matter, by what deceit and meanness he carries his point, that his prosperity is assured. This is a great mistake. Enduring prosperity can not be founded on cunning and dishonesty. The tricky and deceitful man is sure to fall a victim, soon or late, to the influences which are forever working against him. His house is built on the sand, and its foundation will be sure to give away. Young people can not give these truths too much weight. The future of that young man is safe who eschews every phase of double dealing, and lays the foundation of his career in the enduring principles of everlasting truth.—*Sci.*

Married.

EYMAN-BLOSSER.—On the 1st of September, at the house of the officiating minister in Elkhart County, Ind., by Jacob A. Beutler, Bro. Henry B. Eymann of Kent Co., Mich. and Sister Rachel Blosser of Elkhart Co., Ind.

Died.

GEHMAN.—On the 9th of August, in Lancaster Co., Pa., Catharine, widow of John Gehman, aged 67 years, 10 months and 12 days. Buried at Weaverland meeting-house. Services by John Zimmerman, and Amos Shenk, the former speaking in the English language.

LEHMAN.—On the 1st of August, in Cambria Co., Pa., Daniel W. Lehman, aged 32 years, 10 months and 16 days. Funeral services were held by S. Gindesperger.

YODER.—On the 27th of July, near Kalona, Washington Co., Iowa, Veronica C., wife of Jacob Yoder, aged 63 years and 8 days. She had to suffer much in the last days of her life. She leaves a deeply bereaved husband and four children, to mourn her departure. Sister Yoder was a faithful member of the Amish Mennonite church. Funeral services were held by Peter Kinsinger and Christian Y. Miller.

SHAEVELY.—On the 21st of August, near White Oak, Lancaster Co., Pa., Bro. Abraham H. Shaevely, aged 58 years 8 months and 15 days. Funeral on the 24th. Text, 1 Cor. 15: 55; Is. 57: 2. Buried at Hery's meeting-house. A large congregation assembled to pay the last tribute to the beloved brother in the Lord.

FRANK.—On the 22nd of August, near Petersburg, Lancaster Co., Pa., Henry H. Frank, aged 22 years, 11 months and 7 days. Funeral on the 25th. Text, Jer. 31: 3. Buried at the Hess meeting-house. A large congregation assembled on the solemn occasion. A loud call to the young people. O may they heed it.

METZLER.—On the 29th of August, near Sporting Hill, Lancaster Co., Pa., Bro. Martin Metzler, aged 61 years, 9 months and 26 days. Funeral on September 1st. Text, Is. 38: 1. Buried at Ehrisman's meeting-house. Bro. Metzler became obedient to the Gospel a few weeks before his death.

SCHWALM.—On the 21st of August, in Neshannock Falls, Lawrence Co., Pa., of stoppage and inflammation of the bowels, Nicholas Schwalm, aged 57 years, 5 months and 18 days. The funeral services were held at the house by — Giles in English, and John R. Zook in German. Text, Rom. 8: 13—18 and 1 Cor. 15: 54—58. Nicholas Schwalm emigrated from Kerschhausen to Ontario, Canada in the year 1849, and from Ontario to Neshannock, Pa., where he lived eighteen months. He was a miller by trade. He was sick only 34 hours, and died with a living hope in Christ. He leaves a widow and ten children to mourn the loss of a kind husband and father. He was buried at the Amish Mennonite burying ground.

ROHRER.—On the 1st of September, in Canton, O., of inflammation of the bowels, Benjamin Rohrer, son of Preacher Michael Rohrer, aged 45 years. He leaves a wife and two children to mourn their loss. May their loss be his gain. Peace to his ashes!

LEIDIG.—On the 27th of August, near Morris, Whiteside Co., Ill., of dropsy, Mary Ann Leah, wife of David Leidig, aged 67 years and 2 months. She was received into the Mennonite church during her sickness. She leaves a husband and one son. Eight children have gone before her. Text, Is. 38: 1, last part, and Rev. 7: 9.

ROTH.—On the 31st of July, in Fulton Co., O., of diphtheria, the daughter and only child of Jonas and Magdalena Roth, aged 1 year, 6 months and 3 days.

SCHAD.—On the 12th of August, in Fulton Co., O., infant son of Christian and Jacobina Schad, aged only a few days. Buried at Lockport on the 14th. Text, Mark 10: 13—17.

YODER.—On the 13th of August, in Fulton Co., O., of inflammation of the brain, only son of Jacob and Sarah Yoder, aged 1 year, 6 months and 13 days. Buried on the 15th.

SCHAD.—On the 21st of August, in Fulton Co., O., Jephtha, only son of Christian D. and Magdalena Schad, aged 2 months and 3 days. Funeral text, Matt. 18: 1—8.

ROTH.—On the 28th of August, in Fulton Co., O., of diphtheria, Magdalena, wife of Jonas Roth, aged 22 years, 11 months and 12 days. On the 30th she was consigned to mother earth. She was a faithful sister in the Amish Mennonite church, and was willing at the call of the Master to leave this world, and claimed to be prepared to meet her Savior with a blessed hope of eternal life. She leaves a deeply bereaved husband, father, mother, and brothers and sisters. Her only child preceded her four weeks to the eternal world, as noticed above. Comforting remarks were made on the funeral occasion to the unusually large congregation by C. Freienberger, C. S. Stuckey and J. Wyse, from John 5: 24—29.

BLOSSER.—On the 31st of August, in Locke Township, Elkhart Co., Ind., of cholera infantum, Hulda May, youngest daughter of Jacob and Harriet Blosser, aged 8 months and

28 days. Services at Yellow Creek by D. Burkholder, John Weaver and John F. Funk, from Ps. 16: 6 and 2 Kings 4: 26. This little one was sick only seven hours, and the affliction was taken deeply to heart by the sorrowing parents; but they may rest in the sweet assurance that "It is well with the child."

Thy life was but a summer day,
Our dearest, dearest Hulda May;
Like incense sweet at early morn,
Thy life, by death, to God was borne.

We weep and mourn, and yet we're joy,
Because thy peace has no alloy;
We do not wish thee back, but pray
That we with thee at last may stay.
J. F. F.

LANDIS.—On the 9th of September, in Harrison Twp., Elkhart County, Indiana, of the infirmities of old age, Sister Mary Landis (widow), aged 88 years and 20 days. She was a faithful and devoted sister in the Mennonite Church these many years, and possessed a firm confidence in her Savior. She was fully resigned to the will of God, and had a desire to depart and be with Christ, and at one time, as in communion with Jesus, she said, "Thou comest to me and I come to thee." She suffered much for some time, but we have the sweet assurance that she now rests with the faithful children of God. She leaves a number of children, grandchildren and great grandchildren. The funeral on the 11th at Yellow Creek Meeting-house, was largely attended, and services were held by Martin Hoover and Noah Metzler, assisted by J. F. Funk and J. S. Coffman, from Gen. 15: 15.

Letters Received.

WITHOUT MONEY.

I N Kanaga, Henry Yother 2, A Metzler, Rachel Phillips, S M Eberly, A H Kaufman, J K Zook.

WITH MONEY.

A—John U Amstutz, J S Augsburg.
B—John C Basinger, Noah Brunk, Jacob F Buchen, Jasper H Bushong, Jacob Brenneman, Daniel Brundage, Michael Bender, Daniel Burkhard.
C—John Cassel, Sol Culp, Jas Coyle, C Cunsen-hanser.
D—John Derstine, Gerhard Dalke, Jacob Dausman, Sarah E Peter, Jas G Detweiler, Christian Detweiler.
E—Rev Abel Ebersole, Peter Eby, Christian Eby.
F—Sue H Fontz.
G—Jacob Gotschalk, Daniel Graber.
H—C Hallman, Ezra Hallman, A Hartwell, J H Herr, Daniel Hochstetler, John Hertzler, Amos Holdeman.
I—A J Kidd, John Kornhaus, Jacob Z Kolt, P S Koehn, S L Kaufman, Jacob Krans.
L—Anna Lantz, S S Leshor, Mrs A A Lewis.
M—G W Merriman, Jacob Meyer, J M T Miller, Mrs S E McClung, John Miller.
N—E Nenschwandler.
P—John Peimer, May A Padlock, Elijah Pontius.
R—F Reier, B W Ralston, F M Ruld, Ph Ronlet.
S—J P Smith, John Schmitt, G M Steier, Frederick Stucky, Jantz Springer, Jacob Shenk, Christian S Scheritz, Peter Schertz, E M Shellenberger, Benjamin Shoemaker, Hannah Swearingen, E C Stutzman, C H Stahley, Daniel H Smith, Christ Stoneger, Christian Stuckey, I & P Smith, D R Spencer.
T—John B Tyson.
V—J M Vanwoye.
W—Cornelius Wall, Anna Wale, Jephtha Wyre, L C Warwick 2, Jonas G Wenger.
Y—Levi E Yoder, Sarah A Yoder.
Z—Aaron Zeller.

MISSION FUND.

A K \$1.00, J S A \$10.00

this do we find in the New Testament? "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. See also Rom. 4:5; Gal. 2:16; Eph. 2:8, 9.

The Israelites were commanded to keep the Sabbath as a type of the reality which should be brought in through Christ. But as types or shadows must ever fall short of the reality, they kept every seventh day—the number Seven is always used in Scripture to signify perfection in good or evil—that is, every seventh day they ceased from their own works, which of themselves were not evil. We, however, who have reached the reality, should cease from our own works not only every seventh day, but should have done therewith forever, and do the works of God. But which are our own works? This question is frequently superficially answered by saying that thereby are meant simply our evil carnal works. However, when we consider the type we find that thereby activities were meant which on the remaining six days were regarded as good and right, but were designated as *their own works*. The Israelites were under the law, and the law promised life to that man only who kept it, in other words they had to earn their life through the works of the law, whereas we are under grace, and have everything given us free, without price. We have consequently stepped out of the six days and entered into the seventh, the day which the Lord has made. And our own works are those which we perform with the old man, the flesh, that is in the six days of the old creation. But we have no more at all to do with the old creation, for all is become new; we have put off the old man, and put on the new, or at least ought to have done so. Our own works are those which we perform out of Christ, not in the Spirit, in our own strength, whereas our old man has no right at all to live any longer, since by baptism it was buried with Christ into his death, and only the new man has risen. Hence we break the spiritual Sabbath every time we do our own works. When Jesus on the cross pronounced the momentous words, "It is finished," he meant thereby that the entire work of redemption was completed. We know that the Scripture says that God has afore ordained us unto good works. True, but good works in God's sense of the word can be performed only by redeemed persons. Before I am capable of doing good works, God must put me into the state which is requisite for it, which is the new creature in Christ, for only then can God work in us to will and to do, and we not be mere automata. The flesh is not subject to the law of God, neither indeed can be, and hence God does not expect good fruit from a corrupt tree. Hence we see what folly it is to try to merit salvation by so-called

good works. But the flesh is the same after conversion just as before, and would fain have something to glory in; hence it seeks to bring forth dead works, which are virtually nothing else than a profanation of the spiritual Sabbath into which the Lord has translated us. Who that does not see that if we are new creatures, and walk in the Spirit, we continually do the works of God, and that consequently no interruption takes place in our Sabbath, except we ourselves cause such an one by breaking the same through our own works.

How significant, too, it is, that the Lord rose on the first day of the week. On first thought one would be inclined to think that He ought to have risen on the Sabbath. But he was the first-born of the creation of God, and had nothing more to do with the old creation; all had become new. The first Sabbath belonged to the earth, and had been made for (the earthly) man; the second or eternal Sabbath, in which regenerated Christians are, pertains to heaven, and is made for the heavenly man (who is in Christ). Hence we find that the apostles thenceforward speak no more of a Sabbath for the Christian, but of the Lord's day on which they used to gather together for the purpose of breaking bread and thanking and praising God. This example we ought to follow and feel very thankful to God that our social conditions permit us to have a whole day in the week to our selves, on which we may together commune with God without being diverted or disturbed by secular affairs. The Lord's day is therefore for the Christian a day of joy, for the recurrence of which he longs the whole week—a vast difference from the Jewish Sabbath, intended for man under the law. Thus we can see that the tendency of the times is to depart more and more from the spirit of true Christianity, and approach Judaism, which is nothing less than attempting to put the Christian back under the law, by the works of which no man can be justified, and from which Christ has delivered us. As to what is to be thought of the doctrine of the so-called Adventists,* ought to be clear to everyone from what has been said here, without the waste of further words. Let us hear yet what Paul says on the Sabbath question: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath (days supplied by the translators): which are a shadow of things to come; but the body (the reality) is of Christ." Col. 2:16, 17. Of what value is the shadow, when you have the reality?

He that therefore speaks of the Christian's duty to keep the Sabbath, shows

that he is incapable of discerning the immeasurable difference between Judaism and Christianity. He, or rather his *heart*, may have an approximately true idea of it, but the very lack of clearness manifested by his words, proves that his *understanding* has not yet penetrated to the kernel of the matter. May the Lord enlighten us, so that we may more and more discern how glorious and soul-satisfying beyond all conception the eternal Sabbath is, the day which the Lord has made, and into which we have entered through Christ's work of redemption! O let us thank Him that the shadow has given place to the reality, which we have in Christ! S.

For the Herald of Truth.

SHALL WE ENCOURAGE PRAYER, OR THE USE OF MEDICINE?

The word of God abounds with promises, some of which have been made to persons individually, to families and to tribes, and ended with their natural lives. Many other promises have been made to the entire human family, and stand open for acceptance so long as the world stands. Among other things God has promised to be with his children always; that he will not forsake the righteous; that whatsoever we ask of him, *believing*, that shall we receive; and that he will finally reward all who hold out faithful to the end with eternal life and uninterrupted happiness.

All of God's promises pending in our day are either accepted or rejected by man, and as a matter of course the ungodly will reject and abhor that which the Christian gladly embraces. But before man can have a living and abiding faith in God he must be able to comprehend the omnipotent power of His word, become humble in himself, and feel his own frailty and weakness. He must surrender his own will, and with a feeling heart say, O Lord, Thy will be done! He must feel that God's power has not abated and that his arm is not shortened, but that He is able and willing to fulfill all his words, to deliver and guide the faithful, for "The eyes of the Lord are over the righteous and his ears are open unto their prayers." 1 Pet. 3:12.

James tells us that the prayer of faith shall save the sick, and the Lord shall raise him up." James 5:15. Christ the great Physician himself has said, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. And, "These signs shall follow them that believe; * * * they shall lay hands on the sick and they shall recover." Mark 16:17, 18. While the Lord has promised these things have we any right to discourage those who are still willing to take him at his word, and trust him for deliverance?

* I say so-called Adventists, because there is a sense in which we all ought to be Adventists, that is, we all ought to wait for our Lord's coming to take us to himself, that we may be forever with him, as we see in 1 Thess. 4th chapter, verse 13-18.

Should we not much rather take courage ourselves and "Pray one for another that we may be healed." James 5:16. We should at least try to avoid offending God's "little ones" who understand these promises to mean what they say, and who have the requisite courage and faith to take him at his word. This I believe would be more in harmony with the Spirit of Christianity and the word of God than it would be for us to advise them to put less trust in God and more in the skill and medical knowledge of man. We should take heed to the words of the apostle when he says, "Let not him that eateth despise him that eateth not." Rom. 14:3.

My views coincide with those of Bro. Burkholder in the HERALD OF TRUTH, June 15th, page 180, in this, that it is right and eminently proper, in all cases of sickness to use medical remedies, especially where the proper remedy for the disease is known. The Scripture does not *forbid* this. But we should not forget that medicine is already too extensively, or rather too excessively used, and it appears that the necessity of Christian professors depending and advocating its use does not by any means exist, and more especially so if we contrast the virtues of medicine with the power of faith and fervent prayer. I find however that the use of medicine, if at all, is but very little advocated in the New Testament Scriptures, and we should be very careful not to bring too prominently before the public things that, though they be lawful or scriptural, are yet not "expedient" nor "edifying"; things that have a tendency to mislead, or to promulgate an evil cause.

I have heard moderate drinkers quote the following Scripture passage in support of their positions: "Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities;" yet thousands who have died confirmed drunkards were at first but moderate drinkers, and intemperance is apparently still growing of its own accord. We are also referred to the same passage of Scripture in support of the proposition that the New Testament sanctions the use of medicine in case of sickness. But like intoxicating beverages, the excessive and improper use of drugs (poison) and medicine has doubtless been the means of bringing thousands into an untimely grave. Should we then publicly advocate and encourage to a more extensive use of either of these already excessively used agents, and this perhaps to the detriment of prayer, and faith in Christ and God's power? A well trained conscience would answer, no.

Man must feel his own helplessness before he can wholly trust God. For instance, if a man's house is on fire and he feels well and strong (bodily), and has every means of his own to escape the

flames he would not think of standing immovable and ask God to deliver him, without making any efforts of his own to escape. This would be tempting God; nothing is more evident than this, that a person must be sick before he can be healed. If this man is sick, weak and helpless, and sees no visible means of escape, then will he cry to the Lord the great Deliverer to save him from the approaching flames. When a person has exhausted all his knowledge (or the knowledge of medical skill) or perhaps his own purse in fruitless efforts to cure a disease—perhaps similar to cases mentioned in the Scripture—and as we can find many cases at present, then is the time he realizes that the "prayer of faith" may, after all, be the proper remedy to apply.

"Wenn Menschen-hilf sheint aus zu sein
So stellst sich Gottes Hilfe ein.
Wenn Niemand hilft so lasset Er,
Und macht mein Leiden nicht zu schwer."

I had hundreds of testimonials from persons whose honesty and sincerity I cannot doubt, all bearing witness to the truth that the Lord can still be taken at his word, and has, now as ever, the power to deliver those who trust in him from bodily as well as spiritual diseases; and among these is a dear sister in the Lord, with whom I am personally acquainted, and who is rejoicing in God and is constantly urging upon others the efficiency of this healing power of God. Will we doubt the word of all these witnesses? Shall we discourage or oppose them? Would those that eat despise those that eat not? Will they take a position that seemingly makes them say, "Use more medicine and have more faith in it, and trust less to prayer?" We should much rather encourage confidence in God in answer to fervent prayer, and "pray without ceasing," for "the effectual fervent prayer of the righteous availeth much."
East Levistown, O. A. METZLER.

For the Herald of Truth.

NAAMAN.

How much of human nature that finds a parallel at the present day is brought out in the record of Naaman and his cleansing of the leprosy. Naaman was a leper; leprosy is a type of sin, and in this he is a true type of the condition of the whole human family; for "all have sinned and come short of the glory of God." He was conscious of his condition because he could see and feel unmistakable evidences of the dread disease. In the darkness of midnight when the unnatural whiteness was hidden from his eyes, he might have imagined himself clean, could he not have felt its inevitable presence. Man sees and feels the evidences of sin in himself at every step if he but looks for it. He may shut himself up in moral darkness, and close his

eyes to the light of truth, and imagine himself sinless, did not God undeceive his restless soul with feelings that will allow him no repose. "There is no peace to the wicked, saith my God."

The power of God alone could cleanse the leprosy of Naaman; so the sinner need look for no panacea to heal his sick soul except it come from Him who is the Great Physician, and which is administered by divine power. The beginning of the means that led to his cleansing was a knowledge of the true God. The little maid that served in the rich man's house possessed this knowledge as probably not another in all Syria did. She was only a little maid, but she knew the power of God through his holy prophet. Humble may be the means by which the sinner learns of the power to cleanse his soul, but he must learn the word of the Almighty.

Naaman went first to the king, the greatest man in all Israel, expecting to find in him, or learn directly through him of the prophet of God; but in this he was deceived. It is human nature to suppose that with the greatest and most learned men is to be found spiritual wisdom and a knowledge of the Word that will lead to the forgiveness of sins. In this they are frequently as widely mistaken as was Naaman. Many that are worldly wise and profoundly learned, even in the theology of the present day would fail in the effort to point the sin-burdened soul to the great Healer (Christ), while it might be done with ease and clearness by some secluded humble soul that has himself had communion with God.

Naaman went to the prophet of God loaded with presents in order to pay a liberal reward for all the benefits he would receive. This is the mistake that Simon the sorcerer made, and that thousands are still making. The idea seems to prevail, even where the gospel is preached week after week, that the sinner must somehow render sacrifices that form a kind of consideration for the blessings he receives of God in the pardon of sin. This is all error. To plady must have seen his pardon in the true light of God when he sung,

"In my hand no price I bring,
Simply to thy cross I cling."

It was hard for Naaman to step down from his greatness, even to be healed of leprosy. How is it with the sinner who is great in the world. If he could come to Christ and at the same time have his greatness recognized he would be ready to submit, but to come down on a level with the lowest, and be no more worthy of notice than a slave, is too humiliating. It was a service too simple and too low for Naaman to dip in the cloudy Jordan when he remembered the beautiful rivers of Damascus. He thought the prophet would surely come out and strike his

hand over the place and call upon his God, etc. But when the prophet would not even come out to see his fine equipage, he went away in a rage. If the rich worldling who may be in high position could come to Christ and be received with such ceremony as would set him up as an object of honor worthy of his worldly dignity, "would he not do it?" How many great men of the world who know their sin as readily as Naaman knew his leprosy refuse, even after being rebuked as he was, to go and obey the simple teachings of the man of God (Christ)?

Naaman must go and dip in the Jordan, the stream that signifies death. The invigorating, life-giving waters of Abana and Pharpar would not do. So the sinner cannot do the work of his own choosing, if it seems ever so much more reasonable according to his worldly understanding. The sinner must come down into the Jordan which is death to self. Without death there is no pardon of sin. Naaman had to bathe in the Jordan that death to himself might thereby be represented, so that this figure of the pardon of sin, which God in his wisdom has given us, may teach us to come down into the Jordan of death to the carnal man; and that a new man, the "new creature," may arise. The flesh of Naaman became as the flesh of a little child. Christ says, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Naaman is a beautiful figure of the conversion of the sinner.

For the Herald of Truth.
STIR UP YOUR MINDS.

"I stir up your pure minds by way of remembrance," 2 Peter 3:1, is the language of Peter, the chief apostle of the Jews. It is spoken to all of the believers in Christ. I have no doubt but the church, or at least a great many of the professed Christians in that day, were somewhat slack, or wanting in courage to work vigilantly for the Master's cause, and needed some motor to keep up the spirits of the fainting.

When I observe the wickedness that is going on everywhere in towns and cities, as well as in the country, and also see the efforts put forth to mitigate the great amount of evil, and see the good effects of the work, I am glad to find many who acknowledge their error before the world, who come forward with a word of testimony in behalf of Christianity. Persons who were just as capable of sinning grossly and with as direct an influence as any one, have been saved from plunging deeper into guilt by faithful efforts to turn them from their course of sin.

This is to stir up your pure minds. I will readily acknowledge that there are a great many good meaning Christians

who desire to see the good work going on, and willing at least to give a sigh of assent to some glorious victory over sin achieved in some hardened sinner's heart, yet the thought does not occur to them, I have I helped to bring an influence against his sins? Possibly all they could claim would be that they are one of that number who do not believe themselves to be an especial or open sinner. Stir up your pure minds, and think of the awfulness of sin, and its terrible consequences. Think that a poisonous dart from the enemy may have lodged in the heart of some promising young person. Think also of this, that one acquires strength by acting upon principle. See the young growing to manhood under all the guilt of God's violated law. God's people have to fear the consequences. And then think also of the opposite—some soul planted in the fertile field of God's love with an acquired store of useful knowledge to give out to those wanting in instruction in truth, and the acquired powers to give it out in a way that will cause it to wield an influence upon others. Then with what a degree of earnestness should we be stirred up and awakened to work in the Master's cause! We know that we cannot attain to a full growth in Christ in one day, or attain to perfection at a single effort. We should be encouraged with the idea that we shall acquire strength by giving time and attention to any principle.

Why should we not stir ourselves up more in the work of evangelizing, to spread our principles of faith throughout the land? Some may think we are not able to do so on account of means. I would say, Stir up your pure minds to the importance of the salvation of souls, and then the means will be of less consideration. Who is the one that should be able to judge about the importance of this work? Is it not one that is out upon the field where sin is rampant around him and sweeping thousands down the broad road to eternal darkness? Oh! I say, Stir your selves up to the work. Think of the last times and the preciousness of time; for the Apostle says, Esteem the time, for the days are evil.

If the love of God is precious in your soul, think of the demand the living God is making upon you. Did not Philip say to Nathaniel, "Come and see" (the Messiah) because he found something precious in him. Elisha received from Elijah a portion of his spirit, may not we partake of one another's zeal? Have you been so anxious for souls as to feel the startling feeling within you that Paul received of the Lord while in Corinth? The Lord said to him, "Speak, and hold not thy peace: for I have much people in this city." Acts 18:9,10. Have we not much people in this country? If we are worldly minded, we may say, We have. If we are God's children we must

say, Not so many. One thing we know: there are some starving for the bread of life; and the question is, How shall they be fed unless the truth of which the Apostle Paul speaks in Romans 10:14,15 be applied, "How shall they hear without a preacher, and how shall they preach except they be sent?"

Stir up your minds to this, that you have a charge to keep—the keeping of your soul, the cherishing of God's love, the using of your talents in the service of God in trying to gain every one into his service. Every soul is precious in his sight; "for, as I live, saith God, I have no pleasure in the death of a sinner."

LEWIS H. SHANK.

For the Herald of Truth.
WATCH AND PRAY.

How thankful we ought to be to Him to whom we are indebted for every blessing! His mercy has still spared our lives, he has given us health and strength that we may labor and do good, yet how forgetful are we of all his kindness to us, and how neglectful are we of our duty. With what eminent propriety was it then that the Savior admonished us to watch and pray. "Ye know not the day nor the hour wherein the Son of man cometh." "What I say unto you, I say unto all, Watch." God loves a praying heart, and therefore tells us to "Pray without ceasing." The more we pray, the more we desire to pray.

How sweet it is to pray, to commune with God, and to pour out our whole soul before him. It relieves us of the heavy burdens of sorrow that often rests upon us, and makes us feel glad; and we can go about our daily duties with a lighter heart and more cheerful countenance. When we lay down to sleep at night, how sweet it is to commune with our God, and to meditate upon his great goodness and mercy towards us. When we consider how long-suffering he is, and how sinful and negligent we often are, we are led to wonder that God has not yet cut us off as unfruitful branches.

Watch therefore the adversary, the devil who goeth about as a roaring lion, seeking whom he may devour. His snares and traps are laid in our pathway, and in many ways he seeks to lead us astray. In our words, in our actions, and even in all our thoughts he seeks to entrap us and lead us into his own sinful ways.

Let us therefore, as fellow pilgrims, wherever in the wide world we may be scattered abroad, set our affections on things above, and press forward on the heavenly way. Let us watch and pray that we enter not into temptation, and follow Jesus looking unto him, as the author and finisher of our faith, hoping on until we shall reign with him in joy forever.

A. B. RAMER.

For the Herald of Truth.
THE ACCEPTED TIME.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

Christ Jesus was ordained the Messiah for the redemption of mankind, before the creation of the world. The prophets and holy men of God had from time to time foretold his advent to the world, and in fullness of time became clothed in flesh. "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14.

The glory of the Son of God was manifested at his birth by the hosts of heaven appearing to men, and praising God for the glory that was being brought to earth. Even before his birth his name had been announced as Jesus, because he should save his people from their sins. John the Baptist pointed men to Him as the Savior of the world and said, "Repent, for the kingdom of heaven is at hand." The time had come, the Lord's accepted day was at hand, Christ was revealed to the world; and now all that call upon him shall be saved. "For he saith, I have heard thee in a time accepted, and in the day of salvation I have succored thee." Myriads of penitent souls have sent their cries and petitions up to God, and he has heard and succored them. They came believing, and in the Lord's appointed way. Everything is accomplished on the side of the Lord for man's salvation, and when we accept the Lord's way he will do for us all that he has promised, and will give us the assurance that we are saved.

Since the Lord has accomplished all for man's salvation, the whole work being finished, the accepted time is at hand. The Lord has accepted the time because the work which Christ did is perfected and finished. What man needs to do is to accept the work that God did for him. He must get entirely rid of self that God may work in him according to his good pleasure. Since it is the accepted time with the Lord, why should it not be the accepted time with man? God has done the work and accepted the time, and is willing to accept man, and if man gives himself into harmony with God, the glorious work of his individual salvation is completed.

Let man then accept the work of Christ as God has accepted it, and the time as it is accepted of God, and his salvation is assured. Christ came to prepare the understanding of men to accept the mind and will of God, and when men give themselves to him, they can serve God in the accepted time and in the accepted way.

J. D. HERSHEY.

A NIMBLE tongue often trips.

For the Herald of Truth.
FAITH.

"Faith is the substance of things hoped for,—the evidence of things not seen," Heb. 11:1. "Have faith in God." Mark. 11:22. "Hast thou faith? Have it to thyself before God." Romans 14:22. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21:22. "Believing," says the text. This is not merely a weak assent of the understanding to what we hear; as a writer says, "A full assent of the mind to the truth which God has revealed, with an unreserved surrender of the will. This is true faith, a practical confidence in God,—a full and relying confidence in the certainty of his superintending providence."

"A practical confidence," continues this writer, "is, in the language of Scripture, 'an abiding faith,'—a faith which overcomes the world." Yet, what must we think of the "practical confidence in God," of him who, through fear or favor of man, disobeys his command?

In a sermon, which I once heard, the preacher lamented the want of faith, even among professing Christians,—a true and abiding faith, in the vital testimonies of Christianity. He spoke of those professed believers in the teachings of Jesus in the principles of peace, who openly show the lack of "practical confidence" in his teachings by upholding war, as striking examples of a lack of faith. Following the preacher's discourse, I wrote down a few reflections, which I now offer to the readers of the HERALD.

We mourn over the unbelief of professed Christians; but, there is a more general and wide-spread unbelief among mankind, which we believe to be the root of the disease, and which, to mention, may shock the feelings of tender minds, this is an unbelief in God. Not actual disbelief, or denial of the truth that there is a God, for such belief rarely, if ever, has been found; but a want of faith in a superintending providence. There are hundreds of thousands (some even among professed Christians) who have not an abiding faith in the superintendence of a heavenly Father's care, or in the immortality of the soul. "Actions speak louder than words,"—and the Scriptures say that by our fruits we shall be known. And, when we see a man living "without God in the world," and placing no dependence upon him, no matter what may be his profession, we may claim the right to think that his belief in God is not very strong. In outward things, when we see a man rushing headlong towards destruction, until the end of his life, we may reasonably think his belief in immortality is very weak. If we see a man rushing towards a place where certain death must overtake him, we must certainly doubt his belief in the existence of the

danger. Yet, the suicide and the duellist thus brave that eternal punishment which they profess to believe.

That "there is a power above us," whose works show the "intricate and nice design" of the Maker, with every part exactly adapted to its use (a power that never makes mistakes), and that there is nothing which is the result of chance all are compelled to believe. Yet, such belief is rather a hope than a true and abiding faith.

In every age, there has been throughout the world, a general, or rather universal belief in a supreme Being, some representing their God by the Sun and moon, and others by image made by their own hands. This feeling of dependence upon a superior power, is implanted in the human heart, by God, himself, and for a purpose; for he makes nothing in vain. Longfellow thus beautifully describes this feeling:

Even in savage bosoms,
There are longings, yearnings, strivings
For the good they comprehend not,
And, the feeble hands, and helpless,
Groping blindly in the darkness,
Touch God's right-hand in that darkness,
And are lifted up and strengthened.

Of immortality the heathen philosopher, in the sublime poetry of Addison, says:

"It must be so.
Else, whence this pleasing hope, this fond desire,
This longing after immortality,
Or, whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on itself, and starts at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself points out an hereafter,
And intimates eternity to man."

Yet, with this instinctive feeling implanted in every mind, with the reason which God has given us, and aided by divine revelation, how strange it is that preachers still have so much cause to mourn, in an enlightened Christian land, the want of that "faith which overcomes the world!"

EZEK LAMBORN.
West Lampeter, Lancaster Co., Pa.

For the Herald of Truth.
CHASTITY.

The little child is an emblem of purity and innocence; no vulgar propensity seems to be manifested in either its thoughts or language. Upon this guileless disposition of childhood is based that divine teaching of our Savior, "Except ye become as little children ye shall not enter the kingdom of heaven."

Much remorse of conscience and many of the heartaches of this world arise directly or indirectly from a want of chastity in thought and speech as well as in behavior, on the part of many who might live in happy innocence. Characters are ruined, and every religious impulse often becomes blighted because of a failure to preserve and propagate that

inward purity of the heart of which a little child is the type.

A certain writer well says: "Many persons suffer their imaginations to wander where, in person they cannot follow; in hearing what they dare not tell; in seeing what shame would forbid them to disclose, and in seeking what modesty would blush to reveal." Such flights of unbridled fancy can at no time be indulged in with safety, because they are the prolific source and fountain head of all crime and shame; and he who claims that such humoring of the imaginations is not wrong may, and probably will live to repent of its gratification.

All civil law says we shall not act wrong, but the moral law demands that we shall not think wrong. Then, if we wish to preserve our own purity and self-respect we cannot afford to allow our minds to dwell on impure subjects. "For a good man out of the treasure of his heart bringeth forth good things." Matt. 12: 35.

One is often pained to hear persons, whose purity of conscience he would otherwise, not for a moment question, make use of foul and exceedingly repulsive language. From force of habit refined and religious persons are sometimes known to pollute their lips with vulgar and unchaste speech. In the fulness of youthful feeling great freedom is often taken "To repeat the vulgar story, to recite lascivious verse, or to tell the smutty joke." If we desire to keep the mind pure and healthy, we must be engaged in matters of real interest and profit, if otherwise, we readily acquire habits that will seriously interfere with our spiritual and intellectual growth while in this life. L. J. HEATWOLE.

Dale Enterprise, Va.

ACTIVITY.

The whole of our religious life does not consist in activity. We have many counterfeits in religion. The spirit of anti-Christ is perhaps as busy as the spirit of Christ himself. But its activity and life are of another nature. We are told that "false Christs and false prophets shall arise, and shall show (by their activity and zeal) signs and wonders, to seduce, if it were possible, even the very elect." So a portion of pure and undefiled religion consists in patiently waiting, and in quietly and prayerfully hoping for the arising of the true light which enables us to distinguish between the activity and life which serveth God, and that which is merely of man, and serveth Him not. The deeper our religion is, the less noise we make about it; an empty wagon makes more noise than a loaded one.

When human activity ceases to predominate in the churches, and in us as individual members of a church, and the

soul rises in humble aspirations to the living God, and rests in faith on Him for help and support, then heavenly activity begins. Then the work of restoration from death to life goes forward, from faith to faith, until victory over sin and spiritual death and discord is gained, and we can thank God, who giveth us the victory through our Lord Jesus Christ. For the old nature is crucified and the body of sin destroyed. It is not by the number of our words, nor by bodily activity, that we can the most effectually serve the cause of God or glorify his name. For we only mar the work instead of advancing it, when we attempt to carry it on in our own strength, and in our own light, life and activity.

The light that is represented in the Scriptures as the true light, it is said, "shall rise in obscurity, and the darkness shall be as the noonday,"—and as a guide to those who are divinely called in the Lord's work. Through these the Lord "shall build up the waste places and raise up the foundations of many generations; and shall be called, the repairer of the breach, the restorer of paths to dwell in." This light, as it is abode in and followed, becomes as the path of the just which leads from earth to heaven; and "as the shining light that shines more and more unto the perfect day." But it does not shine in full meridian brightness at first. For it is spoken of in its commencement as the day dawning, and as the day-star arising in the heart. And when the Sun of Righteousness does fully arise, it does not instantaneously shine in its noon-day brightness and warmth; but it is spoken of as a light which will shine more and more on the just man's path. And as a lamp to his feet to show him how to walk and how to work. But it is said, "The light of the wicked shall be put out, and the spark of his fire shall not shine; the light shall be darkness in his tabernacle, and his candle shall be put out with him." But to those who keep the spiritual eye open and single unto Him who is the light and life of men, and cease to follow the prince and power of darkness, "the whole body will be full of light; as when the bright shining of a candle doth give thee light." The Lord will be unto thee an everlasting light, and thy God thy glory.

As the natural man needs to breathe the breath of animal life to keep him alive and active in temporal things, so the spiritual man needs to breathe the breath of immortal life to keep him alive and active in eternal things. And it is only as we breathe the breath of spiritual life day by day, through Him who is the light and life of men, that we become strong in the Lord, and in the power of his might; and thus become qualified to labor for Him and to teach transgressors of the ways, and to convert sinners unto Him. Because it is only that which we

receive from the Lord, and give forth to others through Him, in his cause, which has a tendency to lead them to Him. But there is a forwardness in the natural man, and a proneness to activity, that prompts him onward in attempts to do the Lord's work in his own strength and to his own glory; because he loves the applause of men more than the favor of God. But let him that glorieth, glory in the Lord, "For not he that commendeth himself is approved, but whom the Lord commendeth." How many, by losing a humble dependence upon the source of all true wisdom and strength, have left the place of safety where they once stood, and where they spoke with fear and trembling.

God is the author of unity and order, and not of confusion and division. And as we abide in Him and He in us, we are qualified to see eye to eye, and to put shoulder to shoulder in the work which he has appointed for us to do. But if we become vain in our imaginations, thinking ourselves to be something, when we are nothing, our foolish hearts become darkened, and our hands weakened, so that we forsake our own mercies, having not the spirit which is ordained for our help. O, how much we still need, after we have been divinely enlightened, to have a heavenly guide, to lead us safely through the darkness of this world! For we are still liable to temptations, and never safe, only as we abide under the protecting care of Him who came to destroy the works of the devil. For many are the devices of Satan. The desire to be something great, and to receive the applause of men more than the praise of God, is far too evident amongst us. It is that which leads into rents and divisions and into a party strife; causing a root of bitterness to spring up whereby many are defiled.

While we live in the world that lies in wickedness, we have great need to watch that the world, and the spirit of the world, with its maxims and vain sports, do not live in us, and sap the very foundation of our holy religion, by causing us to leave our first love. When Christ came into the world outwardly, He came to his own people, who, as a disbelieving nation, "received Him not, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." So it appears that such as received him then, had a belief in him that was sufficiently saving to produce the new birth, which was not of that blood which pertains to the old fleshly birth; neither was it of the fleshly will of man; but of the overshadowing will of God. He came to his own then who were his own outwardly. But he is not a Jew now which is one outwardly, but he is a Jew which

is one inwardly. So, are we not his own? For we have been bought by him "with a price, even the price of his own precious blood, as of a lamb without blemish and without spot." And does he not now give to such as receive him spiritually, power to become the sons of God? But what good does this power do us unless we use it in the accomplishment of our salvation? So while we have the power and the strength given us, let us walk in the light of Him that gives it, that we may become the children of light, and so walk in the light as to have fellowship one with another, and witness the blood of Jesus Christ to cleanse us from all sin. Then, as we are thus cleansed, we shall find that "all bitterness, and wrath, and anger, and clamor, and evil speaking will be put away from us, with all malice, and we shall be kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us." Then our activity and labors of love will be crowned with a happy immortality in the general assembly and church of the first-born in heaven.

It is a great favor to know our places in the church here below, and to keep them. But we may have the leadership of the great Head of the church, whether in doing or in suffering. And he will show us that the wisdom of the flesh cannot work the righteousness of God, who is a spirit; neither will it enable us to keep the unity of the spirit in the bond of peace. But if we follow the wisdom of the flesh, we shall become a prey to the prince of darkness, and the things which belong to our peace will be hid from our eyes. And we shall be left in darkness and liable to stumble and fall upon the dark mountains of an empty profession, "where there is neither dew nor rain, nor fields of offering."

While I believe that human activity should not go foremost in doing the Lord's work, as I fear it too often does; yet I do believe that the body and the spirit should work in reciprocal harmony in doing whatsoever the Lord may call for at our hands; and that we should "not be slothful in business, but fervent in spirit, serving the Lord." Then the blessing of those who do his "commandments" will rest upon us, and the promise of "well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things," will apply to us also, and we will have the privilege of entering into the joy of our Lord. I also believe that it is only as we are faithful in doing what little he may have given us to do, that we are made rulers over more. So, while I do not believe in all the activity that we have amongst us, under the profession of religion, yet I do not think that a Christian's life is a life of idleness; but whatsoever our hands find to do, we

should do it with our might. Not that we have any might or divine strength, only as we receive it of Him who giveth liberally to such as ask it of him. Then, as we receive it, it is ours, for us to use under his leadership. And we are accountable if we do not use it. So there is a human or emotional activity, and there is a divine activity. A true light, and a false or transformed light. And unless our eyes are divinely opened, we cannot see the difference. And unless our ears are unstopped, we cannot hear the still small voice. And unless our hard hearts are softened by the tendering touches of heavenly love, there can be no good impressions made upon them. But blessed are the eyes of his humble disciples, for they can see, and their hearts, for they can feel; although the scoffs of a frowning world should be upon them. —D. H. in *The Friend*.

ST. JOHN THE AGED.

[In publishing at the request of one of our readers, the beautiful and touching description of the last days of the beloved disciple, John; we have been afresh reminded, in reading the concluding portion, of the care that is needed not to interpret too literally the descriptions or references to the unseen world which are found in the inspired volume. In this state of being, it is probably impossible for us to form any true conception of the nature of an existence unconnected with these bodies of flesh and blood, which now limit in measure all our ideas. As the Apostle John himself testified, "it doth not yet appear what we shall be."—Ed.]

I'm growing very old. This weary head That hath so often leaned on Jesus' breast, In days long past that seem almost a dream, Is bent and hoary with its weight of years. These limbs that followed Him—my Master

—oft From Galilee to Judea; yea, that stood Beneath the cross, and trembled with his groans Refuse to bear me even through the streets To preach unto my children. E'en my lips Refuse to form the words my heart sends forth:

My ears are dull, they scarcely hear the sob Of my dear children gathered round my couch: God lays his hand upon me; yea, his hand, And not his rod—the gentle hand that I, Felt, those three years, so often pressed in mine.

In friendship, such as passeth woman's love. I'm old; so old I cannot recollect The faces of my friends; and I forget The words and deeds that make up daily life; But that dear face, and every word he spoke, Grow more distinct as others fade away; So that I live with Him and holy dead

More than with living. Some seventy years ago I was a fisher by the sacred sea. It was at sunset. How the tranquil tide Bathed dreamily the pebbles! How the light Crept up the distant hills, and in its wake Soft purple shadows wrapped the dewy fields! And then He came and called me. Then I gazed,

For the first time, on that sweet face. Those eyes, From out of which, as from a window, shone Divinity, looked on my inmost soul; And lighted it forever. Then his words Broke on the silence of my heart, and made The whole world musical. Incarnate Love Took hold of me and claimed me for its own. I followed in the twilight, holding fast his mantle.

O, what holy walks we had, Through harvest fields, and desolate, dreary wastes; And oftentimes He leaned upon my arm, Weary and wayworn. I was young and strong, And so upbore him. Lord, now I am weak, And old, and feeble! Let me rest on thee? So, put thine arm around me. Closer still! How strong thou art! The twilight draws apace.

Come, let us leave these noisy streets and take The path to Bethany; for Mary's smile Awaits us at the gate, and Martha's hands Have long prepared the cheerful evening meal. Come, James, the Master waits; and Peter, see, Has gone some steps before.

What say you, friends? That this is Ephesus, and Christ has gone Back to his kingdom! Ay, tis so, tis so. I know it all; and yet just now, I seemed To stand once more upon my native hills, And touch my Master. O, how oft I've seen The touching of his garments bring back strength

To palsied limbs! I feel that it has come to mine.

Up! bear me once more to my church! Once more

There let me tell them of the Savior's love; For, by the sweetness of my Master's voice Just now, I think I must be very near— Coming, I trust, to break the veil, which time Has worn so thin that I can see beyond, And watch his footsteps.

So raise up my head. How dark it is! I cannot seem to see The faces of my flock. Is that the sea That murmurs so, or is it whispering? Hush, My little children! I heed so loved the world He gave his Son. So love ye one another. Love God and man. Amen. Now bear me back, My legacy unto an angry world is this. I feel my work is finished. Are the streets so full?

What, call the folk my name? The Holy John?

Nay, write me, rather, Jesus (Christ's beloved, And lover of my children. Lay me down

Once more upon my couch, and open wide The eastern window. See, there comes a light Like that which broke upon my soul at eve, When, in the dreary isle of Patmos, Gabriel came

And touched me on the shoulder. See, it grows

As when we mounted toward the pearly gates. I know the way! I trod it once before. And hark! It is the song the ransomed sang Of glory to the Lamb! How loud it sounds! And that unwritten one! Methinks my soul Can join it now. But who are those who crowd The shining way? Say! joy! 'tis the eleven, With Peter first! How eagerly he looks! How bright the smiles are beaming on James' face!

I am the last. Once more we are complete To gather round the paschal feast. My place Is next to my Master. O, my Lord, my Lord! How bright thou art? and yet the very same I loved in Galilee. 'Tis worth the hundred years

To feel this bliss! So, lift me up, dear Lord, Unto thy bosom. There shall I abide.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

October 1, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

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Elkhart, Ind.

TO THOSE WHO ARE IN ARREARS.—During the past month we have been sending out bills to all who are owing us for more than one year's subscription for the HERALD OF TRUTH. We have just now a large amount out standing in subscription, and as we very much need the money, we trust all who know themselves thus indebted to us, will remit the amount due, and so enable us to meet our obligations.

We trust that no one will think hard of it or take offense because we send them a statement of account. It is simply a business matter, and becomes necessary occasionally in order to enable us to square up our books. We would however say that some mistakes may occur, and some who have paid, and not received proper credit, may receive statements of account. If this should be the case, please inform us and we will gladly make the necessary corrections.

DEATH BY LIGHTNING.—On Saturday, Sep. 12th, Bro. Coffman of Elkhart visited the Church at Cullom, Ill. In the evening there was a well attended meeting held in the church house. Just as the services closed and most of the people were in their conveyances starting for their homes a severe storm of wind and rain began to pour upon them. In the darkness and dashing rain some were unable to keep their teams in the road, and several vehicles were overturned. None of the church goes, however, were injured more than a thorough wetting and one person considerably bruised. But one man, Andrew Kirchman, sitting quietly in his house was instantly killed by a stroke of lightning. The wife in the same room, and the children playing about the floor were stunned, but sustained no farther injury while the husband was killed so suddenly that he remained sitting in his chair dead. The furniture and wares in the house were much broken, and the entire house was so shattered that it is thought impracticable to repair it.

"The soul that on Jesus has leaned for repose

I will not, I will not desert to his foes;

That soul, though all hell should endeavor to shake,

I'll never, no never, no never, forsake."

This beautiful stanza was no doubt suggested to the mind of the poet by the

blesed promise of God when he says, "I will never leave thee, nor forsake thee." God has said this, and he said it for some one; and to whom could he have said it if not to his faithful child that trusts him, and looks up to him in the confidence of a loving child to an earthly parent? The apostle in writing the New Testament Scripture seizes upon this promise of God to Israel of old, and claims it for himself and his believing brethren. If he took this liberty, why shall not we claim it with the same assurance?

We worship the same God and Father that Israel did; serve the same Savior and Master that the apostle and the Hebrew brethren did; we that believe are the beloved and accepted of the Lord and all the promises he has made to care for his children are ours. What greater promise could we then desire than this that God will never leave us nor forsake us?

Reader, is the God of heaven your Father? Are you in the full sense a child adopted into his family through regeneration? Then you can look up to him, not as far off as in heaven, but as a child leaning upon its father's bosom, and say in all confidence, "Yes, Father, you will never leave me." In my forgetfulness, waywardness, and secular duties, as well as my devotions, thou wilt not leave me. In health and prosperity thou art with me. In sickness thou wilt be with me on my bed of suffering. When I cross the Jordan at the end of my pilgrimage, thou wilt be with me and bear me above the chilly waters. Thou wilt be my joy in eternity. C.

CHURCH NEWS.

RETURNED.—Bro. Henry Shaum and wife and Bro. John Buzzard, of Elkhart Co., returned from their trip to Kansas and Missouri and arrived home safely on the 9th of September. They had a pleasant trip and found the friends generally enjoying good health.

BRO. HENRY YOTHER who has been traveling during the summer among the Churches in the west and south, is at present in Owen and Clay counties, Ind. He reports in the Churches there an interesting and profitable time. They had communion appointed for Sep. 27th. Bro. Yother accompanied by Bishop Royer of that Church, expect to attend Conference in Elkhart county, on Oct. 9th.

MINISTER ORDAINED.—On the 10th of September an election for minister was held in the Church, in Allen Co., Ohio. Three candidates were presented and the lot fell on Bro. Moses Brenneman. May the Lord bless the dear brother in his new calling, and make him an instrument of much good unto the Church, and the heavenly kingdom.

FROM HOLMES CO., OHIO.—On Sunday Sep. 13th, John K. Yoder and Jonathan Schmucker, of Wayne Co., visited here and preached to a large congregation in the Walnut Creek Mennonite Meeting-house. On the same day thirteen persons were baptized and received into the Church. May the Lord bless these precious souls and make them faithful in the calling to which they have been chosen.

FROM FRANKLIN CO., PA.—The first week in September Brother Daniel Roth and Sister Martin, of Washington Co., Maryland, visited the Church at Chambersburg, Franklin Co., Pa. Bro. Roth held some meetings in which he encouraged the members to be faithful in their devotions to the cause of Christ. On Sunday the 6th of September he preached a very appropriate sermon from John 1:29 to a well filled house of very attentive listeners. This visit was a season of refreshing to many that seemed to hear in the true spirit. May the Lord bless his labors. All were sorry that he could not finish his visit, as he was summoned home to attend the funeral of old Sister Eshleman.

FROM MONTGOMERY CO., PA.—From a private letter we learn that Bro. Josiah Clemmer and wife are home again from their extended visit through the west, as stated in a previous number. They arrived at home on the 9th of September. On Sunday, Aug. 31st, six persons were baptized and received into the Church, at Plain Meeting-house. Two of these were baptized in the stream.

On Sunday, Sep. 13th, thirteen persons were baptized and received into the Church at Franconia. May God bless all these new recruits in the army of Christ, that they may be bright and shining lights in his Church, and may many others follow their good example.

FROM BUCKS CO., PA.—The brethren Samuel and William Gross and their sister Anna Godshalk, arrived safe home from their western trip on the 12th of September. Seven applicants are under instruction in the Doylestown Church. The brethren John Razlaff and Jacob Stackey, both bishops of Churches in Kansas, were visiting during the month of September in this vicinity. They had meetings at Lexington, Doylestown, Deep Run, Blooming Glen, Rockhill, and Souderton. They intend also to visit the Churches in Lancaster Co., and said

they would like to visit all the Churches in Pennsylvania. This would open a large field before them, and require some time to accomplish it.

SUNDAY SCHOOL MEETING.—The Swiss brethren in Allen Co., Ohio, in the Church in charge of Bishop John Moser, near Bluffton, have appointed a Sunday School Conference to meet on the 16th and 17th of October for the purpose of considering and discussing different questions and subjects relating to the Sunday School work.

They herewith give a cordial invitation to the brethren in the different Mennonite Churches to meet with them at that time and participate in the meeting.

The subject is one that certainly has a very important bearing on the interests of the Church, and there is none which need to be handled with greater care, prudence and forethought; and in order to make the Sunday School a blessing to the Church, and through it promote her prosperity and purity, we must watch the institution with most zealous care, and if the glory of God, the welfare of souls, and a pure Christianity, prompted by love and separate from the world, is steadily kept in view, the Sunday School may indeed be one of the greatest blessings of the Church.

CONFERENCES.

THE ANNUAL CONFERENCE for the south western district of Pennsylvania will be held on the 3d Friday (16th) of October, in the Blough Meeting-house, Somerset county. The brethren and sisters from other places are invited to attend. Those coming by the Pennsylvania R. R. will stop at Johnstown, and those coming by the Baltimore & Ohio R. R. will stop at Bethel. There will be conveyances at these places on the 15th. P. A. BLOUGH.

THE ANNUAL CONFERENCE for the state of Indiana will be held on the second Friday in Oct. (9th) at Holdeman's church in Elkhart county. A cordial invitation is herewith extended to the Bishops, Ministers, and deacons of other states to be present with us, and to lend a helping hand in transacting such business as may be presented and fall to the discharge of the Conference. J. A. BRUTLER.

CORRESPONDENCE.

FROM ONTARIO.—On Sunday, Sept. 13th, Communion services were held at Wanner's church, Waterloo Co., Ont. The meeting was conducted by Bro. Elias Weber. We had a refreshing time, although there are not many members here; but the most of them were present. We could realize the presence of the Lord. The day previous two young persons were received into the church by baptism. May the kind Savior ever lead them in the narrow way till they arrive at home safe, where I hope once to meet them. As I am only a young pilgrim, just lately started out in Christian life, I can not tell them much what to do; but if we keep close with their Savior, He will lead us safely through this life, and at the hour of death we can rejoice, although there is sorrow here. For my part I can say, I sow in tears but expect to reap in joy in my future home.

"In this world of sin and woe,
Feeble ones are we,
Though we strive to do our best,
Weary ne'er to be;
For we know that Jesus smiles
If we him obey
Heeding his divine command
E'er to work and pray."

ISAAC A. WAMBOLD.
Brestau, Ont., Sept. 14th.

FROM KANSAS.—To all the reader of the Herald greeting. As we are now living in the west, we will try and write a few lines for all our friends in our old home. As we enjoy the articles the brethren and sisters have written, we felt as though it was a duty to try and write something also if the Lord will be pleased to help us, as we are entirely dependent on his mercies, and know that without him we can do nothing. We also feel our great weakness, and ask you all to remember us in your prayers. We have been readers of the HERALD for some years, but it seems nearer to us now than it ever was before.

We have not been to church for some time on account of some of the family not being well, but hope the time will soon come when we can go again; for it is a great help to hear the Word preached. I know that I enjoy it very much. I can well remember the first sermon I took home with me; the words were these: "Ich schaeme mich das Evangelii von Christo nicht; denn es ist eine Kraft Gottes, die da selig macht alle, die daran glauben." (Rom. 1:16.) These words were in my mind for many years, and as soon as we took hold of the same, and not till then, could we say with the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path." I have lately experienced afresh that unless we lay all at the feet of Jesus we cannot follow him as we should.

Oh! Dear reader, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us. The Lord doeth all things well, and we feel that the more we sacrifice, the nearer we can come to him.

"Nearer my God, to thee
Nearer to thee."

How often many of us, who are readers of these columns, have sung these words together, perhaps never to sing them again, till we meet with those who have gone before and have washed their robes and made them white in the blood of the Lamb.

To those who have not made their peace with God we would say, Now is the accepted time; to-day if ye will hear my voice heard not your hearts.

"Oh! turn ye, Oh! turn ye,
For why will you die,
When God in great mercy
Is coming so nigh.
Now Jesus invites you,
The Spirit says, come,
And angels are waiting
To welcome you home."

In riches, in pleasure,
What can you obtain
To soothe your afflictions,
Or banish your pain;
To bear up your spirit
When summoned to die,
Or wait you to mansions
Of glory on high."

Dear brothers and sisters, let us not grow weary in well doing, for he that endureth unto the end shall have everlasting life. Yours in Love.

C. & M. MANX.

Walton, Harcoy Co., Kan.

For the Herald of Truth.

THE CHURCH IN WEST VIRGINIA.

Whereas we have recently been in Pendleton Co., West Va., where we were engaged in building a meeting-house and having many inquiries with regard to the Church there, I thought a brief sketch of the rise and progress of the Church in that locality might be read with interest and perhaps with profit by many of our readers.

During the late civil war, while many of our people from this valley were fleeing for shelter from military service by crossing the Federal lines, some concluded to stop in Pendleton county, as they felt safe there, and were at the same time not far from their homes. Among them was a brother who became somewhat attached to these people by the kind treatment he received from them. He concluded to make his home with them for awhile. Through him they learned some of the doctrines of the Bible as taught by the Church, and also secured our Confession of Faith, which seems to have been read with interest, and we hope with profit.

The people there also became desirous of hearing some of our ministers preach for them. In the fall of 1865 or 1866 Bishop Samuel Coffman and Preacher Christian Brunk from this county took a trip to Upshur county, West Va., where Bro. Coffman was called to receive a man into the Church; and on their return they came through Pendleton county and filled an appointment there, which was well attended and many seemed to be interested. Through the persuasion of some and the kindness with which the brethren were treated, they concluded to visit them again and preach for them which they did. Seeing the necessity of spiritual labor, and also the desire that was manifested for spiritual food, they extended their labors further by filling appointments at different places and farther west. In the course of time they began to receive members into the Church; but their work seemed to progress slowly at first. Yet through the continued and faithful labors of the brethren there have been, since that time, thirty-four members received into the Church, scattered through Pendleton, Randolph, and Tucker counties. Of this number seven have since passed away and two have fallen back from the Church, leaving at present twenty-five members. There are also at present three applicants for membership.

Last fall the brethren and sisters there began to consider the necessity of building a house of worship (previous to this time the preaching was mostly done in school-houses and dwelling houses), but the members there were not able to build of themselves. So the Church in Rockingham county under the charge of Bishop Coffman agreed to assist them in the work; they also received help from their friends around them, and a few contributions from Maryland and Pennsylvania. They have now succeeded in building a house 32x38 feet, situated on North Fork near the Mouth of Seneca, Pendleton county, (not Randolph county as stated through mistake in the Herald of September 1st). The house was finished on the 11th of August, and the first meeting was held in it on the evening of the 28th of August by the Brethren, Joseph Driver, Gabriel Heatwole, and Joseph F. Heatwole. There was preaching again on Sunday the 30th of August.

The brethren have labored faithfully and endured many privations for the benefit of this branch of the Church. The distance they travel and the roads they travel make it a tiresome journey on the body. I accompanied several of the brethren on one of these journeys, and we traveled about two hundred miles, and they filled thirteen appointments, and were gone twelve days. They are generally gone from ten days to two weeks, and sometimes one brother goes two or three times in a summer. Bro.

Joseph Driver, of Augusta county, has already made two trips this summer, and the distance he travels is about two hundred and fifty miles. They make no appointments for the winter as the country through which they travel is very mountainous, and the roads at times are almost impassable on account of ice, snow and water. They travel mostly on horseback, sometimes in carriages. There are four considerable mountains to cross, which also makes the labor very hard on their horses. At present, Sept. 20th, Bishop Samuel Coffman is on one of these visits, which is the fifth time for the brethren this summer. He expects to receive some members into the Church, and also to hold communion services with them before he gets home.

Truly the labors of the brethren have been great but when we consider the reward which is sure to follow if they prove faithful to their Master to the end of their pilgrimage, it admits of no comparison to their labors; for the Apostle Paul says, Romans 8: 18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Could they in all their travels but have been the means of saving one soul they have accomplished a great work. But we hope there are many souls gathered into the fold of Christ through the instrumentality of their labors. Paul says, Gal. 6: 9 "And let us not be weary in well doing: for in due season we shall reap, if we faint not." James says, "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5: 20. When we look around us, are there not many doors open? Are there not many places where there is much spiritual labor needed, which by a little more energy on our part could be supplied? There is much special work needed, and it is indeed a lamentable fact that our Church is so slow in spreading the gospel. There are many places close around us that our doctrine is but little known. Then is it not high time that we awake out of our drowsiness and work more effectually for our Master's cause? "Let us therefore labor that we may enter into that rest which is prepared for the people of God."

S. M. BURKHOLDER.

Dale Enterprise, Va.

LETTER TO ONE WISHING FOR ABIDING PEACE.

DEAR FRIEND:—I know something about the place you are in, having been that way myself. Are you not living somewhere near the seventh chapter of Romans? That is not a place to live in, but to pass directly through; come into the next chapter where there is no

condemnation; and there is peace where no condemnation is. Let me review your standing: "You feel that you are a Christian, yet are not satisfied. You feel very weak and afraid of falling; your peace is not abiding. Perhaps at times you are betrayed into words or acts which you know dishonor your Master, and you are sorry and resolve to be more careful, and after all fear that in spite of your efforts you will not succeed."

There is for you an experience as much higher as the heavens are above the earth; a service as much sweeter as that of a loving wife than what is rendered by an unhappy slave. I am ready to back up this assertion by the word of God and one glad year and a half out of my own Christian life.

Let me ask you a few questions: Are you neglecting any known duty? If so, you know what to do first. "If any man *will* do his will he shall know of the doctrine." Are you this moment wholly consecrated to God? That is, are you willing to do whatever he may make clear as his will for you; willing to suffer anything he wills, willing to be *anything* for his sake; can you say yes to this? This is the spirit of him who said "Not my will but thine be done." If you are consciously lacking here, just stop and set this matter right; let it all go and yield to God; for "If any man have not the spirit of Christ he is none of his." If you do now, honestly, so far as you know, consecrate yourself to him, what then? Thank him that he now receives you as his dear child, because he has said, "Him that cometh unto me I will in no wise cast out." Thank him that you are clean; not merely because you *feel* so, for perhaps you do not, but because *it is written*. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

You now, having confessed your sins and yielded up all to God, stand before him accepted as a dear child and cleansed from all unrighteousness by the blood of Jesus. This is much, yet you want more. Temptations will come just as strong as before, and how can you be sure of not falling? First, settle it in your own heart that Jesus is able to keep you (please read Jude 24). Now, go a step further; if you are given up to Jesus to be kept, and he wants to keep you, can you reasonably do anything else than believe you *are kept* now? and when future time comes it will be *now*, and Jesus will be found still able. Live just a moment at a time, thinking not about yourself, your past failings and weakness, but about Jesus Christ; his love to you and his strength through which you can do all things. And to you will be verified the word: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

REAL SERVICE.

FROM AN ADDRESS BY C. A. FOX.

The service of Christ is, indeed, simply this: Obedience to the will of God. It may be in suffering; it may be in silence; it may be in adverse circumstances; it may be in poverty; it may be in reproach, but it may be also in the foremost places of the field. Wheresoever Christ places us, there is the place of service. God grant that each of us may serve Him just where we are, and with what we have got; for we have the Holy Ghost and Jesus our own Savior.

The service which we render may be merely acquiescence—if it is a real acquiescence—in the will of God. "Even so, Father," may be true service, when we consider anything that God has done for us. "Yes, Lord," may be true service when God proposes to do anything further. If Christ puts us in the dust, and keeps us in the dust, let us humbly, and even joyfully, take our place and say, "Yes, Lord." But there is one thing we may say to Christ, once, and only once, in our life; we may say, "I will not." When He gives us leave to go forth, as was given to the bond-servant of old we can say, "Nay, I love my Master; I will not go from you." Let us each say that to-day; let us each be consecrated to-day—nailed to the door-post by the pierced ear, ready henceforth to hear the will of God and obey the voice of God.

Before the cross Jesus called us to "Come." We came to Him and we found rest. After the resurrection He used the word "Go." And we must go, lest we should not have Him with us. "Lo, I am with you always"—if ye go into the world and preach the gospel to every creature. But there is this word also: He not only said "Go," but "*Let go*." This is very needful to every child of God. Have you "let go" yet—let go of God. Have you all earthly resources, all that is human, all earthly resources, all trust in anything in this life? Have you let go the shore, and are you launched off with Jesus? Have you gone forth with Him on the single plank of His word—floating out into the great deep of His truth, His love, His faithfulness, and His holiness? Dare you go forth with Jesus alone? That is what He wants each of us to do.

This is why He said, "Let my people go, that they may serve Me." Christ's people must be detached people; they must be severed from Egypt. Pharaoh said, "Go, sacrifice to your God in the land." That would not do; they could not offer anything unto God in Egypt. Then, Pharaoh consented that they should go "a little way out." That would not do either; They must go out permanently, and forever. He went further, and said, "Yes, go if you must; but leave your

little ones behind you." "Nay, but we must take the children with us." "Then, go, you and your little ones, but leave your flocks and herds." We must answer this compromise with uncompromising fidelity: "We will not leave a hoof behind us; we know not with what we must serve the Lord until we come hither. Yes, we must be wholly for Christ, all for Christ, only for Christ, always for Christ. There must be no looking back to Sodom. There must be no looking aside to Syria. There must be no looking at the flesh; there must be a looking straight on to Jesus, and going with him definitely and persistently, and triumphantly."

What, then, is the service? Let me put it thus: True service is a *heart* surrender, so that there should be henceforth a new inhabitant in that heart, the indwelling Holy Ghost. It is a *well* surrender also, to Christ's yoke. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Child of God, young man and maiden, have you got this blessed rest—this deep, perpetual abiding calm of God in our souls and your lives? Have you accepted it as a Divine reality? Christ's will is rest; no rest without his yoke. Yoked to the Lord Jesus, step by step, we must walk with Him, work with Him, move forward with Him, as "Enoch walked with God." But there must be also a surrendered *body*. "That ye present your bodies a living sacrifice; holy, acceptable unto God." Have you presented your body yet? The body must be under the altar as truly as the will is under the yoke. The body and the will, the heart and the conscience—all must be upon the altar of Jesus Christ.

What are the principles of Service? There are two great universal principles—death and life. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." By God's grace we must apprehend that we have died with Christ on Calvary. That is the great root of true life. The Apostle says to the Philippians, "Work out your own salvation with fear and trembling, knowing that it is God that worketh in you both to will and to do." There is an awfully mysterious inhabitant indwelling in you, working in you—God Himself. Let there be an awful fear and trembling, lest you should spoil his blessed work. If you are a Christian, you have no life of your own at all; your life ended at Calvary. Therefore it is true that "it is not I that live, but Christ liveth in me." Oh, to experience more and more of this blessed indwelling life, this willing, working presence within us, this Divine inhabitant. Let the Lord have the whole house, penetrating every apartment, bringing every thought into subjection

to Himself. Let Him have the keys of all; let Him be sovereign and supreme in all; what He bids do; what He saith, hearken to and obey. Then we shall be prepared for His blessed service.—*The Christian.*

THE DOOR BARRED.

"Behold! I stand at the door, and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

A woman in Glasgow got into difficulties. Her rent was due, but she had no money for the landlord, and she knew very well that he would turn her out, if she did not satisfy his claim. In despair, she knew not what to do. A Christian man heard of her distress, and came to her door with money to help her. He knocked, but although he thought he could hear some one inside, yet the door was not opened. He knocked again, but still there was no response. The third time he knocked, but that door still remained locked and barred against him!

Some time after he met this woman in the streets, and told her how he had gone to her house to pay her rent, but could not get in. "Oh! sir!" she exclaimed, "was that you? Why, I thought it was the landlord, and I was afraid to open the door!"

Dear friends! Christ is knocking at the door of your heart. He has knocked many times already, and he knocks now by this message. He is your best friend, although, like that woman, perhaps, you think he comes with the stern voice of justice, to demand from you the payment of your great sin debt. If so, you are sadly mistaken. He comes, not to demand, but to give! "The gift of God is eternal life." He knows you can never pay the great debt you owe to God. He knows that if that debt is not paid for you, you are forever lost! He loves you, though He hates your sins; and in order that you might be saved, He laid down His life a sacrifice for the guilty. And now, He comes! bringing the gift of salvation to the door of your hearts. Will you receive the gift?—*D. L. Moody.*

Our piety is not what it ought to be unless it responds gladly to what is most Christlike in others.

UNDER THE EYE OF CHRIST.

SURGEON.

Many of us like others to know what we are doing. A corner of the newspaper is a great consolation to some people, or a good word from some eminent person. But if we realized Christ more we should feel that he sees us. Our work may be humble enough, and there is nothing in it that any one would think much of but we are doing it in his sight. I would not alter my work because somebody or nobody sees me. He is my audience. It was enough for the orator of old that Plato listened to him. He was a host. It is enough for us to have Christ. If you realize him you will feel that you would rather work in his sight, than before all the world and misshy him. Again you will feel that he is not only looking on you but he is helping you. He worketh with you and through you. "I have found no friend in work," says one, "no helper." Say not so; you have all friends in one in the great Friend and all helpers in one in the person of our Lord. If we realized Christ we should have greater joy from the fact of his joy in us.

He is pleased with the little works of his people; it is enough that they are done to please him; but great men have been found, who, when a child had gone out of the way, to find them a flower, have stooped to smile, and thought it no condescension, but were pleased at what was done. The great Jesus accepts our works however feeble. An old Paritan says, "our works may be cracked and broken, but sometimes persons will receive cracked sixpences, and treasure them, and count them precious, because love prompted the gift; so does Jesus accept the works of his people because they are given to him out of love."

I know it has gone to the heart of some dear child of God, and he is very discouraged because no one is taking notice of him. My friend, you have got Jesus Christ in heaven. He sees of the travail of his soul in you, therefore go on, and continue working for Christ. Do you go home to a poor room? See Jesus there and it will become a palace to you. Do you go to a sick relative? Well, I know the sorrow you feel, but if you say, "Jesus is there; he is in the sickness; he is at the bedside," you feel happy in watching. And to-morrow morning, when you work, still say to Jesus, "Abide with me." There is no place where he will not go with you; or, if there be, you must not go there yourself. Only go where Jesus will go. Take the real Jesus always with you, and this year will be a happy and blessed year to your souls.

I have spoken only to God's people, but if there be one here who has never

looked to Jesus, do let him remember—"There is life for a look at the crucified One." Let the eye of faith be turned to the sacrifice and his soul is safe. God bless you, beloved, for Christ's sake.—*Sel.*

WHY AM I NOT A CHRISTIAN?

Is it because I am afraid of ridicule and of what others may say of me? "Whosoever shall be ashamed of me, and my words, of him shall the Son of Man be ashamed."

Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God."

Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he gain the whole world and lose his own soul?"

Is it because I am afraid I shall not be accepted?

"Him that cometh unto me I will in no wise cast out."

Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Is it because I am afraid I will not hold out?

"He that has begun a good work in you will perform it unto the day of Jesus Christ."

Am I thinking I will do as I can and God has a right to be satisfied?

"One thing thou lackest." "Ye must be born again."

Have I heard the gospel so much that it seems dull?

"Take heed how ye hear."

Is it because I am postponing the matter without any reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Selected by S. M. Eberly.*

OBITUARY.

MARTIN.—On the 28th of August, in Manchester Twp., Lancaster Co., Pa., Deacon Michael Martin, aged 88 years, 5 months and 10 days. He had a slight stroke of palsy about a year ago, and from that time to his end he was confined to his bed. The last two weeks of his life he also suffered from a carbuncle which was properly the cause of his death. He was buried at Landis Valley on the 30th where about one thousand persons attended the funeral. Funeral services were conducted by Karl Hostetter, speaking in German, after which John Landis (Petersburg) spoke from Ps. 31:5, 6, also in the German language; followed by John L. Landis in English from Ps. 34:19-22.

Bro. Martin was a faithful member of the Mennonite Church for over sixty years and a deacon some thirty years. He was born in Earl Twp., near Zimmerman's school-house. His father was Samuel Martin, who removed to Erie Co., N. Y., in 1823, where he died at the age of 69 years, 10 months and 15 days. Samuel had ten children, five boys and five girls, of whom two boys and four girls are

still living. Michael having been married when his father removed to New York remained in Lancaster Co. He was twice married, both of his wives, however, died before his decease. He had nine children with his first wife, four boys and five girls, of whom three boys and three girls are still living. Solomon, Michael's youngest brother, is still living in Adams Co., Nebraska. He came to Lancaster County to visit his friends. When he came to his brother's house they took him to the room where Michael lay. He knew nothing of his coming, and when standing by his bed-side, they asked him: "Do you know this man?" he looked at him for a few moments, and then stretched out his hand and said: "This is a Martin; my brother Solomon. This was about twenty-four hours before he died. They had not seen each other for forty-five years."

Died.

CORRECTION.—In the HERALD of July 1st an important error occurred in the death notice under the name of Myers. Instead of Solomon Myers it should have read: "Mery, wife of Solomon Myers."

GASHO.—On the 15th of September, near Noblesville, Indiana, of consumption, Tobias Gasho, son of John Gasho, earlier of Lancaster Co., Pa., aged 39 years, 10 months, and 29 days. He leaves a widow and five children.

FULTON.—On the 10th of September, in Guilford Twp., Medina Co., Ohio, of brain fever, Laura May, daughter of Samuel and Amanda Fulton, aged 8 months and 5 days. Buried at the Lutheran Church.

"How happy are these little ones Which Jesus Christ has blessed; Come, let us praise with all our hearts The God who gives them rest."

BULLARD.—On the 10th of September, in Elkhart Co., Indiana, of cholera infantum, Nelson, son of Phillips and Maggie Bullard, aged 1 month and 9 days. Services were held at the house by J. S. Coffman, and at Shaum's Meeting-house by Henry Shaum and J. F. Funk. The mother on account of sickness was not able to go with the funeral. May God comfort this deeply afflicted household.

LOUX.—On the 13th of September, at Blooming Glen, Bucks County, Pa., Anna, daughter of Jacob B. and Emma Loux, aged 2 years, 2 months and 23 days. Funeral services were held by Isaac Overholt at the house and the Kansas brethren at the meeting-house.

Dearest Anna, thou hast left us, Without thee we lonely feel, But 'tis God who has bereft us, He will all our sorrows heal.

Dearest parents, I have left you. It was God that called me home; But again I hope you'll meet me Over on the other shore.

KROUT.—On the 13th of September, in Bucks Co., Pa., Catharine, widow of Philip Kroat, aged 74 years, 5 months and 8 days. She was buried on the 16th at Line Lexington. Services were held by John Gross and Isaac Moyer.

WELTY.—On the 13th of September, in Elkhart Co., Indiana, of cholera infantum, Salome, daughter of Eli and Anna Welty, aged 6 months and 8 days. Buried at Yellow Creek, on Sunday, the 20th. Services by Martin Hoover and John F. Funk from 1 Peter 1:24.

MARTIN.—On the 13th of September, in East Earl Twp., Lancaster Co., Pa., of cancer in the breast, Nancy Martin, aged 79 years.

She was a member of the Mennonite Church for many years, and bore the great sufferings which she had to endure during her lingering illness with Christian fortitude. She was the widow of the late Jonas Martin, and the mother of Bishop Jonas Martin, at Weaverland, who was greatly attached to his aged mother. Four sons and one daughter survive her. Her remains were buried at Weaverland where a large concourse of people met to pay their last respects. Services by Bishop Amos Sheuk and others.

ESHELEMAN.—On the 7th of September, in Washington Co., Maryland, of old age Sister Mary Esheleman, widow of the late Peter Esheleman, Bishop in the Mennonite Church for many years, aged 87 years, 11 months and 11 days. Funeral services were conducted by Adam Bear and Josiah Brewer from Rom 8:11. She was a member of the Mennonite Church for many years. She raised a family of six sons still survive her. Her descendants, children, grandchildren and great grandchildren number 148. She was followed to her last resting place by a large concourse and many friends.

"Asleep in Jesus! blessed sleep, From which none ever wake to weep; A calm and undisturbed repose, Unbroken by the last of foes."

"Asleep in Jesus! O, how sweet To be for such a slumber met; With holy confidence to sing That death hath lost its venom'd sting."

ESHELEMAN.—On the 3d of July, in Washington Co., Maryland, very suddenly of heart disease, Fanny, wife of John Esheleman, aged 52 years, 5 months and 23 days. She was a member of the Mennonite Church for many years. She was buried on the 5th of July, at Miller's Meeting-house where remarks were made by Daniel Roth and Josiah Brewer from Matt. 24:44.

"Sister, thou wast mild and lovely, Gentle as the summer breeze, Pleasant as the air of evening When it floats among the trees."

Peaceful be thy silent slumber, Peaceful in the grave so low; Thou no more wilt join our number, Thou no more our song shalt know."

BRENNEMAN.—On the 27th of August, in Allen Co., Ohio, of inflammation of the bowels, Isaac Brenneman, aged 60 years, 3 months and 15 days. He said he was ready to go, and, bidding his family farewell, he admonished them to be faithful, and told them not to grieve for him. He was buried on the 29th, at Salein Church, where a large congregation assembled to pay the last tribute of respect to the dear brother.

STROME.—On the 12th of September, near Coffee Post Office, Clay Co., Indiana, of two hours sickness, Sarah, wife of Jos. Strome, aged 63 years, 1 month and 8 days. Services by Henry Yother and Daniel Boyer, from 2 Tim. 4:6-8. A husband and five children mourn the loss of a companion and mother.

YODER.—On the 20th of September, near Farmerstown, Holmes Co., Ohio, Susanna, wife of Anos M. Yoder, aged 36 years, 3 months and 23 days. She was buried in the Walnut Creek Mennonite Cemetery and makes the fourteenth body that has been interred here the present year. Services by A. Mast and I. A. Miller of Walnut Creek, and F. Mast of Berlin. She was a daughter of David Beachy. Nearly two years ago she was taken ill and gradually failed until her death. All that love, and care, and medicinal aid could do for her was done, but the angel of death had set his seal upon her.

WEAVER.—Near Carlisle, Holmes Co., Ohio, of dropsy, Susanna Weaver, aged 41 years, 4 months and 28 days. She was buried in the family grave-yard on the farm of Samuel Weaver. Services by Bro. A. Mast and Isaac Miller.

BACHMAN.—On the 21st of Sept., in Ogle Co., Ill., of cancer in the stomach, Mary, wife of Andrew Bachman, aged 64 years. Funeral services were held at her home on the 23d of Sept., by W. Lukinsberg. Many persons were present at the funeral. She was a faithful member of the Mennonite Church and had a firm confidence in God, and a living hope of the life to come through Christ.

ESCH.—On the 4th of Sept., in Green Twp., Iowa county, Iowa, Veronica, wife of David Esch, aged 87 years, and 7 days. She was buried on the 6th in the Amish Mennonite burying-ground; services were held at the residence of Bro. Geo. Swartzentruber by J. L. Plank and J. F. Swartzentruber. Sister Esch's maiden name was Kenegy; she was born in Juniata Co., Pa., was married to David Esch. In 1875 they moved to Johnson Co., Iowa, but now lived in Iowa county. Last spring she had the measles, which resulted finally in an inward gathering which broke about a week before she died, and caused her much suffering, which she bore in patience. As she grew weaker, she realized that she must die and while at the house of Bro. Samuel Guengerich, to where she had been brought upon her urgent request, from the town where she had been staying, she was treated by the doctor who lived there, she had all her children come to her that she might give them her parting words; she told them she must die, which caused deep sorrow and many tears. We trust these parting words may not soon be forgotten and may she rest in peace. She was a faithful member of the Amish Mennonite Church.

Letters Received.

WITHOUT MONEY.

Ezer Lamborn, A B Ramer, A L L J Heatwole, A Metzler, M G Weaver, Rebecca Stover, I N Kanaga.

WITH MONEY.

A—E A Albaugh.
B—Samuel Brunk, Peter P Blough, Alm C Beachy, Alm R Byers, Samuel Buckwalter, A G Heery, S W Baer, Mrs L Bonker, H Buns, Bernhard B Bogen, J C Heller, Frank Briller, Susan Brenneman, Jacob A Brenneman, John F Brenneman, Samuel Brunk, Katharine Blocher, Abraham Blitschey.
(C)—D H Coffman, J S Copp.
D—John Dalke, Mattie E Deffenbach, Joseph M Detweiler, John M Dentlinger.
E—Jacob Eberhart.
F—Anna Frank, Joseph Forrey, Daniel D Frye, I B Foxman.
G—Peter H Goertz, Francis Good, N Graybill, C W Gilson, Henry E Garber, Frederick Geiger, H C Gingrich, Samuel Guengerich.
H—Pre Joseph F Heatwole, Perry Heatwole, A S Hershey, John K Hiebert, Peter Haun, Hawks Bros & Co, Prof. Paul Harman, Anos Hirsch, H Hildebrand, Pre D J Hostetter, Anos H Hershby, Samuel Hartman, H Hildebrand.
K—Lizzie B Kauffman, Otto Kloepper, H M Kratz, D J Kauffman, M J Kauffman, Heinrich Kneib, Moses Kauffman.
M—Adam Mast, John P Mather, Geo A Mumaw, Jacob J Miller, Menn J Miller, A Metzler, Abner Miller.
N—G G Oberholzer.
R—A B Ramer, Jos W Ropp.
S—John D Showalter, Daniel P Showalter, Jacob Showalter, Jacob Saittan, Daniel Shuck, Anie R Souder, John Sauer, Abraham Shuck, B Stemen, Fredricka Salsdorf, Peter Schrock.
T—Noah J Troyer.
W—J A Weimer.
Y—John K Yoder.
Z—Jacob Zavitz.

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The happiest, safest, most restful life we find walking humbly, trustfully by the Father's side. While we thus give God our hand to hold, and follow Him, "He maketh us to lie down in green pastures, He leadeth us beside the still waters;" for then we hearken unto Him, and our peace is calm and deep as a mighty river. And I wonder again and again, that we permit ourselves ever to be drawn away from this blessed resting place by the doubts suggested to us by our enemy; for who can fill the soul like Jesus? And who but Jesus can give the living water which if a man drink he shall never thirst? And how can we be filled with the life-giving water unless we remain at the fountain? Child of sorrow, of sin, and care, come up hither out of the path where only occasional glimpses of light pierce the carnal veil to allure you to the highway of holiness where Jesus is waiting to greet you, to hold your hand in his, and to be "with you always even unto the end of the world."

We are residents of earth, where most if not all of us must pass through dark and troubled waters, through furnaces of affliction, and fiery trials, and walking in the lower paths shrouding ourselves in the mantle of doubts, fears, and uncertainties, pleading with strong crying and tears that our selfish desires may be granted. Where the tide bears us on into regions of deeper gloom, where all the bitterness of sorrow is felt, and where we suffer miserable defeats in the Christian warfare. And why? We are helpless, powerless in our own strength to resist the one who "goeth about as a roaring lion seeking whom he may devour." But thanks be to God, there is the One high above all others, who has taken "captivity captive," and "put all things under his feet." In Him we may find refuge from all that destroys our peace. In our defeats we walk too low, too far from Jesus. We cannot touch Him on this unholy ground, and virtue cannot flow from Him to us because we are not emptied of self that He might fill us, and do not trust him enough to take him as our "all in all."

But come up hither, weary soul, into the land of "corn and wine" flowing with "milk and honey," and feast upon its riches. Here the tenderest touch will be the clasp of the Father's hand, here the sweetest melody will be the music of his voice. Here the beams of the Sun of Righteousness flash through all the land turning the darkness away. But here, too, we must pass through rivers of sorrow; but not alone, and the deepening waters only tighten the clasp of the kindly hand that holds our own—through fiery furnaces. But we have the promise,

"The flame shall not kindle upon thee," for "Thou art mine," saith the Lord, and through strong and peculiar temptations we shall be kept. But "beloved, think it not strange concerning the fiery trials which is to try you, as though some strange thing happened unto you," "for the trial of your faith is more precious than gold that perisheth." Here is your opportunity to witness for Jesus—to show to the world what He will be to the soul that leans upon Him in the hour of tribulation.

BARBARA HERR.

For the Herald of Truth.

COMFORT IN PURITY.

"Blessed are the pure in heart." Yea they are far more blessed than the wise and worldly of earth, who live in sin and are without hope beyond this life. For sin always brings misery. But purity of heart and life secures comfort, joy and gladness. "Thou shalt be as the wings of a dove." So white, so pure, so clear as the soft pinions of this innocent bird. Beautiful and impressive words of holy writ! Then spread abroad your wings of faith and soar up from earth to God. For God is holy and pure and good and so may we, beloved, also be.

Here we are linked to care and toil, fettered to earth by a thousand ties. But purity of heart will sever these cords and bid us rise from transitory things and on bright pinions soar away to the mansions prepared for the blest and the holy. Let none then cling so fondly any more to earth, when there are higher and nobler joys and pleasures than earth can ever bestow. Yea we may moan as we sing like one of old, "O had I the wings of a dove, for then would I fly away and be at rest!" But by and by when our passport is sealed we shall fly away and be "forever with the Lord."

Well clear, vigorous, spiritual faith will enable us at all times and in all our earthly needs "to mount up as on the wings of eagles" and grasp all the blessed things God has prepared for his saints. O how the shadows will fly as we rise, while the glories of the better land will be revealed blessedly to our vision! Pure as the white dove's snowy wing, who shall hinder us from either soaring or singing? For here is comfort superabounding, joy unspeakable in God and pleasures forevermore! Hallelujahs and hosannas be unto Him, who has redeemed us and made us clean through His all-cleansing blood!

"Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
To heaven, thy native place!"

Newark, N. J.

I. N. KANAGA.

For the Herald of Truth.

A GENUINE CONVERSION.

In the Holy Scriptures the subject of conversion is many times placed before the reader, and not once is it spoken of as a *genuine* conversion, as though there might be degrees in conversion, or one that is not genuine. Conversion is a genuine conversion or it is no conversion at all in a Bible sense. It is only the weakness of men that has added qualifying words to God's superlatives. How often do we hear human weakness asserting itself in expressions like the above title and kindred ones, such as full consecration, perfect holiness, entire sanctification, etc.

What constitutes conversion is a question second to none that may be presented; for says the Savior, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." To miss heaven is to miss all for earth and heaven. "For if in this life only we have hope in Christ, we are of all men most miserable." The importance of the subject then presents the necessity of having it clearly understood, lest men deceive themselves. It is a matter of much regret that so few understand what constitutes a conversion. Few ministers, comparatively, can give more than a faint idea of what it is; editors of religious papers, who are the leaders of thought for whole church organizations, in their attempts to explain it, make miserable failures, and instead of truth teach positive error, and this article will certainly fail to present the mind of God as abler pens might do.

A general answer as to what constitutes conversion may be, "A godly character, or such a character as is composed of the elements or principles contained in the gospel, and of which character Christ himself is the ideal or model." This may be a general answer, but it is by no means a correct one. In the first place it is not man's character that is to be converted, and next a godly character does not constitute conversion. The above answer may be about as far as the natural, unconverted man or even the converted man in want of light can go in his ideal of conversion; but the enlightened, converted soul rises above all that is called character in man, even with Christ as a model, and beholds in the light of heaven a *new creature*, pure and sinless, moulded by the hand of God, filled with the life of Him who created it.

What is it that is to be converted? Did Christ come to convert the characters of men? Certainly not. Any effort to convert character is but an attempt to better the old man—the first Adam. "The first man is of the earth, earthy," and can never be converted or even made

better. Christ came to bring the *first man* into death; and in assuming flesh and dying in that flesh he brought the earthy man and the best character he can assume into death. Then it is true that Christ died that man may live—i. e., need not die as God had declared he must as the penalty of his sin; but it is not the old man that escapes death. The old man must die before there can be a conversion. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but the *new creature*."

Conversion is not the result of good works—"not of works, lest any man should boast." James says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain." This is merely instruction to the converted man, showing him how to keep under his body, but it shows nothing connected with his conversion. A small volume of scripture texts teaching duty, keeping of the commandments, etc., might be quoted without showing what constitutes conversion. When an inquirer after the conversion of the soul is only pointed to duties and men's works, how can he get a different impression than that he must labor to better the old man. A holy life, such as men live by drawing nigh to God in prayers and devotions, and denying themselves every evil work which the Word forbids does not constitute conversion. Conversion is the work of God and belongs to "the new man, which after God is created in righteousness and true holiness."

The Jew could not be converted by becoming an excellent Jew. Nicodemus came to Christ as such, and there learned from the Great Teacher "that except a man be born again, he cannot see the kingdom of God. Judaism with its high code of moral laws, which if one obeyed would clothe him with the highest moral character, could never lead a soul to conversion. This the Savior clearly shows in the nineteenth chapter, in the parable of the new cloth and the old garment, and the new wine and old bottles. Christianity could not be patched on to Judaism. The new wine of the gospel could not be put into the old bottles of the Jewish law. So the old man can never be improved (yet he may be kept under) nor be converted to God. Improving the appearance of moral character can never constitute conversion, but it is the work of God on the soul that comes to him and prays, "Lord accept me as I am, and make of me what thou wilt." The *new creature* living in us is God's converted child.

J. S. C.

THE CHURCH AND THE CIVIL GOVERNMENT.

BY R. H. MILLER.

This heading is suggested by the efforts which have been made to have our Annual Conference to take part with the civil government or petition, and its members vote to establish, what is called *Prohibition*. We would have been content to leave the subject as A. M. has decided it, with the discussions as they have been made, though we are sorry they are so imperfectly reported. But brethren have since A. M. written articles in which, we feel, are reflections not only too severe, but unjustly made against those who oppose the Annual Meeting taking any steps or part in politics, which is the cause of this effort to set that subject before the brotherhood in its true light.

Without inquiring who is a good or better temperance man, we assume the best temperance man there is, or can be, is he who takes the Gospel and the Gospel alone, with all it teaches and no more. This doctrine of taking the Gospel alone is full of truth and very important for the purity of God's church and his people. But no truth has been perverted with more danger and injury to the cause of Christianity. It is necessary that we should keep that truth before the mind, while looking at the subject before us. And for that purpose we note a few things concerning it. In ages past, the Greek and Roman churches and the Calvinist and Lutheran of the Reformation, professed to take the Gospel as their rule of faith and practice. But alas! they hitched on, and added to their religion, all the popular customs of the world, its pride, fashion, and vanity of almost every form. They added the civil government with all the evils of politics, war, and bloodshed. In fact, human depravity hardly knew a sin, possessed a power, or sought a pleasure, that was not taken in partnership with their religion, and tolerated by it. This state of things coming into the ancient church by degrees, destroyed its purity, brought on the dark ages, left its blight upon the reformation, and its kindred danger rolling down the coming ages, until those who profess to take the Gospel alone, even now, are in danger of adding all the world has in its pride, vanity, fairs, pleasures and amusements. Secret societies and many other organizations, for worldly objects may be added, but this is not taking the Gospel alone. The danger goes further on the same line to add the civil government, political office to make law, and sword to execute it, and everything else as it becomes popular or fashionable, until there is more of the addition than there is of the

Gospel. This Gospel-alone doctrine is perverted by some to mean taking the Gospel and everything else with it, when it becomes popular. The first step in the popular current should be shunned. Then is but little danger of adding the unpopular.

The primitive days of the church were the purest and brightest it ever saw. No carnal weapons were used in its warfare. No temporal government was united with it. A spiritual power, spiritual life, in a spiritual kingdom, separate from the civil government and military power. As Bingham says, B. 16, C. 2, speaking of the primitive church, "Thus far, the church went in her censures, by her own natural right and power, but no farther, for her power originally was a mere spiritual power, and her sword only a spiritual sword, as Chrysostom terms it, to affect the soul and not the body. The first great evil that fell like a blight upon the primitive church, was when she joined hands with the civil government, and procured imperial law to establish her doctrines and put down idolatry, heresy and schisms by fine, and prison, banishment and death; until there was added eleven distinct kinds of punishment from the days of Constantine to Theodosius. These were for heretics in general; besides these there were many others for special cases. One against idolatry reads, "They can make no will, that they could receive nothing by will from others. They could not receive any inheritance. They should have no commerce with others. Their testimony was to be taken in law. Bingham B. 16 C. 5, 6. In the Theodosian age the church united with the civil government to prohibit idolatry or anything she disliked. Robinson in his History of Baptism, page 264, London edition, tells us of the punishment inflicted upon idolatry in Gaza. "Parthiny, bishop of Gaza, with three others went to the emperor for imperial power and law to destroy idolatry in that city. They obtained an edict, officers, soldiery, and money. When they returned to Gaza, they summoned the people together and read the edict. The tears of the citizens were the signal for the plunder, and while some were chastised with compound punishment, the soldiers flew to the temples and spread terror through all the city. Ten days they spent in piously sacking the city." Robinson tells us further, "When the people learned that all their images were to be subverted, and all their temples to be burnt to the ground, they set up a hideous outcry for their statutes and chapels were innumerable!" This shows how these craving priests when they could not succeed with gospel means, would procure civil law and military power to *prohibit* idolatry. We might go on to show the long catalogue of martyrs, prisons, and banishments that would witness sor-

row, suffering and death, unequaled by any other history of crime; and it all grew out of a union of church and State. The first step in this great evil was to use the church power to obtain certain imperial laws, to put down and punish those who believed and practiced, what the church or bishops thought to be wrong. This first step is to be shunned now, for where it is taken no one can see the end.

One thing more needs to be mentioned here, though it is not peculiar. These priests who procured the passage of these laws, and procured the military power to enforce them, were themselves by the canons of the church, prohibited from taking part or office in the military power. Bingham B. 6, C. 4. "Three apostolic canons on that subject. One is, no bishop, presbyter, or deacon shall take upon him any worldly cares under pain of degradation." Another says, "No bishop or presbyter shall concern himself in any secular office or administration, that he may have the more time to tend to the needs and business of the church, and this under the same penalty of degradation." The last says, "A bishop, presbyter, or deacon that busies himself in any secular office and is minded to hold both a place in the Roman government and an office in the church shall be despised." Bingham here shows that secular office means military as well as civil. And to show further the non-resistant profession of these men, see the Nicene creed on that subject, "If any who at first by the grace of God made confession and cast away the military girdle, afterward return to their vomit again, so as to give money and buy a place in the army, let them be ten years among the prostrates after they have been three years among the hearers." These principles of non-resistance and non-office in civil and military government belong to the primitive ages of the church. But when the dark ages began, by adding the civil and military power to the church, men were imprisoned, banished and burned by the direction of these bishops. Though the Gospel as the rule of faith and practice was in their profession, and non-resistance in their creed, they had kept neither. Their love of power had killed the principle of non-resistance in them. And their love for the world had buried it with the Gospel under the politics, customs, pride and vanities of the world, so deeply, that it has ever been unpopular with the world for any one to drive away these dark clouds from the religious sky; or to oppose their being introduced into it. How unpopular with the world was the great Andrew Duthie, when he, in the reformation, opposed the Calvinist and Lutheran churches, uniting with the civil government. How unpopular our own Roger Williams when he was banished,

because he opposed the union of church and State! Not to compare with these great men, but how unpopular with the world some of our brethren when they opposed our Annual Conference sending petitions to the law-making power, or in any way taking part in the law-making business of the civil government; either in prohibition or anything else. The secular press, like Theodosius of old, favored the church taking part in the temporal government, and, by misrepresentation, branded as liquor men, all who opposed the church being made either a partner in politics, or a tool for politicians. And even others, from whom we would expect better treatment, place us all among liquor men, because we are determined if we have the ability to prevent it that our Annual Meeting shall not be run into politics in any of its forms.

In order that we be prepared to keep the church separate from the State, it is necessary that we be apprised of the different ways in which our Conference may be carried into politics. In ancient times it was easily done by the bishops, priests or monks, holding a Conference and sending petitions or resolutions to Constantine, Theodosius, or Charlemagne. And the law was granted to be executed by the magistrates or military. But under our form of government it is more difficult; still there are four ways in which the church may be led into politics. First, by sending petition or resolution to the law-making power. Second, by the ballot-box, or Annual Conference to dictate to its members, how they shall vote. Third, by taking part in the conventions, or the caucuses by delegated power. Fourth, by accepting or seeking office through church influence.

The church may adopt any or all of these methods of uniting with the law-making power. God is to be praised because Christ and the apostles organized and handed down to us, through our fathers, a church pure and free from the civil and military powers of earth, and equally free from the popular customs, pride, amusements, and pleasures of the world. Neither did Christ or the apostles ever petition Caesar or his congress, or Pilate, or Herod to pass any law for the purpose of putting down sin; however great it might be. When the apostles met at Jerusalem in council (Acts 15) they did not in any way advise the brethren to vote or in any way take part in making laws for civil government. Since Christ and all these holy men who took part in the organization of the church, and held its primitive councils, but never took any part in making the civil law or advised either by precept or example, that the brethren should do so, it is an argument that outweighs the world, proving that it cannot be right for us to run the church into the law-making

power now. We have not heard of one who advocates the church taking hold of politics, that held up the example of Christ or his apostles. Some good old brother of modern times boasted of his ballot. Far more beautiful, and above, as high as the heavens above the earth, stands the declaration of Paul, "I determined to know nothing among you save Jesus Christ and him crucified." To know Christ and him crucified, no more or less, "the Alpha and Omega" of the spiritual life and work, cuts off the world, the flesh, and self, and politics, for they are not in Him.

When once the church petitions Congress for a prohibitory law, it paves the way for another petition to put down *polygamy* or some other thing whenever it becomes a popular, political question; or to decide that members shall vote a certain way on these questions is going into politics in two of the ways, and the conventions and offices will soon follow, bringing the military as they did in Greece and Rome, and the Lutherans and Calvinists of the Reformation.

Those who advocate the church using its influence in politics by controlling the petition and ballot of its members say, "These are lawful means, and we should use all lawful means to put down the evil." On that line secret societies are lawful means, and we may join the "Good Templars" and "Temple of Honor," "Sons of Temperance," "Murphy Movement," "Blue Ribbon" and all the rest, because they are lawful means. But this is not taking the Gospel alone. It is adding so much of *lawful means* that we soon get more of the addition than there is of the Gospel.

Why use all these lawful means if the Gospel is sufficient? If they are included in the Gospel, it is the positive duty of their advocates to point out the Scriptures that teach them, and that will end the controversy.

It is further argued that the balance of power may be in the church, and if she does not use it, she is guilty of standing in favor of the liquor traffic. The balance of power is merely accidental, and the right or wrong of the church voting cannot be founded on the accident; that can only be right because God has made it a duty; then the church should vote, though it be but a small minority. But the principle in the balance of power is inconsistent and dangerous to good government in both church and State. To illustrate, suppose there be a hundred thousand voters, forty thousand of them Mormons, and vote for polygamy, and thirty thousand of the world vote against it; and thirty thousand brethren, who have the balance of power vote with them, making sixty thousand, and the law is passed to prohibit polygamy; but the Mormons resist the law with forty thousand soldiers, and there are only

thirty thousand to enforce it, and it fails because half the voters are non-resistant; thus making a civil government with sixty thousand to make the law, and only thirty thousand to execute it. If it be a sin, or if the thirty thousand stand with the Mormons when they fail or refuse to vote, where do they stand when they fail or refuse to fight these forty thousand Mormons; because the balance of power is needed in the fight, as much as it is in vote, when the law is resisted? But to the inconsistency of this balance of power, if it makes the law with its penalties of fine, imprisonment, banishment, or death, who will take the sword and execute the law which the church has caused to be made? The world, of course, because the church is non-resistant. Who was it that made the penalties? The church when she voted the balance of power. Who caused the law to be enforced and the penalties inflicted? The church when she voted the balance of power. She is the cause of all the effects which the law, she made, provides for. And she is as much responsible for the penalty and the execution of it as she is for making the law, because the three are inseparable in civil government. It is inconsistent for the church to make a law with penalties to be inflicted with the sword by other people when she herself is too non-resistant to execute her own law. It is like this, I buy a dairy and employ some one else to run it on Sunday, because I am too conscientious to sell milk on the Sabbath. Surely I would be very inconsistent and accountable for the wrong of violating the Sabbath. So is it when the church makes the law, it provides for the penalty and for its execution, which violates non-resistance, just as my dairy business violates the Sabbath; by providing for some one else to do that which I will not do myself.

The powers that be are ordained of God. One power is the civil government, the other is the spiritual. God ordained the temporal government with its power, governors and magistrates. He gave them power to make law, to fix the penalty; and he gave them the sword to execute it; to punish the evil doer when he violates the law. God gave these law-makers and officers and swords and punishments all to the civil power, and he gave the church nothing to do with them except to obey them.

These efforts to induce the A. M. or church to decide how its members shall vote and what they shall vote for, are to me a grave and dangerous error. For the church to assume the right to dictate how its members shall vote, shakes the very foundation of civil and religious liberty. Where is a man's power tells him the church or any other power tells him how he shall use the franchise? The law of our own free country will not

allow any power by bribery, coercion or any means to make a man vote contrary to his own judgment. Where is the freedom of the franchise, or of conscience, when the church decides that its members ought or shall vote for certain political questions? Let me answer, "They are gone." "My spirit is stirred within me" when I see any effort to have the church join hands with the civil government, either by dictating how its members shall vote, or what they shall petition for; or in any other way take part in the law-making or executive power of the civil government.—*Gospel Messenger*.

For the Herald of Truth.

THE UNBELIEVING HUSBAND OR WIFE.

The apostle Paul writes to the Corinthian church (1 Cor. 8: 14), "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." The Corinthian church consisted of converts from idolatry; and the fact that Paul thus wrote to them indicates that there were families in which the husband or wife would not go with the converts, nor yet abruptly break up the family relation, and that such Christians whose married partners did not forsake or reject them, nor yet follow them into Christianity, had, in their evident doubts, applied to him for advice.

Of the idolater who thus chose to continue with the Christian husband or wife Jesus would probably say, "Thou art not far from the kingdom of God." Surely such an one was much nearer the kingdom of God than she who left her Christian husband or he who thrust out his Christian wife, so that Paul could well say that the Christian partner sanctifies the other.

An idolater is one who professes and practices a religion; he is not therefore like the unconverted in Christian lands, who live unchristian lives against their better knowledge. And the idolatrous husband or wife who chose to live in Christian wedlock with a Christian did not reject Christianity as do our unconverted.

The teaching of the Lord Jesus throughout shows that all children are pure at birth as their spirit; but children born outside of lawful wedlock are not pure in law. But Paul, in saying that if the Christian husband or wife would not sanctify his or her idolatrous partner their children would be impure, had reference to this legal impurity. For this could not be other than a lawful Christian where one of the partners is a true Christian.

J. R. HOFFER.

Mount Joy, Pa.

CONVERSATIONS WITH CHRIST

If I were asked what is the thing which the devil, and the world, and the flesh try hardest to prevent Christians from getting, I should reply, "Conversations with Christ." I say this from my own experience, and from observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone and hearing his replies—that is what every Christian needs every day, and what many get only once a month—or more seldom still—or never.

When did you last so talk with Christ? Do stop and answer this question to yourself before you read on.

It is so easy to go to services, and to listen to prayers, and to join in them. It is easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we feel refreshed and helped by it. But what if it should turn out that it was a mistake of ours to imagine that we were actually conversing personally with Him at those times: and that we were really only talking or singing for other people and ourselves to hear! I tremble for people who only pray in churches, or at prayer-meetings, or with other Christians present. Communion services are very blessed helps and means of grace, but they are not necessarily conversations with Christ; nor is preaching, or teaching, or working, for Him. You may be a most religious person—busy all day long about God's matters; you may give time and money, and thought, to Him, and yet never converse with him. And the danger is that if you do not converse with Him alone each day, you will certainly get thoroughly on the wrong road, and wrong altogether, and that when you and He meet, you will see all your work crumble away and yourself left naked—suddenly waked up to the fact that you and your Savior are strangers to each other. It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life, because the solemn words, "Without Me ye can do nothing," had been forgotten by you.

He meant that you should have talked to him continually about everything you did, and everything you cared about, and should have been always conscious of his sympathy, and oversight, and working. But instead of that, you talked only to men and women, and made shift with their sympathy, and advice, and help. He meant you to have asked his counsel about that money trouble. He would have arranged it all; but you only asked your lawyer, and it turned out badly. He meant you to have told him your anxieties about your son, and he would have ended them; but you only consulted your friend, and matters got worse and worse. He meant you to

have asked him for light about that doctrine which you could not understand; but you went to books to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to him that secret sin, and he would have forgiven you and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. He meant you to have committed to him that painful illness, and he would have been your physician; but you trusted your family doctor only, and got no relief. He meant you to have asked him how much money you were to give away; but you settled that yourself, and settled it wrong. He would have been your counselor about the profession you chose, the situation you accepted, the servant you engaged, the books you read, the friendships you formed; but you chose other counselors, or did after your own choosing, and all has been failure.

May the Holy Spirit strike the scales from your eyes now, and may you arise from your enchantment, and take Christ now as your personal friend and counselor. A conversation with him each day will make all the difference. It may be that in a few months you will one day hear a loud piercing, trumpet sound, and then in a moment your dream will be ended, for you will see Jesus of Nazareth in the air, and will know that your days of probation are over. Is He your intimate friend or not?—*Edward Clifford.*

EVERY-DAY DUTIES.

An element of weakness in many of our desires for better life and larger usefulness is that we think of great and perhaps impossible attainments, and overlook the simple things that lie within our reach. No violent, overstrained exertions are necessary to a noble life, no superhuman efforts and achievements—nothing but every day duty faithfully done. The most of us must be content to live what are regarded as common-place lives, without attracting the attention of the world, or winning the laurels of fame. We must, for the greater part, devote ourselves to the duties that spring out of our ordinary business, social and domestic relations. The pressure of life's necessities is so great that we cannot often turn aside to do things that lie outside of our common calling. Whatever service we render to Christ must be rendered in and along the line of these relations, and while we are busied in the imperative duties which every day brings to our hands.

It is just at this point that many fail. They spend all their life seeking for the place in this world which they were intended to fill. They never settle down to anything with any sort of restful or

contented feeling. They have a lofty ideal of a very brilliant life, to which they would like to attain, in which their powers would find full scope, and where they could achieve great things. But in their present condition, with its limitations, they can accomplish nothing worthy of their powers. So they go on discontented with their lot and sighing for another; and while they sigh the years glide away, and soon they will come to the end to find that they have missed every opportunity of doing anything worthy of an immortal being in the passage from time to eternity.

The truth is, one's vocation is never some far-off possibility; it is always the simple round of duties that the passing hour brings. Some one has pictured the days as coming to us with their faces veiled; but when they have passed beyond our recall the draped figures become radiant, and the gifts we rejected are seen to be treasures fit for kings' houses. No day is commonplace if only we had eyes to see its splendor. There is no duty that comes to our hand but brings to us the possibility of kingly service.

We greatly mistake, therefore, if we think there is no opportunity for ordinary people to make their years beautiful—to fill them with acceptable Christian service. There is room in the commonest relations of life, not only for fidelity, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history, and no voice to proclaim its praise. To be a good husband—loving, tender, unselfish and cherishing; or a good wife, thoughtful, helpful, uncomplaining and inspiring, is most acceptable service. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. To fight well the battle with one's own lusts and tempers, and to be victorious in the midst of the countless temptations and provocations of everyday experience, is to be a Christian hero.

There is a field, therefore, for better living very close at home. It is in these common things that most of us must make our progress and win our distinction. And there is room enough in these prosaic duties and opportunities for very noble and beautiful lives. There is nothing possible to a human soul greater than simple faithfulness. "She hath done what she could," was the highest commendation that ever fell from the Master's lips. An angel could do no more. When we are resolving to live more grandly in the future than in the past, it will help us to bring our eyes down from the far-off mountain peaks, where there is nothing for us to do, and look close about our feet, where lie many neglected duties, and many unimproved opportunities, and

many possibilities of higher attainment in spirit, in temper, in speech, in heart.

Another element of weakness in much of our resolving is, that we try to grasp too much of life at one time. We think of it as a whole, instead of taking the days one by one.

It ought not to be hard to live well one day. Any one should be able to carry his burden, or fight his battle, or endure his sorrow, or stand at his post, or do his work, for just one day. Any one should be able to remember God, and keep his heart open toward heaven; and to remember others in need and suffering about him, and keep his hand stretched out in helpfulness, for just one day. Yet that is all there is to do. We never have more than one day to live. We have no to-morrows. God never gives us years, or even weeks; He gives us only days. If we live each day well, all our life will, in the end, be radiant and beautiful.—*S. S. Times.*

FAITH VERSUS PRESUMPTION.

The following is part of a letter to the London *Christian*, referring to one of three persons known to the writer, who, within a few months, had died from illness for which they refused medical treatment, under the idea that they would be miraculously healed in answer to prayer:

Now, if there is a great blessing on earth, it is that of prayer, by which we ask for and obtain above the blessings we need; and many are the recorded instances of answers given in response to the exercise of faith in the many precious promises for its fulfillment. During recent years no subject has so stirred the hearts of Christians as that of the *healing by faith* of cases pronounced beyond the reach of human skill; and the writer has known of such instances, his own beloved partner having been spared to him more in answer to prayer, he feels assured, than to anything else.

The writer has no doubt of God's ability to do anything He pleases, but at the same time he does question our right to ask and His willingness to do for us by miracles what He has already given us the power to do for ourselves. It is just here that some honest-hearted and earnest Christians are, we think, being led astray. And this appears to be due chiefly to a want of appreciation of God's gifts to man, or from a lack of being able to see the Giver in His gifts.

Surely we need not question for a moment the origin of that which will relieve pain and cure disease, for we know full well that such things are not of Satan; his aim and purpose being to cause as much misery as he can, both here and hereafter. Now, it seems that to reject these gifts is to reject the Giver, and to

be quite consistent, we might as well ignore the use of food, drink, fuel, &c., for are they not His gifts too?

It is impossible to go at all deeply into the subject in this limited article, but it occurs to the writer's mind that it would be easy to show that nowhere in Scripture can it be found that the Lord, so to speak, wasted His miracles by doing for man what he had the power to do for himself. On the contrary, His power was the more manifest in the presence of man's inability to help himself. Again, wherever means were at hand in any way applicable to the case, they were used, even as the five loaves and two fishes were used, the Lord asking, "How many loaves have ye?" He could as easily have performed the miracle without the nucleus in the shape of these loaves and fishes, but He used that which man had.

So with Elijah: the Lord could have caused him to subsist without food, but He did not do so, but used the ravens and the brook, and the widow's oil and meal.

Further, when Jesus stood at the grave of Lazarus, He could have spoken to the stone, and it would have rolled away as readily as the dead came back to life at His word, but as those standing by could do that, He commanded them to do it, and, having spoken the word of life and power, He said to the people, "Loose him and let him go."

It is very sad to see how Satan succeeds in alluring, as a rule, the most honest and earnest of God's children into the by-paths of error.

The young man referred to had even gone so far as to join a few others in forming a kind of sect, of those who were considered as having sufficient faith to trust God that they should never see death, but be translated to heaven as Elijah was. The fact is that unless we keep closely and intelligently to the lines of truth, there is no knowing where we may be led to in the end.

Briefly summing up the subject, it appears to be our duty to use the means placed at our disposal by a beneficent Providence, for the supply of our varied needs, recognizing His hand in His gifts, thanking Him for them, and asking His blessing upon their use; and if, from any non-preventable cause, these means should not be within our reach, or should be insufficient for our relief, then it is our privilege to call upon Him, who is above and beyond all his gifts, and can as easily work without them as with their aid.

This we believe is *intelligent faith*; but to refuse to take that which He has given us to use, and to ask and expect Him to work a miracle instead, this we believe is simply presumption. These words are penned in Christian love, and it is hoped they will be received in the same spirit. God forbid that we should

increase error or offend one of God's little ones; but may He who is the Spirit of truth, guide us into all truth.—*Geo. D. Doukontt.*

THE CLERGYMAN WARNED.

"Excuse me, sir, that bank ain't safe." The words were addressed to a gentleman in clerical attire who, leaning against a big tree, was watching the water of a wide river as it ran among the reeds and water-lilies at the foot of the bank. He turned slightly at the words and saw Abel Snawley, a laborer on the farm. He had just been paying a pastoral visit to Abel and his wife, both of whom seemed to him sunk in indifference and formalism. Their conception of their situation toward God was summed up in the notion that if they were regular at church every Sunday morning and were not guilty of open sin, they were "all right," and had no need of any "new-fangled notions about conversion which the new clergyman had brought into the parish." The visit had been a failure, and the preacher felt depressed as he stood there idly watching the river.

"Thank you, Abel," he said, as he rose to an upright position and moved away from the edge. "I had no idea it was dangerous. Is the river very deep here?"

"Not so very," said Abel, "but it's the reeds and the willows as make it bad; they twine around your feet and hold you like a net, or mayhap trip you up, and you lie on your face and can't get up. I had a son drowned just there ten years ago. He was standing just where you were, and there was a slide, and in he went. We never knew till it was too late. I can't bear to see any one there ever since."

"And so you warn folks, eh, Abel? Well, that's kind of you, and just what I should expect of a good-hearted man. Why, I might have slipped in and lost my life just as your son did if you had not taken the trouble to warn me."

"Don't mention it, sir. 'Tain't no trouble; it's duty, that is."

"Do you know, Abel," said the clergyman, as he turned and walked back with the old man, "that's just how I felt this morning when I came to your house? I felt you were standing in a dangerous place, and you did not know it was dangerous. Many have fallen in there and have been lost forever. I want you to be safe, so I came to warn you. That is my work, you know, to tell people of their danger. 'Except a man be born again, he cannot see the kingdom of God.' You know who said that, Abel?"

"That's a new way of looking at it, sir. I'll think about it." And Abel did think of it, and sought and found safety in Christ.—*Christian Herald.*

ETERNITY.

Reader: Thy time on earth is short. Each closing year, each setting sun, each tick of yonder clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on to Eternity and to God. The year, the day, the hour, the moment will soon arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone to Eternity. Others were once busy as thou art; healthy as thou art; thoughtless as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee is hushed, he buys and sells no more—he has entered Eternity.

And, Reader, *thine own* time to enter Eternity will shortly come. Ask thyself honestly, "Am I prepared for Eternity?" Give thy conscience time to answer; listen, it speaks to thee to-day, drown not its voice lest it speak to thee no more.

Go from the haunts of sin, debauchery, and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed and the crown of glory. No, never! God says, "Except a man be born again, he cannot see the kingdom of God." John 3:3.

Reader, has this ever happened unto thee? Hast thou been born again for an eternal Heaven? If so, well; but if not, the horrors of an eternal Hell are awaiting thee, and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads, "Turn ye, turn ye, why will ye die?" Ezekiel 33:11.

To-day He points you to the Cross, with the Son of God uplifted, groaning, bleeding, dying; and all for you. Yes Reader, for you the crown of thorns encircled His brow; for you the soldier's spear brought the blood from His side; for you He cried in triumph, "It is finished;" for you there is salvation free to-day, and if you accept it as a sinner, you will be saved for eternity.

To sell one's pen for gold in advocating a wrong or a doubtful policy is a crime. He who deliberately makes letters his calling must put conscience high upon its throne and never swerve.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

October 15, 1885.

Entered at the Post Office at Elkhart, Ind., as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE LABEL ON YOUR PAPER IS NOT CHANGED IN THE SECOND NUMBER AFTER YOU HAVE SENT MONEY FOR IT SEND US A CARD STATING THE CASE.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE OF OUR SUBSCRIBERS WHO DO NOT WISH TO TAKE THE HERALD OF TRUTH ANY LONGER, WILL PLEASE INFORM US OF THE FACT BY LETTER STATING THEIR P. O., PAY UP ALL ARREARAGES, AND THE MATTER SHALL HAVE OUR PROMPT ATTENTION, OTHERWISE IT WILL BE CONSIDERED THAT THEY WISH TO CONTINUE THEIR SUBSCRIPTION.

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Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Ibach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail08
2 "	"15
4 "	"25
12 "	"60
22 "	"	\$ 1.00
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Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

THE HERTZLER GENEALOGY.—The Mennonite Publishing Co. has just completed a neat book of 384 pages under the title of the "Hertzler Genealogy," by John Hertzler, Sr., of Port Royal, Juniata Co., Pa. The book is printed on fine paper and neatly bound in an embossed cloth cover, and its compilation cost the author a great deal of labor and time. It gives a very complete history of the family and we have no doubt, every member will want one. The book may be obtained by applying to John Hertzler, Sr., Port Royal, Pa., or to the Mennonite Publishing Co., Elkhart, Indiana.

ALMANACS.—FUNK'S FAMILY ALMANACS.—This excellent almanac is out and a large number of orders have already been filled. Every Mennonite family should buy a Mennonite Almanac.

THE BUNDESBOTE ALMANAC FOR 1886, published by the Christliche Central Buch-Handlung, Berne, Indiana, is a well gotten up almanac of 48 pages and contains a good selection of reading matter. It was printed by the Mennonite Publishing Co.

BEAR'S popular (Lancaster) almanacs are for sale at the office of the Mennonite Publishing Co., Elkhart, Indiana.

ADVANCE SCHOOL.—The Mennonite brethren in the vicinity of Mountain Lake, Minnesota have arranged to organize an advanced school, where their young people may have an opportunity to study English and German and prepare themselves for teachers under Mennonite influences. We hope it may be so conducted as to prove a benefit and a blessing both to the community in general and to the church.

CONFERENCE IN INDIANA.—At this writing (Oct. 8th) a number of brethren have already arrived to attend Conference to-morrow. Among them are the brethren Henry Yother, Daniel Royer, John Speicher, John M. Greider and others. We expect to have a good attendance and trust that the Spirit of divine grace may rest upon all in attendance, and that the work of Conference may prove a blessing to the church, and redound to the glory of God.

LATER.—Conference was held according to appointment on Friday, Oct. 9th. Seven bishops, fifteen ministers and seven deacons were present. The discourses of

the bishops were earnest, interesting and profitable, and all the ministers present expressed themselves in unity with them. A number of brethren from a distance were also present. We trust the excellent admonitions given may, by the blessing of God, bring forth much fruit.

QUICKENED BY EXERCISE.—Exercise in religious duties and in spiritual gifts is necessary to a healthy Christian life. Naturally those who exercise the least are the weakest, and those who would be very strong and active take much exercise. Many who have been ardently engaged in Christian work and claim to be resting, are only rusting. Exertion beyond one's strength is of course injurious to the body, and there is also a limit to spiritual exercise; but likely very few need caution on the latter. The reason that the great majority of Christians are so indifferent and so little interested is because they do not exercise sufficiently to become quickened into an earnest, devoted, active Christian life. C.

CHURCH NEWS.

PRE J. VON DER SMISSEN of Eastern Pennsylvania, who with his family visited friends and relatives in Europe, sailed on the Steamer Westphalia for America on the 23d of September.

FROM MIFFLIN CO., PA.—The brethren and sisters of the Amish Church, near the adjoining villages of McVeytown and Mattawana had their communion meeting on September 25th. Elder Moses B. Miller of the Conemaugh Church was present and assisted. Elder Michael Yoder left his home on September 29th, for a visit among the brotherhood in the West. He expects to go as far as Kansas, making some visits at intermediate places.

VISITS AND COMMUNION.—From Sept. 24th to Sept. 29th, Bro. Isaac Weaver, from Wallace, Canada visited among the brotherhood in Stanley and Hay, and held several meetings. Between Oct. 2d and 5th the brethren Elias Weaver and Jacob Kolb from Waterloo, were with us. The communion was held in Hay on the 4th of October, and it was to us a season of refreshing to have these ministers with us. They brought us the good news of the gospel of Christ.

MINISTER AND DEACON ORDAINED.—About the last of June a minister and deacon were ordained in the West Liberty Church, Kansas. The lot for minister fell on Bro. Samuel Miller and for deacon on Bro. David Yoder. On the 12th of September lots were cast at the same

place for another minister, and the lot fell on Bro. Matthias Coopirder.

On the 26th of September, lots were cast for a minister in Harvey Co., and the lot fell on Bro. David Weaver for minister and for deacon on Jacob Erb. Let us pray earnestly that the Lord may bless all these in the important duties resting upon them, that they may be able to do much good in the Master's kingdom.

CORRESPONDENCE.

WHEN I came home from Sunday School this afternoon I felt very lonely, and thought I would write a letter to one of my relatives. But the thought came to me, which would be the better, to write for the Lord or to an earthly friend? And I resolved to write something for the HERALD, and with the help of God to express a wish of mine.

As there are quite a number of precious souls who have become willing to take the cross, and follow Jesus, and bid farewell to the world, within the last year, I thought what a blessing it would be if some of my young companions in this neighborhood, or anywhere else, would see their welfare in the same light, and unite with me on my pilgrim journey. O that God would awaken them and show them the danger they are in! How sad I would feel to hear that one or the other of my young friends would be called away from time to eternity if they should be called in an unprepared state, living without Christ and without hope in the world.

Dear brethren and sisters and all who read this, let us stop for a moment and think. Are we prepared to die or how stands the matter with us? We have reason to believe that many think they will have no enjoyment after they accept Christ. They would rather enjoy the pleasures of this world yet for a while, and then when they are ready, turn to the Lord. But do you know when death will come? Others think they will have no companions on the narrow way. I thought so too; but this is a delusion of Satan. I have more companions than I had, and better ones, but they are not all young people; they are old or young who live for Christ. And I love them because they are followers of Jesus, and are my brethren and sisters. I know that I have passed from death unto life because I love the brethren. The world may sometimes mock and laugh at me, but that only lasts for a short time; the time will come when their laughter will be turned into mourning, and their joy into weeping. I sometimes feel sad and lonely, but I don't know why I should; for I know the Lord has pardoned me. When I was in great distress, and engaged in prayer, light came over me, and a dove entered into my breast, which has often given me comfort in dark hours. Remember me in your prayers. I. A. WAMBOLD.

AN OCCASION OF RARE INTEREST TO THE OLD MENNONITES OF PEQUEA VALLEY.

From the "NEW ERA," Lancaster, Pa., of Sept. 5th, 1885.

An important event in the Old Mennonite Society took place on Thursday. It was the dedication of a new meeting-house at Paradise. The new house, like the old one, is built of brick, but is much larger, being sixty-five feet long and forty-five feet wide.

It is divided into three rooms. A large room, filled with comfortable seats, with a pulpit at one end, constitutes the audience room. Back of the pulpit are two small rooms—one a consulting room or private apartment for the preachers; the other is a cloak room for the use of the women exclusively.

The furniture of the church, in accordance with the practices and teaching of the Society, though substantial and comfortable, is very plain throughout. The house will be heated by a large furnace heater in the cellar.

On the east front of the church is a tablet in the wall, on which is inscribed those words: "Old Mennonite Church. Built 1847. Rebuilt 1885." The church is located in the village of Paradise, on the road leading to Strasburg, and stands in a two-acre lot, in the midst of a handsome grove of locust and maple trees.

The church yard is filled with hitching posts for the horses, and large as it is, it was too small to furnish hitching for the immense crowd of Thursday.

The services at the opening or dedication of meeting-houses belonging to these people are very simple. No prescribed dedicatory service, ritual or form is practiced by the society. The service, like all their regular public church services, consists simply of singing, prayer, and a sermon, introduced and followed by brief remarks by other ministers that may be present.

On this occasion there were ten ministers present: Pres., Amos Herr, Benj. Herr, Elias Groff, John Landis, David Buckwalter, Abraham Brubaker, Isaac Eby, John Rank, Jacob Hershey, and John Landis, of Petersburg.

The service was opened with a hymn, after which Bish. Benj. Herr made introductory remarks in German, which was followed by the whole congregation kneeling in silent prayer. Bish. Isaac Eby read from Acts 7:44-50, which was preached by Amos Herr. The sermon was very impressive and very suitable to the occasion. It was intended to enforce and emphasize this thought, viz: "That it is not the dedication of the church or house that commends us to God, but the dedication of our own selves." All the ministers present fol-

lowed the sermon with brief remarks; after which Amos Herr closed with a prayer full of pathos and love. After the benediction the large congregation slowly passed out of the house to their homes.

The crowd in attendance was immense. Two hundred and twenty-nine carriages were hitched in the yard and at adjoining places. Judging from the number of vehicles present, we estimate the number of people at eight hundred, nearly all of whom found seats in the house during service.

Isaac Lichty, John E. Hershey, and Adam S. Ranck were the building committee. The work is not what would properly be called an imposing edifice but it is a plain, substantial brick building—in entire harmony with the character of the solid, unpretentious God-fearing Old Mennonites of Pequea Valley.

FEAR NOT, LITTLE FLOCK.

Though the church of Christ is a little flock, it is of priceless value. It has been purchased with blood. It is the one flock of God, however divided and distracted; and though scattered in the dark and cloudy day, yet it will be gathered together at last by "our Lord Jesus Christ, that Great Shepherd of the sheep."

But even now it is under his care, his supervision, his control, and no grievous wolves can divide and devour those who listen to God and to the word of his grace. No one can pluck even the feeblest lamb in all that flock from the hands of the Heavenly Father. The Great Shepherd cares for his little ones; and as there are flowers that bloom in desert wastes and in lonely valleys, which are seen by no human eye and watered by no human hand, but are as fair and fragrant as those which share the most costly culture, so the Good Shepherd feeds his own flock in the wilderness, leads them in green pastures, and by the side of still waters, restores and guides, and comforts, and protects them, even to the end.

"He shall feed his flock like a shepherd," and while He feeds them, how blessed to know that "He that keepeth Israel shall neither slumber nor sleep."

"The Lord is our shepherd our guardian and guide, Whatever we want, he will kindly provide: To the sheep of his pasture his mercies abound, His care and protection his flock will surround."

—Common People.

A LAD, the first convert, so far as known, in the Central African Mission, showed his change of heart by offering his bitterest enemy a piece of cloth.

THY WAY—NOT MINE.

Thy way—not mine, O Lord,
However dark it be!
Lead me by Thine own hand;
Choose out the path for me.

Smooth let it be, or rough,
It will be still the best;
Winding or straight, it matters not,
It leads me to Thy rest.

I dare not choose my lot;
I would not if I might;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine; so let the way
That leads to it be Thine,
Else surely I might stray.

Take Thou my cup, and it
With joy or sorrow fill;
As best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things or great or small
Be Thou my Guide, my Strength,
My Wisdom, and my All.

—Horatio Bonnar.

For the Herald of Truth.

THE LORD OUR KEEPER.

"Holy Father, keep through thine
own name those whom thou hast
given me, that they may be one, as
we are." John 17:11.

How the Savior's heart must have beat
with love when he uttered that prayer.
How soul cheering it is to think we have
so loving a Keeper. He did not say we
should keep ourselves, but asked the Holy
Father to keep us. Blessed thought!
ought not this cause us to rejoice on our
way to heaven? "The Lord is faithful
who shall establish you, and keep you
from evil." 2 Thess. 3:3. "Unto Him
who is able to keep you from falling,
and to present you faultless before the
presence of his glory with exceeding
joy." Jude 24. Let us go onward and
upward on wings of love, since the Lord
has promised to keep us from evil. It is
the joy of our Savior to bring us to glory.
What a tender sympathizing Savior we
have! It is his greatest delight to do us
good for time and eternity.

The enemy often tries to make us be-
lieve we can keep ourselves; don't be de-
ceived, he is a great deal stronger than
we are, and can soon tempt us to sin. Je-
sus said, "Without me ye can do nothing"; but told us to abide in him and
then we shall be faithful Christians.

What a blessed place to abide—in the
bosom of our loving Keeper. "He that
keepeth these will not slumber. Behold
he that keepeth Israel will neither slum-
ber nor sleep." Psalm 121:4.

ELLEN PLANK.

DEVOTEDNESS.

Devotedness is a much deeper, and at
the same time, a much simpler thing than
many suppose. Most think that if they
are earnestly engaged in the Lord's work,
and looking to him for guidance and
blessing, this is being devoted; but it is
much more. It is having Christ himself
as the delight, and the bent of my mind
towards him. The highest service we
can render the Lord is to *serve his heart*,
and that is a service to which few devote
themselves. Occupation with Christ, with
a view to become more intimately ac-
quainted with his character; *studying*
him, that we may learn what pleases him,
is *very rare* indeed. Many can be found
who are occupied for Christ, like Martha;
few who are occupied *with* him, like
Mary. When we have reached this we
have reached the foundation of true de-
votedness. This is the Gilgal where the
serving one returns to encamp, whence
he issues like the sun to run his course,
and like a giant refreshed with new wine.
It is because the saints know so little of
this Gilgal in the Lord's presence that
there is much unsanctified activity and
really profitless work. If there is zeal
and ability without a knowledge of God's
mind where and when to use it, how can
there but be a turning to take counsel
from nature; and how can we expect
that the results flowing from such a
source will be otherwise than profitless?
—Selected.

APATHY IS NOT CONTENTMENT.

Resignation and contentment (so called)
are not always Christian virtues. Some-
times they are merely religious names for
apathy and laziness. In one of Sir Austen
Layard's books, that enterprising explorer
prints a translation of a letter which he
received from a Turkish Qadee in an
Eastern city, in response to a request for
information. This letter so well illus-
trates this spirit of spurious contentment
that a portion of it may be quoted. "My
illustrious Friend," it begins, "and Joy
of my Liver! The thing you ask of me
is both difficult and useless. Although
I have passed all my days in this place, I
have neither counted the houses nor have
I inquired into the number of inhabitants;
and as to what one person loads on his
mules and the other stows away in the
bottom of his ship, that is no business of
mine. But, above all, as to the previous
history of this city, God only knows the
amount of dirt and confusion that the
infidels may have eaten before the coming
of the sword of Islam. It were unprofit-
able for us to inquire into it. O, my
soul! O, my lamb! seek not after the
things which concern thee not! * *
Listen, O, my son! There is no wisdom
equal unto the belief in God! He created

the world, and shall we liken ourselves
unto Him in seeking to penetrate into
the mysteries of his creation? Shall we
say, Behold this star spinneth around
that star, and this other star with a tail
goeth and cometh in so many years?
Let it go! He from whose hand it came,
will guide and direct it." We smile at
the religious varnish of pious word and
phrase which is spread over this indolent
acceptance of things as they are; but,
after all, it is only a slightly exaggerated
picture of much that passes for Christian
resignation among ourselves. When what
we deem Christian contentment prevents
our taking up the duty that lies next
before us, there is some reason for sus-
pecting that Christian contentment is in
this case another name for Christian
laziness. And before we determine to
trust God for a particular thing, without
doing ourselves aught towards bringing
that thing about, it is well for us to ask
whether God wants us, in this particular
case, to trust Him in that way; or whether
He does not want us to show our trust
by vigorously attacking the obstacles
which stand in our path and hinder our
onward progress. However that question
may be decided in any particular case, we
may take it for granted that Christian con-
tentment never interferes with Christian
work, when Christian work is a duty.—
S. S. Times.

IMMIGRATION.

April 27th, 1885, two thousand emi-
grants passed through Pittsburg, and the
next day fifteen hundred more. Jacob
Miller, one of the emigrants said,—"I
am a German by birth. Shortly after the
Crimean war many of the young men
from our village in southern Silicia emi-
grated to Odessa. To escape service in
the army we joined the community of
Mennonites. The society gave us other
privileges as well as freedom from mili-
tary service, and we prospered. Not
long ago the Russian government took
away this right and made all Mennonites
liable to conscription. For a time the
law was enforced only with young men,
who were required to spend the regular
four years of active service in the army.
Within the last two months there has
been a noticeable activity in military
affairs. About a month ago proclama-
tions were posted in the southern prov-
inces calling all men under fifty years of
age to hold themselves in readiness for
military service, Mennonites not excepted.
We anticipated being called out every
day, so we made haste to get out of Rus-
sia. We will join a Mennonite commu-
nity in western Iowa and go to farming."
—*Advocate of Peace.*

WE MUST give up either our sinful
associates or our salvation.

NO PASSPORT.

It was a cold day in December when a
vessel was leaving one of our sea-ports
bound, for a distant country. A party
who were about to sail came down early
to have all things in readiness, and went
out on deck to wait for a dear friend who
was coming down to spend a few hours
with them. He had come a long distance
to see them, and then there were so many
"last words" to be spoken and messages
to be sent back to the dear ones at home.
At last they espied his well known form
as they hurried along the dock and he was
about to pass the narrow gangway when
he was checked by an officer who asked
for his "passport," as in those war days
no one was allowed to leave the shore
without a passport.

"But I am not going to leave the coun-
try," he said, "I only want to see my
friends comfortable before leaving them."

"Can't help it, sir. You can't go on
board this vessel without a passport."

Oh what a disappointment it was on
that cold winter day! It struck home to
his heart more chilly than the frosty air.
There they were only a few feet from
him yet he could not go to them. There
was a luxurious cabin, so warm and
so bright, and he shut out in the cold. He
could only wave his farewell to them, and
go back to his distant home again. If he
had only thought in time, he could easily
have secured his passport; but then it
was too late.

But this was a trifling thing compared
with the mistake that many make. How
many about us have no passport to heav-
en! they can never reach it without one:
yet they make no effort to secure it. The
blood of Jesus Christ is the only passport.
Have you an interest in it? Do not be
like the foolish virgins who let their
lamps go out, and then when they came
and knocked, saying, "Lord, Lord, open
unto us," the Master answered, "I know
you not," and the door was shut. O
think what it would be to have the door
of heaven thus shut against you, while
within are your father, mother, brothers
and sisters. You can not bear a long
separation from them here, what would it
be to be separated from them through all
eternity. *Sel. by I. A. WAMBOLD.*

WHEN IT IS NO USE PRAYING.

A young woman last year was in great
concern about her soul, and I had fre-
quently talked with her. I placed Christ
before her very plainly, but she didn't
seem to see it. One morning she came
to me after service. "Dear sir, will you
pray for me?" She was thunderstruck
when I said, "No." "But, sir, I am
very anxious to be saved; won't you pray
for me?" "No." "Oh, sir, you don't
mean it." "I do. I have set Jesus

Christ before you; if you won't have
him there's no use praying; you will be
lost. There is no other way, and I don't
want there should be any other way.
Here I've been all my life learning that
way, and if there be another it would be
a queer job. Will you have Christ, or
will you not?" There was a pause; then
she said: "Yes, I will if I may." "May?"
He has put it, "He that believeth shall be
saved, and he that believeth not shall be
damned." Surely you may have him if
there is such a dreadful threatening against
unbelief." "Well, I will." "Then let
us get down directly, and pray now. If
you are willing to obey God's command-
ment, then we may pray." We did pray,
and I am sure that young woman has
never doubted she was saved from that
hour. If you won't believe in Jesus, all
the praying between heaven and earth
won't save you. But if you seek him in
simple faith, soon shall you say with
rejoicing, "I have found him whom my
soul loveth, and I will never let him go."

DON'T STIMULATE THE YOUNG.

If you give to a healthy man of twenty,
who has never tasted it, either a cup of
tea or coffee, it will keep him awake all
night. If you give to one who has never
drank fermented or distilled liquors, a
glass of beer, wine, or weak whiskey and
water, it will make him more or less
dizzy, and perhaps give him a headache.
If you persuade one who has never smoked
to try a cigar, it will probably nauseate
him, and for a time make him severely
sick.

Now, what is the conclusion from these
facts? Simply that tea, coffee, fermented
and distilled liquors and tobacco are in
their nature medicinal; are, in brief,
drugs, and that, at least while the body is
growing, while it still has a superabun-
dant of vital force, it does not need
either the preservative properties of tea
or coffee, or the digestive and tonic ones
of wine, beer or brandy, or the soothing
power of tobacco, to keep it in health
and well-being; but that on the contrary,
when the youthful system is in its natural
state and either is offered it, disturbance,
more or less pronounced, is the result.

What terrible responsibility, then, do
mothers and fathers incur who from
babyhood allow their little children to
drink tea and coffee,—nay, before the
little things think of asking for it, tempt
them to sip it out of their own teaspoon!
Women, from high to low, are always
anxious to be in fashion. They will
dress their children as nearly as possible
like the little aristocrats of Beacon street
and fifth Avenue, and why will they not
feed them also as these little "swells"
are fed? A Beacon street mother would
be horrified at the thought of giving young
children either tea or coffee. Plenty of

the richest milk, with oat-meal, or mush,
or hominy, simple puddings, juicy meat,
and cold bread and butter, form the
principal diet of these rich children who
look so rosy and so handsome. Tea they
never get.

INSCRIPTION FOR THE WAR DE-
PARTMENT.

Dr. Benjamin Rush, who died many
years ago, left the following:

"In order to impress more deeply the
minds of the citizens of the United States
with the blessings of peace by contrast-
ing them with the evils of war, let the
following inscription be painted on the
sign which is placed over the door of the
War Office at Washington, namely:

"An office for butchering the human
species.

"A widow and orphan-making office.

"A broken-bone-making office.

"A wooden leg-making office.

"An office for creating public and pri-
vate vices.

"An office for creating public debt.

"An office for creating famine.

"An office for creating pestilential
diseases.

"An office for creating poverty, and
for the destruction of liberty and national
happiness.

"In the lobby let their be a painted
representation of the common instru-
ments of death; also human skulls, broken
bones, hospitals crowded with sick
and wounded soldiers, villages on fire,
ships sinking in the ocean, rivers dyed
with blood, and extensive plains without
a tree or fence or any object but the
ruins of deserted dwellings. Above this
group of awful figures let the following
words be inscribed in red characters, to
represent human blood: '*National
Glory.*'"

HIS SACRIFICE.

The sacrifice of our Lord Jesus
Christ on the cross was most real.
It was vicarious and propitiatory
in its nature and character. The
"Moral Example" theory of the
Atonement, as this is set forth by
Dr. Horace Bushnell, will not do.
It may be easy enough for Dr. Bush-
nell to give a particular definition
of expiation, and then argue that
no elementary idea of expiation en-
tered into the death of our Lord—
that his crucifixion was but a subli-
me exhibition of devotion. Some
Trinitarians have indeed run into
Tritheism, and placed the Father
over against the Son, in such a way
as to make Him seem a blood-
thirsty avenger, rather than the

God of Love, revealing Himself in the Son, for the redemption of man. They see nothing in Christ's sacrifice but a placation of Divine wrath; and that satisfied, there follows a forensic idea of justification, which need have no more effect on a man's character than the payments of his debts by another. There is no appreciation of the side which looks upon our humanity as *healed* by His stripes. But this wrong conception does not warrant the thought on the other hand, that there were no legal or moral difficulties in the way of man's salvation, which required the payment of the penalty of the broken law, and the purging away of our sins. There was something needed in order that God might be just and yet the justifier of them that believe.

As we cannot properly understand the incarnation, or the resurrection, or the ascension of our Lord Jesus, so, we cannot safely undervalue the shedding of that Blood, without which there could be no remission of sin.—*Messenger*.

FIRST FILLING, THEN OVERFLOW.

It has been truly said, "Utterances to which we rise by an extraordinary effort, words which are above our *real spiritual level*, have but little *force*—go but a little way in *savingly impressing* men." We count upon a MIGHTY POWER sent down from heaven. "He that believeth on me . . . out of his belly shall flow rivers of living water." The vessel must be *filled* before it can properly flow over. How strange and sad it is that so much of our lives we cause him to fight against us seemingly. We are exalting ourselves and he has to abase us. Because he would have us in the place of blessing, he has to put us down, *down, down*. How slow we are to receive, that bestows not only fullness for ourselves, but that which makes our lives full also for others. And when the vessel is once filled all the power of the spring flows over. Then the overflow is not measured by the capacity of the vessel, but by the power of the spring. The one thing needful is occupation with Christ.—*Selected*.

I KNOW HIM.

I do not wonder at skepticism without the church in this fact of spiritual experience, since it is hardly believed within the church. "I will not leave you orphans," said Christ, as He was about to depart. The great majority of Christians seem to me to be orphans. They believe in a Father that once was; they believe in a Father that is yet to be; but they do not believe in a Father that now is; in a living God; in a Perpetual Presence. Their religion is a memory or a hope, not a present life. They relegate divine inspiration to past ages, and postpone divine fellowship to future ages. They are like men in a tunnel, who look back and see the light at the end they have entered, and look forward and see the light at the end from which they are to emerge; but now are in the darkness. To think that God did not guide Moses is infidel; but it seems to them almost as infidel to believe that He does guide men of the present day. To doubt that He dwelt with His people in Palestine is unbelief; to think that He dwells with His people in the United States is presumption. What Peter means by the promise, "Ye shall receive the Holy Ghost, for the promise is to you and your children, and to all that are afar off;" what Paul means by the prayer, "That Christ may dwell in your hearts by faith, that ye may be filled with all the fullness of God;" what John means by the declaration, "Our fellowship is with the Father and with His Son, Jesus Christ," they do not know. He who attempts to interpret these and kindred utterances seems to them mystical, visionary, dangerous. They believe in a voice that once spoke, but not in a voice now speaking; they listen to the echo, and try to be content. Their God exists for them only in the plu-perfect and the future perfect tenses, not in the present tense. They believe in "I was that I was," and in "I shall be that I shall be," but not in "I am that I am."

I believe that the larger faith is easier than the faith that is provincial and epochal; faith in a universal God is easier than faith in a God local and episodal. It is easier to believe in the God of

Abraham, of Isaac, and of Jacob if we also believe in the demon of Socrates; easier to believe in the faith faculty of Paul if we also believe in the Yoga faculty of Baboo Chunder Sen. The lines of communication have always been open between God and the souls of men. Inspiration belongs neither to times, to races, nor to individuals, but to humanity. It is to a pagan audience Paul declares, "In Him we live move and have our being," and it is a pagan poet he cites in support of the declaration.

The influence of spirit on spirit is the commonest experience of our daily life. It is wrought through the intermediary of words, of signs, of books, and of the more subtle influence of presence, defying all analysis. It is more potent than law, truth, or example. It seems sometimes to pass from soul to soul, overleaping space, and disdaining all instruments. Why should I think it incredible that the Great, the Master Spirit, should work in like manner on the spirits of his children? Why should I shrug my shoulders at the testimony of credible witnesses who attest it, not only by their words, but by the power of their lives? Why should I doubt the testimony of my own heart in its highest and best hours? For there are times when He comes so near to me, and is so close to me, and His counsel is so clear, and His strong uplifting so full of inspiration, that no presence of father or mother or wife or child can compare for nearness. They sit by my side; but He is with me and dwells *in* me.

"For God is never so far off

As even to be near;

He is within: our spirit is

The home He holds most dear.

"To think of Him as by our side

Is almost as untrue

As to remove His throne beyond

Those skies of starry blue."

In such hours I do not look out on nature to see the evidence of a Workman in His works; nor into my New Testament to see the image of God in a human life and character: I look within, and see God Himself, for His Spirit bears witness with my spirit that I am a son of God; I see Him no longer through a glass, darkly, but already face to face.—*L. Abbott in Christian Union*.

THE CONVERSATIONAL STYLE OF PREACHING.

It was a rainy Sabbath, and but few were present in the little country church. As the preacher came in, some of the sisters gathered about him, and said: "Don't preach to us to-day, Brother—, just talk to us."

How many long-suffering congregations, with systems rasped under the loud, shrill, high-pitched tones of the preachers, if they could only find a voice during the sermon, would cry out to the pulpit: "Don't preach to us any longer; just talk to us!"

Hooker, in his *Ecclesiastical Polity*, tells of the complaint of the people about the preaching in his day: "Some take but one word for their text and afterward run in to the mountains so that we cannot follow them, not knowing how they went up or how they will come down again." So some preachers no sooner name their text than they mount up into a high swelling tone, as far removed from the ordinary way in which a man talks as the east is from the west; and, having once mounted, they never come down again until the end of the sermon.

Etymologically, the sermon or homily is a *talk*, and not a speech; a conversation, and not an oration. The best rule, then, for the ordinary preacher is to make the conversational style the basis of his delivery. Not that he is never to rise from this, but let this be the point from which he starts out as his fervor leads him, and to which he returns after a short excursion. The following advantages will result: The preacher will not be so much in danger of wearying himself. One may talk for hours in conversation without fatigue. It is the unnatural, declamatory tone that makes the throat ache. Again, he will not be in so much danger of wearying the people. One may listen to a conversation for hours without feeling tired, but one cannot listen to one declaiming in a uniform pitch for half an hour without aching. In conversation one varies his tone to suit the thought, while one who declaims is in danger of keeping one pitch for all kinds of thought. To be sure,

there are some in every congregation who think the preacher tame who only talks. "How do you like your new preacher?" said one neighbor to another. "Oh, he is improving wonderfully; he preaches louder and louder!" But those who have this taste—in any congregation—are comparatively few.

But if a man assumes a preaching and doleful tone the moment he enters the pulpit, he cannot but be guilty of affectation; his tones cannot be a true index to his feelings. There are some good souls, indeed, upon whom the doleful tone seems to act as a kind of charm. They will close their eyes and float to heaven under the influence of the preacher's *tone*, without any regard to what he is saying. But it is safe to say that while one in a congregation, under a preaching tone will close his eyes and soar to heaven, ten will close their eyes and sink to sleep.

If one speaks in the tone of conversation, he will use the short, simple words of conversation. Nothing is more manifest than that the pulpit should use, not the artificial words of books, but the simple, common words of life. Great, swelling tones necessarily draw after them "great, swelling words." All successful evangelists are colloquial and conversational in their preaching. "Nothing is more calculated," said Mr. Finney, "to make a sinner feel that religion is some mysterious thing that he cannot understand, than this mouthing, formal, lofty, style of speaking so generally employed in the pulpit."—*Church Advocate*.

THE PERFECT MAN.

The apostle declares that the great object of the various gifts of apostles, prophets, pastors and teachers vouchsafed the church, was for the perfecting of the saints unto the *work of service*, for the building up of the body of Christ; "till we all come in the unity of the faith, and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ." If this then be the object of the various gifts bestowed on the church, it becomes us to inquire carefully and see to what extent the servants of God to-day are successful in

developing and maturing a well-balanced Christian manhood.

There are large, influential religious associations and organizations in the world, some of which boast of the number of their adherents, of the magnitude of their institutions, of the amount of their contributions, and the wealth of their endowments. But all these things are subordinate matters. The great point to be considered is not how many people they can control, but what are they doing with those they *do* control; not how much they can obtain, but how are they spending the money they *do* obtain; not how large are the responsibilities which they assume, but how are they discharging these responsibilities in the sight of God.

Suppose there are five hundred members of a church; wherein do they differ from five hundred persons outside of the church? And what has the church done for them? How many of them could, like Priscilla and Aquila, take an Apollos, eloquent and "mighty in the Scriptures," and teach him the way of God more perfectly? How many would, like Priscilla and Aquila, lay down their necks to save an apostle's life, and so win the gratitude, not only of an apostle, but of the churches of the Gentiles? And yet these two persons were members, not of some great congregation, but of a church in their house, a little company of people who met in a private dwelling and worshiped God.

The important thing about an army is not how many names are on the muster roll, nor how many persons are drawing pay and rations, but how many *effective* men can be mustered, who are neither cowards nor traitors, cripples nor raw recruits? Apply this test to the great multitude who fill up the churches of to-day. How many of them are strong in faith? How many are mighty in the Scriptures? How many are fervent in spirit? How many are able to admonish one another? How many can meet and overthrow the enemies of Christ and his truth? How many are fitted to be set for the defense of the gospel? In a word, how many of them would come up to "the measure of the stature of the fullness of Christ?" No doubt there are many who are loyal to their denomina-

tions; so also there are many who will do what their minister tells them, and many ministers who will do what they are bidden by their superiors to do. But how many are there who have such an acquaintance with the Shepherd and Bishop of their souls that they are not unwise, but undertake what the will of the Lord is, and are not only prepared for the milk that belongs to babes and to those who are "unskillful in the word of righteousness," but are ready for the solid food and severe toil which pertains to Christian manhood, and is the portion of those who are called to endure hardness as good soldiers? How many are there who are so acquainted with the Scriptures of truth that through them they, as men of God, are "perfect, thoroughly furnished unto all good works?"

Whatever a church may be doing, whatever any system may accomplish or undertake, unless it develop and turn out men of might, and strength, and power, exhibiting all the characteristics of the Christian life, and fitted for all the burdens of Christian labor, it fails to accomplish what the church of Christ is intended to accomplish; the purpose which he had in view when, having led captivity captive, he gave gifts unto men for the perfecting of the saints. There is plenty of Christian babyhood in the land. There are plenty of men who say "I am of Paul, and I of Apollos," and thus prove themselves to be like those of old at Corinth, to whom the apostle could not write "as unto spiritual, but as unto carnal, even as unto babes in Christ." There are persons who will give money, there are persons who will sit and hear ministers talk, but are they skillful in "the word of righteousness," having their senses exercised to discern between good and evil? Can they try them who say they are apostles, and are not, and prove them liars? Or are they simply led, managed and controlled; acted upon by others, but destitute of personal power and positive force?

The church to-day needs men, strong men, men like Stephen, full of faith and power, men who have an unction of the Holy One, and whose lives and deeds show that they have touched the Source of

strength and have been partakers of the powers of an endless life.

Let Christians be no longer content with the forms and formalities of religious association and worldly conformity, but let them see to it that their religion is a reality, and such a reality as the gospel requires, the world needs, and the Lord is pleased to own and bless.—*Armory.*

ENJOYING CHRIST.

Can we enjoy him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self love embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for "him who honors me I will honor." Satan has befogged you on this point. He dreads to see you ripen into a saintly, devoted useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and you cannot, must not, go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses; he reserves his best things for those who have the courage to press forward fighting for them. I entreat you to turn your eyes away from self, from man, and to Christ. Let me assure you as a fellow-traveler, that I have been on the road, and know it well, and that by and by there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear can hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful reality! Indeed he will, only wait patiently.—*Elizabeth Prentiss.*

TRUE Christians are prepared for paradoxes. They understand the words of the Apostle Paul, "When I am weak, then am I strong," as "having nothing, yet possessing all things." The leader of a meeting presented the experiences of three saints of older times—one walked before God, another after God, and the third walked with God. We were reminded that it was for the Christian to do all three at once. To walk before God, in his felt presence, conscious that his eye is ever upon us; to walk after God, going nowhere save as he leads; to walk with God, in holy and abiding fellowship.—*Selected.*

Married.

RICKERT—MACK.—On the 19th of September, by Jacob Meschter, Isaiah Rickert, son of Pre. Isaac Rickert, near Doylestown, Bucks Co., Pa., and Emma Mack, eldest daughter of Pre. Andreas Mack, of Upper Hanover Twp., Montgomery Co., Pa.

SHANK—PLETCHER.—On the 20th of September, by Bish. Daniel Brundage, John Shank, formerly of St. Joseph Co., Ind., and Mary S. Pletcher, of Marion Co., Kansas.

DETWEILER—WIDEMAN.—On October 4th, at the home of the bride's parents by Elias Weaver, Bro. Israel Detweiler and Sister Lydia Wideman, both of Huron Co., Ont.

SMOKER—ZOOK.—On the 29th of September, in Kishacoquillas Valley, Millin Co., Pa., by Michael Yoder, Solomon Smoker and Mary Zook.

Died.

WEAVER.—On the 4th of October, in Elkhart county, Ind., suddenly, infant child of Tobias and — Weaver, aged 27 days. Buried at Yellow Creek on the 5th. Services by John F. Funk from Matt. 19: 13—15.

ZIMMERMAN.—On the — of August, in Livingston county, Ill., of palsy, Pre. Jacob Zimmerman, aged 48 years, 4 months and 15 days. About nine months ago his whole left side was lamed from a stroke of palsy. At times he had pain, but bore all patiently, and felt prepared to die. Many people attended his funeral. Services were held by Jos. Grieser and Peter Hostettler, of Tazewell county, Ill., and John P. Schmitt, Bro. Zimmerman was a faithful minister in the Amish Mennonite Church, and leaves a deeply afflicted widow and six children to mourn their severe loss, yet they mourn not as those who have no hope.

HECKLER.—On the 23d of September, Sister Heckler, widow of Henry Heckler, deceased, formerly of Pennsylvania, aged 79 years. Buried on the 25th; services by A. S. Ebersole and J. L. Reiser.

GINGRICH.—On the 13th of September, in Iowa county, Iowa, of flux, David C. son of Christian J. Gingrich of Johnson county, Iowa, aged 27 years, 8 months and 2 days. The remains were interred in the family grave-yard of Yost Yoder in the presence of a very large assemblage of friends and relatives. Services were held by Peter Kinsinger and P. J. Breneman. Text, John 5: 24. He was a member of the Amish Mennonite Church.

YODER.—On the 11th of September, on Hawpach, Noble Co., Ind., of paralysis, Fanny, wife of Eli Yoder, aged 70 years, 9 months and 20 days. She was born in Millin Co., Pa., in 1814; married in 1839; lived with her husband over forty-six years, and was a faithful member of the Amish Church over fifty years. Buried on the 13th—services by J. Kurtz and D. J. Johns.

MARTIN.—On the 27th of September, at Clarence Centre, Erie Co., New York, Sister Louise G. Martin, oldest daughter of Moses Martin, aged 27 years, 2 months and 27 days. Our sister, though afflicted for years with a lingering form of consumption, bore all with Christian fortitude, ever calm and resigned to her Master's will. Some time before her death, thinking that the time of her departure was at hand, she called the family together and entreated them to walk closely with God, and also admonished them to tell her companions to lead a godly life. But her mission on earth was not yet ended; she revived to bear still further witness for her Master. As her end was slowly approaching, she said, "I am as helpless as a child, but strong in Him who calleth me from darkness unto light, therefore weep not for me for I am going home." The remains were buried in the presence of a large congregation, which were addressed by Jacob Krehbiel in German from Numbers 23: 10, and in the English by Edson Smith from Jeremiah 15: 9.

KRATZ.—On the 21st of September, in Lincoln county, Ont., suddenly, Deacon Abraham Kratz, aged 70 years, 11 months and 19 days. He served the Church faithfully as deacon for about fifty years. He leaves eleven children and a number of grandchildren to mourn the loss of a father and a faithful Christian friend. He was buried at the Moyer Meeting-house on the 24th, where a large number of friends and acquaintances gathered to pay their last respects to a good and faithful friend to all. On the day that he died he was shipping peaches, and in the evening took some into the house, and while unloading at the house he sank down and was dead. He said he had pain at the heart.

NASH.—On the 22d of September, in Lincoln Co., Ont., wife of Joseph Nash, aged about 60 years. She was dead in about five minutes time after she complained of feeling sick.

SHANTZ.—On the 20th of September, near Cullom, Livingston county, Ill., of the infirmities of old age, Bro. Isaac C. Shantz, aged 82 years, 2 months and 7 days. Bro. Shantz was a member of the Mennonite Church for many years. For some time his desire was to die and leave this world of care and be with Christ. He leaves an aged widow and four children, and 20 grandchildren, and 2 great grandchildren living. Bro. Shantz was born in Pennsylvania, and moved with his parents to Waterloo county, Ontario, when he was two years old. He lived there fifty-two years, and in 1838 moved to Grundy county, Ill., and later to Livingston county. The funeral was largely attended. Services by Samuel Shank of Virginia, and H. L. Shelly of Reddick, Illinois.

HECKLER.—On the 23d of September, Sister Heckler, widow of Henry Heckler, deceased, formerly of Pennsylvania, aged 79 years. Buried on the 25th; services by A. S. Ebersole and J. L. Reiser.

GINGRICH.—On the 13th of September, in Iowa county, Iowa, of flux, David C. son of Christian J. Gingrich of Johnson county, Iowa, aged 27 years, 8 months and 2 days. The remains were interred in the family grave-yard of Yost Yoder in the presence of a very large assemblage of friends and relatives. Services were held by Peter Kinsinger and P. J. Breneman. Text, John 5: 24. He was a member of the Amish Mennonite Church.

YODER.—On the 20th of September, in Holmes Co., Ohio, Susanna Yoder, maiden name Bitshy, wife of Amos Yoder, aged 36 years, 3 months and 23 days. She was buried at the Walnut Creek burying-ground on the

22d. Sister Yoder was a faithful member of the Amish Mennonite Church. She suffered in patience with a blessed hope in the Lord. Funeral services were held by Isaac Miller and Frederick Mast from 1 Cor. 15; and Rev. 8: 39—22.

RICE.—On the 30th of September, in Nappanee, Ind., Mother Rice, wife of Henry W. Rice, aged 70 years, 6 months and 5 days. Besides her husband she leaves six children and eleven grandchildren to follow her as she has followed her Savior. She has left for us an example of faith and trust in Christ worthy of imitation. Having had to suffer much pain and affliction for the last few years, she often wished to depart "and be with Christ, which is far better." Her last words were, "Home, home." She was buried in Bremen where appropriate remarks were made from John 10: 27, 28, "My sheep hear my voice, and I know them, and they follow me."

MOLBASH.—On the 1st of October, near Locke, Elkhart county, Ind., of troubles attendant upon old age, Elizabeth Molbash, aged 77 years and 6 months. Funeral services were held at South Union by Jacob A. Beutler and John S. Coffman. Sister Molbash's maiden name was Mumaw, and she formerly lived in Holmes county, Ohio. She brought up a large family of children to whom she had much endeared herself by her kindness and devotion for their welfare. She was a member of the Mennonite Church and a devoted Christian. Her heart seemed to be filled with a holy trust in God through life, and in her death, for which she longed in her sufferings, the glories of heaven seemed opened to her delighted soul. She beckoned to what was unseen to other eyes and said, "Beautiful! yes, it is beautiful there." May the dear ones she leaves behind find the same peace and faith that formed her highest joy.

HARTMAN.—On the 5th of October, in Elkhart county, Ind., of a tumor, Elisabeth, wife of Adam Hartman, aged 67 years, 7 months and 16 days. She was buried on the 7th at the Yellow Creek Meeting-house, where a large number of people had assembled to follow her remains to their last resting place. Funeral services were held by Jacob Wisler, Martin Hoover and Henry Shaum, from 2 Tim. 4: 6—8. Sister Hartman was a member of the Mennonite Church and bore her sufferings without a murmur. She leaves a sorrowing husband, and 10 children, 26 grandchildren and 1 great grandchild. Peace to her ashes.

GANTZ.—On the 8th of September, in Miami county, Ohio, of cholera infantum, Elmer Elwood Gantz, aged 1 year, 9 months and 8 days. Services by J. M. Greider.

COBAUGH.—On the 27th of September, in Clarke county, Ohio, of kidney disease, from which he suffered much nearly a year, Christian Cobough, aged 65 years, 11 months and 4 days. He was a member in the Mennonite Church, and bore his sufferings with patience. He was buried on the 27th. Services by J. M. Greider, from 2 Cor. 4: 17, 18.

KURTZ.—On the 8th of September, at Academia, Juniata county, Pa., Daniel Kurtz, in the 70th year of his age.

BRUBACHER.—September 6th, near Rohrerstown, Lancaster Co., Pa., Deacon John K. Brubacher, aged 63 years and 8 days. Funeral on the 9th. Text, 2 Tim. 4: 6—8; 2 Tim. 2: 3. Buried at Brubacher's Meeting-house. An immense congregation assembled to manifest their love to the beloved brother. Bro. Brubacher faithfully discharged his duties. He died in the faith of our Lord and Savior Jesus Christ.

MTZLER.—September 16th, near Sporting Hill, Lancaster Co., Pa., David Francis, infant son of Bro. and Sister Anna Metzler, aged 6 months and 24 days. Funeral on the 17th. Text, Acts 17: 30, 31. Buried at Christman's Meeting-house.

NEWGARD.—September 17th, in Lebanon Co., Pa., Mary, infant daughter of Bro. and Sister Samuel Newgard, aged 1 month and 6 days. Funeral on the 20th. Text, Rom. 8: 17. Buried at Risser's Meeting-house.

SHANK.—September 22d, in Rapho Twp., Lancaster Co., Pa., Minnie Gertrude, only daughter of Bro. and Sister Daniel Shank, aged 2 years and 8 months. Funeral on the 24th. Text, Psalm 16: 6. Buried at Kraybill's Meeting-house.

HOFFENS.—September 24th, near Moore's Mill, Lancaster Co., Pa., of bronchitis, Sister Catharine E. Hoffens, aged 33 years, 6 months and 2 days. Funeral on the 26th. Text, Rev. 14: 12, 13. Buried at Kraybill's Meeting-house. A large congregation of sorrowing friends followed her remains to the grave. Sister Hoffens so lived that we can entertain a good hope for her.

HERSHEY.—September 30th, at Junction, Lancaster Co., Pa., Sister Louisa Hershey, daughter of Jacob S. Hershey, aged 21 years and 24 days. Funeral on Oct. 8d. Text, Phil. 1: 21. Buried at Kauffman's Meeting-house. A large congregation assembled as a token of sympathy and respect.

Letters Received.

WITHOUT MONEY.

I A Wambold.

WITH MONEY.

A—Joseph Amstutz, John U. Amstutz.
B—Daniel Brunneman, Jos. H. Becky, Bernhard B. Bergen, Jonathan Byler, J. J. Babcock, Lorenz Berk, Bernhard B. Bergen, C. Brumage, J. Berkey, Christ Brubaker, Samuel Bender, David Barker, Wm. Beckel, Agnes Bechtel, John M. Bender, Jos. M. Bender.
C—Jas. Coyle, C. Conrad, Mrs. C. H. Charles, H. M. Crout, Conner & Son.
D—H. M. Detweiler, B. L. Denning, David Detweiler.
E—Pre J. H. Elson.
F—Daniel Funk, John J. Funk, Henry Freed.
G—Peter H. Goertz, H. G. Gabel, Peter Good, J. M. Goldenhilt, David Gruse, F. Gilman, Fred Geiger, N. M. Gell, Lucinda Gell, Peter H. Goertz.
H—David S. Herr, Dr. O. Hartman, H. Hildebrand, John W. Hoover, Sarah Hartman, Isaac Habecker, Nancy Hoover, John F. Hostetter, John C. Hartzler, J. M. Herr.
K—Peter Keim, Lizzie B. Kauffman, Jonathan L. King, Peter Kinsinger, J. C. Kenagy, D. H. King, Isaac King, Levi J. Kauffman.
L—Isaac Loucks, Jacob S. Loucks, Jacob Landis.
M—Noah Mast, J. C. Mellinger, Jeremiah Miller, Henry K. Mellinger, Jacob Mellinger, J. J. Marner, A. Metzler, C. F. Miller, Adam S. Myers.
N—J. Neffinger.
O—Daniel D. Otto, E. S. Overholt.
P—John Penner, Anna Peters, C. J. Plank, J. Peter-shelm.
R—Benj. Root, Simon J. Reaser, Jacob H. Rutt, C. C. Reynolds, Jos. S. Risser, R. S. Risser, Christian Ropp, Josiah Rittenhouse, Jos. Rich, James Reed, Mrs. Henry Reiser.
S—Peter Short, Isaac Schlichter, Mrs. John K. Stauffer, C. Stueck, Adolph Shelly, Jacob Schad, Eli Schwartzentruber, John F. Schmitt, Chr. A. Sommer, Gideon Sharp, J. H. Soltzberger, Chr. P. Spranger, John Smelser, John Schmitt, Ephraim H. Stoner, J. F. Speicher, A. Shank.
T—Abm. Troyer, Geo. H. Thomas, J. J. Troyer.
W—Wm. H. Wenger, Nathaniel Whitmore, Jacob Weirich, Daniel Weston, Moses Wenger, Anna Wenger, Abraham Wambold.
Y—D. H. Yoder, Harriet Yowler, A. L. Yoder, Levi E. Yoder, Jos. Yoder.
Z—Michael Zehr, S. B. Zook, J. Ziegler, Christ Zook.

MISSION FUND.

A Friend, Orrville, Ohio, \$1.46.

SPEAKING of the slaughter of the prophets of Baal, Rev. Chas. Cuthbert Hall in "Half Hours with the lessons of 1885," not only approves of the sentiment of Dean Stanley, but condemns in strong terms the slaying of the prophets of Baal. We quote from Rev. Hall's work: "Would that we could obliterate the frenzied scene which follows—the slaughter of the priests, which horror Elijah not only participated in, but commanded! But it is part of the darkness of a dark age—a darkness which Christ dispelled when he came to shed a softer light upon the world, and to teach us the laws of love, forbearance, charity, forgiveness. We know 'what spirit we are of.' The blood which conquers under the New Testament is not that of Christ's enemies shed in vengeance, but that of the Lamb of God, by which our salvation is sealed, and the chief of sinners, confessing and forsaking sin, is justified and accepted."

Funk's Family Almanac for 1886

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ELKHART, Indiana.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 24th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	5.55 "
No. 27, Goshen & Chicago Acc.....	7.00 "
No. 5, Fast St. Louis & Chicago Exp. 5.50 P. M.	
No. 3, Special Chicago Express.....	4.10 "
No. 65, Way Freight.....	4.45 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.35 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 21, Accommodation.....	8.55 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.25 "
No. 4, Limited Express.....	8.30 "
No. 28, Chicago & Goshen Acc.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "	
" E " Elkhart for Goshen 4.10 P. M.	
" F arrives Elkhart from " 11.20 A. M.	
" H " Elkhart from " 6.35 P. M.	

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	4.00 "

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G. B. WYLLIE, Ticket Agent.

Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.30 A. M.	
No. 2, Ind. & St. Louis Express.....	3.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight, arrives.....	6.05 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. C. & I. R'y for all points East, West and South.

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O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 21.

ELKHART, IND., NOVEMBER 1, 1885.

Whole No. 309.

For the Herald of Truth.
REST.

"There remaineth therefore a rest to the people of God." Heb. 4:9. Jesus said to his disciples, "I go to prepare a place for you." If that place which he has prepared is to be ours, we must become His disciples. Let us then be true disciples that we may behold the glories of that home which He has prepared for his own. That home is worth more than all the world besides, for what doth it profit if we gain the whole world and lose our own soul? The great end in view is to enter at last into that place which Jesus has prepared for his own who bear the cross in this that they may wear the crown in the life to come. If we are willing to bear the yoke of Christ, he will be yoked with us, and help to bear the burden of life. The burden will be made light that we sink not beneath its load. All the hindrances that Satan sets in our way to help us from entering the prepared rest will be overcome if we have a stronger One than ourselves yoked with us.

To enter the rest beyond, we must already enter into the kingdom here. We have no time to lose, for the present moment alone is ours to live. It is not for us to say or think, Next week, or next year, etc., but *now*. A few days or years of sinful pleasure is all that the sinful world can give, and that to be followed by an eternity of pain. But pleasure in Jesus is pure, and painless, and lasting, and will not be broken by the fear of death, nor end with mortal life. Joy in the Lord carries us happily over into eternity, into the home that Jesus prepared for his own loved ones.

Many a soul is made fit for the kingdom of heaven through conflicts, trials, and sorrows, and we are able to bless the trials which draw us nearer to Jesus, and realize the great power of his strength, and the blessedness of deliverance. Language fails to convey to those who have not realized it, the light, joy, peace, and rest in the Lord. Although outward circumstances are still the same, yet down in the depths of the soul the clear voice is heard, speaking words of peace, and assurance, and courage, and the heart is fixed trusting and resting in Christ. The

weary and heavy laden find in Him rest and consolation, and the broken and contrite He will not despise.

The fountain for sin and uncleanness is yet open, and in it we may be cleansed, if we go to Jesus who is gracious, compassionate, and ready to forgive and bind up the broken hearts, and comfort the sorrowing and the sad. Salvation, indeed, is secured alone through the mediation of Christ, but still doing, watching, self-exertion belongs to ourselves. We are to beware lest we fall into the snare of the devil. God is ever encouraging us to well-doing, watching and praying. We may be a member of the church, and yet a deserving subject of condemnation, self-deceived and mistaken.

Jesus Christ alone can give peace and rest to man. He cures our passions, and regulates our desires. He comforts us with the hope of everlasting blessings. He makes us taste that in his word there is peace even in pain. If we regard all things as coming from the hand of God, they will be found actual blessings in disguise which he distributes to his friends, and through which he makes them partakers of his peace. This will change the face of the world in regard to our spiritual condition, and no earthly power shall be able to deprive us of peace and rest in Christ Jesus.

The soul which is conscious of yielding itself to Christ in trustful, obedient love should rest on Him also. There are many weary and sorrowing hearts in the world, many burdened and oppressed spirits, yet there is rest for the weary in Jesus. Those who believe in Him, and make Him their trust, do enter into rest. Many cannot enter in because of unbelief. There is no rest, no peace out of Christ. Without him it is no wonder that the head droops, and the hands hang down, and the heart struggles and breaks. But he can lift up the hands, and strengthen the feeble knees, and comfort the sorrowing hearts, and make straight paths for the wandering feet, lest they be turned out of the way.

A cheerful looking unto the Lord will carry us through many trials and privations and petty annoyances, which might without him fret and wound the spirit, and wear away the health, and tempt us to do evil. What a comfort it

is to know that God hears us always. Although the answer may frequently appear to tarry, yet it will come if we wait for it, and God sees it to be for our good.

If only all would be willing to come to Jesus who are weary and heavy laden, afflicted, oppressed, and bowed down by trials and temptations! There is rest and sweet peace in Jesus, which the world knoweth not. Let us trust in Him, wait for Him, submit ourselves to his will, and cast all our care upon him; for he careth for us. Let us not doubt his love, though now for a season if need be we are in heaviness through manifold temptations. Ever looking unto Jesus, leaning on his strength, believing in his love, relying on his care, trusting in his righteousness, we can go on our way rejoicing. Peter exhorts that the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Christ. Paul warns, to fear lest a promise being left of entering into his rest, any should come short of it, and fall after the same example of unbelief.

A. M. C.

For the Herald of Truth.

STAND FAST.

I am a young beginner in the cause of Christ, and as there are a good many like myself that have just started out as children in the family of God, I feel like writing some words of encouragement for us on our pilgrimage. In our beginning of the good work comes a time of striving. Satan is present with his temptations trying to lead us from the way of life and heaven into the ways of death. The command to us is to watch and pray. Without doing this we cannot escape the sad results of temptation.

Beside watching and praying, it takes striving first that we may be on the right way where we can watch and pray aright. There is only one way that leads to heaven, and it takes striving to get into it. The Savior says, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in and shall not be able." There are only a few that find

the way; all others travel on the broad way. No one can travel on two ways at one time.

Let us who have but begun this work enter into earnest labor in the work we have begun, that we may be a light to the world. Let us try to increase our faith by exercising it. If we have faith and doubt not in our hearts, we may ask what we will, and He will give it. This we have direct from the Savior, for He says, "Whatsoever ye ask of the Father in my name, he will give it." But there must be trusting faith. Paul writes to the Hebrews, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise."

If after striving we have found the narrow way, and have been exercising faith and labored for the Lord, there is still more instruction for us. "Stand fast" is an exhortation that should impress us all. Then the Lord will own us in the great day with his welcome of "Good and faithful servant." If we have then been faithful over a little, we shall be set over much.

To stand fast we must have confidence. When we find our own carnal hearts deceitful, and mankind unfaithful and untrustworthy, we must remember that God is not like man. He is true; he is worthy; in Him we can put our whole trust. God is a Friend that will not disappoint us.

Especially does the young convert need confidence. Satan is so busy with us. He knows that it is natural with the young to love the pleasure of the world, and if we have not the fullest confidence in God and his word we will be led into error. Satan will tell us that many things are harmless which we will be sure to find hurtful to our souls. The Word must be our guide. All questions of right and wrong must be settled by the Word and a conscience that is in harmony with the word. Take the Word for your guide, and you need not stray from the narrow way.

Let us press on, and never fall back into the ways of the world. We should remember what God says of those who draw back. "If any man draw back, my soul has no pleasure in him." Come now; let Christ fulfill his promises in you. "He that cometh unto me, I will in no wise cast out." "He will be a light to your feet that you fall not."

West Liberty, O. A SISTER.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow;
Why should good words ne'er be said
Of a friend till he is dead?

For the Herald of Truth. FRUITS OF RIGHTEOUSNESS.

Man manifests a disposition either earthly or heavenly. He gives expression either to a carnal life or a spiritual life. One or the other of these most opposite conditions is ours. We cannot be neutral in these things, neither can we be both at once. Partly carnal and partly spiritual can be only in appearance; but this appearance cannot show a true condition. We "cannot serve God and mammon."

Our work also is either for God or against him. "He that gathereth not with me, scattereth abroad." We are either sowing to the flesh or sowing to the Spirit. If we sow to the flesh we shall of the flesh reap corruption; if we sow to the Spirit, we shall of the Spirit reap life everlasting. If our appetites, our loves, our desires, and all our inclinations are upon the perishable things of the world, we cannot seek those things which are above; our pursuits must be earthly. This is sowing to the flesh. If, on the other hand, we find room in our hearts for the grace of God, and manifest that grace in living a holy, righteous and godly life in this present world, we are sowing to the Spirit. We will then manifest the fruits of the Spirit which are love, joy, peace, long-suffering, gentleness, goodness, faith, etc.

One of the most important things with those who sow natural seed is to have good seed; another is to have well prepared ground. Then with the Lord's blessing of sunshine and rain a crop of good fruit may be expected. When the husbandman does well his part the earth will yield seed to the sower and bread to the eater. The lack of either good ground or good seed will prevent good fruit. Without these there can be no hope of a bountiful harvest. So if we wish to reap a bountiful harvest of happiness in eternity we must be born of the incorruptible seed of the word of God, and our stony hearts must be converted into the fruitful field of God's love. The preparation of our hearts must take place, as well as John the Baptist had to prepare the way of the Messiah among the Jews. The wilderness of our hearts must bear the voice crying, "Prepare the way of the Lord." When we see our lost condition, we must hear the Baptist calling us to bring forth fruits meet for repentance. The ground must be prepared before the good fruits can grow.

When the Lord has planted the good seed into our hearts it will yield fruit to Him who has planted. God is the husbandman, Christ is the vine, and we are the branches if we are of His planting, or have been grafted into Christ. As the natural branch derives its nourishment

from the vine, so the spiritual branches—the believers in the Lord Jesus—derive nourishment and strength from the true Vine—Christ. But the claim alone to be branches of the true vine, is not sufficient; the fruits of the Spirit must be manifested. J. D. HERSHEY.

For the Herald of Truth. TRIALS.

As a hasty and vicious temper is in every way antagonistic and degrading to the professor of religion, so a disposition of cheerfulness and contentment with one's lot in this life, constitutes the pearl of great price in the character of the child of God.

Cares, anxieties and perplexities in their various shades and forms are everywhere common to the lot of man, and to try to escape them is only to find ourselves confronted and hemmed in by others still more trying and aggravating.

In view of this fact it must be the height of folly for people to brood over and magnify the misfortunes and hindrances they encounter during life, the trials and inconveniences that are from day to day brought to bear upon our natures must be considered by every rational person as an important aid in shaping and directing the issues of a lifetime. In them is also recognized the important factor that goes far in the formation and development of a good character. As kites rise the most readily when drawn against and not with the wind, so adversity, especially in early life, is more often really a blessing in disguise than otherwise.

In summing up the things of this life, we always find the bitter with the sweet, the good mingled with the bad; so that an enlistment under the banner of christianity is but the beginning of a life of probation, discipline and trial in which the training of the heart and mind becomes a constant duty. The mere profession of religion is of but little value to a person if there is not carried along with it a vigorous determination to conquer and hold in check his own selfish nature, to govern a fretful and passionate temper or in the broadest use of the term, to lead life of reform.

Owing to the infirmities of mind, the peculiarities of temper, together with the want of a proper understanding of right and wrong we are continually presented with examples where persons, though sincere in their motives, have failed to render themselves an honor to God and a blessing to mankind.

Could we all be as ready to cultivate cheerfulness and contentment as we are prone to brood over our misfortunes, the world would be more like unto the "Garden of God" than a vale of tears.

L. J. HEATWOLE.
Dale Enterprise, Va.

THE FINAL DEPARTURE.

BY SAMUEL T. SPEAR, D. D.

One of the forms in which inspiration presents the idea of death, is that of a departure. Thus, in reference to the death of Jesus, it is said that he "knew that his hour was come that he should depart out of this world unto the Father." "It is expedient for you," said he of himself, "that I should go away, for if I go not away the Comforter will not come; but if I depart I will send him unto you." The connection shows that Christ was here speaking of his personal retirement from the world by death, and after his resurrection, by his ascension into heaven.

Paul, in his letter to the Philippians, wrote as follows; "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose wot I not. For I am in a strait betwixt two, having a desire to depart and to be with Christ which is far better. Nevertheless, to abide in the flesh is more needful for you." The apostle here refers to death as a departure, and expresses a desire to depart and to be with Christ, which he deemed better for him than to continue his domicile on earth, and in a body of flesh and blood. In his Second Epistle to the Corinthians, he said that while "we are at home in the body we are absent from the Lord," and added that he was "willing rather to be absent from the body, and to be present with the Lord." The method of obtaining such absence from the body is by death, which, in order to realize this end, must involve a departure or removal of the soul from the body it once inhabited.

The same apostle, expecting soon to die by martyrdom, wrote as follows in his Second Epistle to Timothy: For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." The apostle here speaks of his approaching death as a departure. "The time," he says, "of my departure is at hand."

The elementary idea of a departure is a change of place. One who departs does not remain where he was, but removes or is removed therefrom, and goes elsewhere, and hence occupies a new locality. We are familiar with such changes. They occur every day. Seldom does one who has reached adult years die where he was born. The present life is largely a series of departures. Time scatters families.

All these changes of place do not, however, dislodge us from the present world, or from the body with which we tenant it. None of them are final, and in none of

them do we cease to be dwellers on earth. The final departure comes once, and but once, in the history of every man; and when it comes it terminates his earthly sojourn, and closes his personal connection with the world through the medium of the organized body, which, as such, is destroyed by death. At that moment, he, in this sense, quits the world, and never resumes his place in it as an actor or a sufferer. His journey on earth and in the body is ended. He may be a Washington, a Lincoln, or a Grant, and be remembered and honored for ages; but he will be seen and heard no more as an inhabitant of earth.

The law of our present existence is that of a most intimate and wonderful union between an organized material body, invested with the properties and functions of life, and a self-conscious, immaterial, and intelligent soul or spirit, that in its nature and powers is distinct from the body.

The union continues during the whole of our present life. The most finished and complex of all material organisms is a human body; and a fitting tenant thereof is a human soul. They are adapted to each other. The body was made for the soul, and the soul for the body, and both by the same Architect. The body localizes the soul, and constitutes its earthly domicile. The soul uses the body as its instrument. To each soul is assigned one, and but one, body. That body is its body in distinction from all other bodies, and all other forms of matter. The soul lives and acts there as it lives and acts nowhere else. It is the body that adjusts the soul to a citizenship on earth; and it is through the body that souls enter into the society of each other and serve each other during life. The body is present and used during the whole of that marvelous history which intervenes between the rudiments of our soul-life in infancy, and the full development of that life in mature manhood. It shares as a servitor and an instrument in all this history.

The exact mode of the union between these two distinct elements of our complex being is and ever must be a profound mystery. What we know is the fact itself, together with the utilities and relations that grow out of it, and with this we must be content. Every effort to carry thought beyond this point ends only in absolute failure.

It is equally a law of death that, when the mortal part of man is smitten with the final blow, and all the functions of organic life come to an end, the immaterial and immortal part shall at that moment depart from the body and go elsewhere, to be and to act in another sphere and in new relations. This change of place occurs at death, not occasionally, but always. Dying is to the soul a departure from the body, not an extinction. God himself calls away the soul by death, and the soul thus called, leaves the body for another

clime and another dwelling-place. Death is as much the appointment of God as is life, and this specific law of the soul's departure at death is a law which he has established, and never fails to carry into effect. We did not establish the law, and do not execute it, and cannot resist it. The union between the body and the soul is the work of God, and the severance of this union at death is also the work of God. Neither fact exists by any inherent necessity in either body or soul, independently of that necessity which God himself has ordained. As the soul did not originally put itself into a body, and does not keep itself there, by any exercise of its own power, so it does not leave the body and go elsewhere by its own power. God did the first work and he does the second. The whole arrangement is by his wisdom, and its execution by his power. Man is subject to it, but not the author of it, and cannot change it.

"She is gone," said the physician who had placed his ear to the chest of a godly woman that had just fallen to the floor, and whose heart had suddenly stopped beating. But a moment before she was in life, in the body, and in the dwelling she had graced so long, and among those whom she had loved, and served, and cheered with her presence. Is she really gone? Can it be? Has one fleeting moment made so great a change? Yes, "she is gone." There lies the body just where it fell, stretched out in absolute helplessness, with every bone, blood-vessel and nerve still there; but she is not there. That eye no longer gleams with her thought. That cheek no longer reddens with her affections. That tongue no longer speaks her words. That hand no longer moves at her command. When that body shall be shrouded and coffined and buried she will not be there, with it or in it, and when nature's chemistry shall disintegrate and at last destroy the organic form, she will not be there to feel the change, or share in the mortal wreck. Her character will not be there. Her affections will not be there. Her essential, mental and moral personality will not be there. "Dust to dust" was not spoken of the soul. That is distinct from the body, alike in its nature, its properties, and its destiny. The destruction of the body brings no destruction to the soul. We bury bodies, but not souls. Bodies moulder and decay, but spirits live.

That death, terrible as it may seem in anticipation, and destructive as it may be to the body, is to the soul a departure, and not the extinction of its conscious being, or even a suspension of its activity, and that our dear friends who have died in the Lord, and whom we have buried in the deepest sorrow over our own loss, have simply left the earthly house of their tabernacle and gone to dwell in the building of God the house not made with hands, eternal in the heavens, and hence that

these loved and lost ones were never more living than when dead, and that perchance we may meet them on the other shore—all this surely is a very pleasant thought to have when living, and to have when dying, especially as it is not a mere speculation of reason, but the view of death which Paul had, and which the word of God sustains. The Bible authorizes us to believe that, in dying, we simply leave one world and pass into another. We shall not go alone. God himself will be with us at that moment. It may be that angels will attend us in the final exodus. If our lives on earth have been such as to bring us within the scope of the gospel promise, then God, at death, will welcome us to the abodes of eternal glory. To the Christian, dying is simply going to heaven. He dies that he may go there. Death works no harm to him. His peace is made with God through Christ, and this secures an immortality of blessedness. He is an heir of God and a joint heir with Christ, and the inheritance reserved for him in heaven, is incorruptible and not defiled, and fadeth not away. He surely loses nothing, but gains much, by dying. He goes where all his spiritual hopes on earth are fully realized. What he has sought he attains at last. The Bible heaven is a glorious place to go to, and in which to dwell forever. Once safely there, we shall not regret our departure from this world, or have any desire to return to it. It is true that we cannot, while tenants of earth, fully understand what we shall be; yet the disclosures of the Bible in respect to the immortality of those who love God, and receive and obey the gospel of our Lord Jesus Christ, clothed that immortality with superlative charms. It is so good and so great as to be called "a far more exceeding and eternal weight of glory." The reality that lies behind these words can have no parallel on earth.

Let death then, as a departure, teach us how to live while here, so that when we hear the call to depart, it may be in peace, and for heaven. Happy the man who can hear his call with cheerfulness, and pass to the other world with the assurance of a well grounded hope. Happy the man who, as he departs, can say, "I have finished my course, I have kept the faith." Happy the man from whose experience the sting of death has been removed, and who, as he passes through the valley and shadow of death, fears no evil, and has no occasion for fear. Happy the man who, as he breathes his last, can exclaim: "Thanks be unto God which giveth us the victory through our Lord Jesus Christ!" Happy the man to whom the gospel promise guarantees the prize immortal, who leaves this world with no unforgiven sin to lash his memory, and who goes to the next world to meet his God in peace, and join the society of angels and of just men made perfect. Yes, thrice happy that man! His is the supreme wisdom. An

earthly life to him, whether long or short when measured by years, has answered its purpose. The sequel thereof is the grandest conceivable.

COVENANTS—THEIR TOKENS.

BY REV. GEO. P. HOTT.

God at sundry times has chosen to bind himself to the people in covenants. Not that his word or promises might be strengthened *per se*, but that he might accommodate himself to the inability of man's faith. There seems to be innate to man an incredulity which God recognized and met in the tokens of the covenants made. Let us look at these for our better understanding in the light of the Word. The first covenant in which God was pleased to bind himself toward man was with Noah, the father of the present race (Gen. 9:11-17). This was made by God,—man of course assenting,—not for the purpose of binding himself more fully than his word would have done, but for man's greater assurance. This first great covenant with Noah, as the representative of all living creatures, was sealed by the crowning act on God's part of placing the bow in the cloud which should be the token of the covenant, and an everlasting remembrance to man of God's long-suffering.

The second covenant was with Abraham, the father of the faithful (Gen. 15:10, 18). As in the former the covenant was with Noah the representative of the race, so here it is with Abraham the representative of the people of God. This covenant is made with Abraham immediately upon his believing in the Lord, which was accounted to him for righteousness. In the token of this covenant there is something differing from the former. The former possessed the symbol of perfection in the seven colors. Moreover it was a natural token of a covenant between nature and the God of nature. But here there being the elements of a higher contract, one relating to the spiritual nature of man, God devises a different form of covenant. And since this covenant looks to the release of man from sin, which only can be effected through the shedding of blood—"for without the shedding of blood there is no remission of sin"—it is a covenant of blood. Moreover, as this covenant relates to man's cleansing, a thing always conditioned upon his own choice and faith, in this he must have a part. So he must prepare each into two parts, and when the covenant was ratified Abraham must pass between the parts, as the representative of the faithful and in token of his solemn obligation, while the burning lamp, God's symbol, followed, thus sealing the covenant between them.

After this when God would renew his promise, and strengthen his covenant, especially as it related to his posterity, and their part in the covenant, he added the sign of circumcision. This was the token of the assent of each individual in the covenant relation. In after years when Abraham's faith received the severer test, and he consented to give up Isaac, God remembered his covenant (Gen. 22:15-18) with a signal distinction from any covenant he had ever made. He confirmed it by an oath, saying, "By myself have I sworn." This act is made more illustrious by the reference made to it by the Psalmist, and by the author to the Hebrews. The former speaks of its fulfillment, while the latter assigns a reason for it.

When Abimelech and Abraham made oath to each other at Beersheba, the token of the covenant was seven ewe lambs given by Abraham. The covenant made between Laban and Jacob had as a token a pillar of stones, which Laban called "Jegar-sahadutha,"—the heap of witness (Chaldee); and Jacob called "Galeed,"—the heap of witness (Hebrew).

In Exodus 31:13-17, the Sabbath is spoken of as a sign or token of a covenant between God and Israel that he will sanctify them and give them rest even as he sanctified the seventh day and rested from his work. The covenant of salt referred to in Num. 18:9, gives us another instance where a material substance has a prominent place in the covenant obligation. Among the common people the eating of salt together was the token of strong friendship. Hence the command, "Neither shalt thou suffer the salt of the covenant of thy God to be lacking." Lev. 2:13.

When Joshua was near the end of his days, he gathered all the people and made a solemn covenant between them and God, and set up a stone as a memorial before them under an oak near the sanctuary, saying, "This stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest you deny your God." Josh. 24:27.

In the covenant between David and Jonathan the token was the gift of Jonathan's robe, garments, sword, bow, and girdle.

The tabernacle and its ordinances may be regarded as the token of the covenant made on Horeb.

We might multiply instances showing that God accommodated himself to the condition of the people in giving them in some form or other a token of the covenant made. This is already evident.

But what shall be said of the "new covenant"? God says, "I will make a new covenant . . . not according to the covenant that I made with their fathers".

Is there a token of this covenant? Hear the word. This is the token of the new covenant: "I will put my laws into their mind, and write them in their hearts." And this is a sufficient token of a covenant between a man and his Savior. The token then is no longer in outer things, but Christ within the hope of glory. Oh what blest assurance of our covenant relation to God in his great salvation.—*Our Bible Teacher.*

MADE PERFECT IN LOVE.

There was a lady who had been in better circumstances, but was now reduced very low. She had no servant, nor the means of keeping one. One night—in the dead of night—she heard, down in one of her lower rooms, the footfall of a burglar. She adopted an expedient to alarm the thief, saying, "I will call John,"—thinking the burglar would take alarm at the name. Now it so happened that one of the burglars (for there were several) was a *John*, and no sooner was "John" called than up came the burglar, responding to his name, with his dark lantern and pistol in his hand. Seeing he was recognized, and that his doom was sealed, he put the muzzle of his pistol to the lady's head, as if in the impulse and excitement of the moment to take away her life. She speaking with perfect calmness, and clearly as I do now, said: "Will you grant me one request? It matters little about my life, for I am wanting to go home; for me to die is Christ: but it does matter about your life. If you take mine you will be a murderer, and as a murderer you must meet God. The request I have to make is that you will let me offer prayer to God, that He would have mercy on your soul." She instantly fell on her knees, and put up this prayer: "Oh, my God, have mercy upon this man! God have mercy upon this man! Lord! have mercy." When she opened her eyes, the man was gone.

The matter came up at the assizes, and when the story was being told, such was its interest, that the Judge forgot his position—his character as a judge merging into that of an inquirer for the moment—and amongst other things he asked: "Can you tell how it was that in a time of such peril to your own life, you had the calmness and self-possession which the facts of the case show that you enjoyed?" As the Judge asked the question, silence through the whole Court awaited her reply.

"My lord," she said, "I have long known the perfect love of God. I have long since been enabled to say, 'I know whom I have believed,' and in that hour of extremity I knew and realized that perfect love which casteth out fear." *The Word of Life.*

THE HISTORY OF ESTHER.

Artaxerxes,* or, as he is termed in the Scriptures, Ahasuerus, sat on the throne of Persia, Lord of the widest kingdom which then existed upon earth,—a kingdom which extended from India to Ethiopia, and comprised one hundred and twenty-seven provinces,—the will of the monarch was the law to which many nations were constrained to bow. Ahasuerus possessed neither the wisdom nor the self-command requisite in one to whom power so vast is intrusted. He chose, for his chief favorite and minister, Haman, an Amalekite, a man of unbounded cruelty and pride, and dismissed his own queen for venturing to disobey a capricious command given to her by her husband, when he was probably under the influence of wine.

In choosing another partner of his state to fill the place of the dethroned Queen Vashti, the despot sought for no higher qualification than that of personal attractions. But the Almighty Disposer of events guided the choice of the monarch.

In the palace of Shushan was a certain Jew, named Mordecai, of the tribe of Benjamin. With a father's care he had reared Esther, a young orphan maiden, a relative of his own. The Jewess was possessed of exquisite beauty; amongst the fair she was the fairest; Ahasuerus saw her, loved her and raised the beautiful captive to the rank of the queen of Persia.

Her elevation appears to have had no effect in changing the character of this daughter of Abraham. In the palace of Ahasuerus, surrounded by luxury and pomp, Esther preserved her faith to the God of her fathers, though, by the charge of Mordecai, she kept her nation and kindred secret from the king. While placed in a position far above that of her early benefactor, the young queen still rendered to Mordecai the dutiful obedience of a daughter. Through her the Jew made known to Ahasuerus a secret plot to assassinate him, which had been made by two of his chamberlains. The conspirators suffered the punishment of death, but he, to whose timely warning the king owed the preservation of his life, sat day after day in the royal palace, unrewarded and neglected.

Through this gate passed Haman, the proud favorite of the Persian monarch. As he moved on with a stately step amongst the courtiers and servants of the king, every head, save one, was bowed down before him—all did him obeisance save one! That one was Mordecai, the bold, uncompromising Jew, who scorned

* Archbishop Usher supposed Ahasuerus to be Darius; Scaliger contends that Xerxes is described under that name; but both Prieux and Josephus regard Ahasuerus as identical with Artaxerxes, who began to reign 464 B. C.

to pay any mark of respect to him who was the enemy of his faith—to him who belonged to a guilty tribe doomed by a just God to destruction.

Haman was not a man to forgive that which he looked upon as an insult. Boiling with rage he determined that not only should Mordecai expiate his offense with his life, but that the whole of his race should be swept away by one act of indiscriminate vengeance. The arbitrary temper of Ahasuerus, and his blind confidence in his wicked minister, too well seconded the bloody designs of Haman. This unprincipled favorite succeeded in obtaining from the despot a decree for the extermination of the Jewish people throughout all of his extensive domains. Neither age nor sex were to be spared; the babe was to be slaughtered in the arms of its mother, and the spoil of the murdered victims were to be the prey of the merciless Haman! A time was actually fixed upon by lot for the perpetration of the horrible massacre, but, by the providence of God, the lot fell upon a distant day. Their conscience untroubled by a sense of their enormous guilt, Ahasuerus and Haman sat down to feast and to drink, while all Shushan was startled by the fearful decree that was to destroy a peaceful nation from the face of the earth!

When Mordecai heard of the king's commandment, he rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry. And in every province into which the king's decree came, there was great mourning amongst the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. Esther heard of the deep distress of Mordecai, though, secluded as she was in the royal apartments, she seems not to have been fully aware of its cause. She sent Hatach, the king's chamberlain, to Mordecai, and received through him a copy of the dreadful decree, and a charge to go herself to the despot, and make supplication for her persecuted people.

This message threw the young queen into great perplexity and distress. For thirty days the capricious monarch had expressed no desire to see her, and to enter unbidden into his presence exposed any intruder to the penalty of death, unless the monarch should extend his golden sceptre in token of pardon and grace. Through the medium of Hatach, Esther communicated her difficulties and fears to Mordecai. But to the resolute spirit of the Jew but one path appeared open to his adopted daughter, and that was the path of duty. Whatever might be the difficulty, she must brave it! Whatever might be the danger she must dare it! He reminded Esther that it was probably for this very purpose that she had been raised to share the throne of Ahasuerus.

The reply of the queen showed her piety and her obedience, and her resolution at all hazards to intercede for her nation. She besought Mordecai to gather together all the Jews that were then in Shushan, that they might plead for her with that Almighty Ruler in whose hands are the hearts of kings. She promised that at the end of three days, which she would herself devote to solemn prayer, she would appear before Ahasuerus, concluding her message with the touching words, "And if I perish, I perish!"

The third day arrived, and the trembling Esther prepared to redeem her promise. She put on her royal apparel, the rich garments and glittering jewels whose splendor seemed a mockery of the fear and sorrow of her whom they adorned. And so Esther ventured into the presence of the despot, not armed with great natural courage, but leaning on that invisible Protector who can give strength to the weak and heroism to the fearful. Ahasuerus beheld his beautiful queen, and all his affection towards her revived: he held out his golden sceptre, and perceiving that no light motive could have induced her to brave the peril of death, "What wilt thou, Queen Esther?" he cried; "and what is thy request? It shall be given to thee to the half of the kingdom."

Notwithstanding the relief which the young Jewess experienced at the first peril being happily past, she was not yet prepared to disclose the secret of her race, hitherto carefully concealed. She confined herself to a request that the king and Haman should that day attend a banquet which she had prepared.

The request was instantly granted; the monarch and his favorite appeared at the feast; and again Ahasuerus gave a gracious promise to his queen—"What is thy request? even to the half of the kingdom it shall be performed." Again Esther sought a brief delay. She entreated her lord to come with Haman to another banquet on the morrow, and promised that she then would declare the subject of her anxious desires.

Haman left the presence of the queen glad and with a joyful heart. Honored as no other subject had been honored, the spirit of the Amalekite was lifted up with pride. He approached the gate at which Mordecai still sat. Surely now the firmness of the Jew will give way; he will yield reverence at last to one who has so fearfully shown his disposition to revenge, and his power to gratify it. No! Mordecai stoops not, and the tyrant passes on, full of rage against one whom he may kill, but whom he cannot conquer.

On what a slight thread hangs human happiness, when such a breath can destroy it! Haman had all that the world could give, but one evil passion, like a viper in

the breast, poisoned in a moment every spring of enjoyment. He went to his home a miserable man—so miserable, that he was constrained to publish to others what was humiliating to himself. Haman called for his friends, and Zeresh his wife, and told them of the glory of his riches, the multitude of his children, the favor of his sovereign, and the repeated invitations with which Esther the queen had honored him; closing all with this striking confession of the vanity of earthly greatness—"Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate!"

Zeresh appeared a meet counselor for so unprincipled a man as her husband. She and her friends assured Haman that the object of his hate could be easily destroyed, without waiting for the day appointed for the massacre. "Let a gallows be made fifty cubits high," said they, "and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou merrily unto the banquet."

The wicked counsel pleased Haman, and he caused at once the gallows to be made.—*Jewish History.*

THE NEGLECTED WARNING.

Embosomed in the hills above the village of Sheffield, in England, was a large artificial lake, covering some seventy-six acres. A vast body of water was imprisoned here, kept back in front by a huge embankment. All down the valley were scattered peaceful homes, busy factories, and gleaming forges. No doubt the inhabitants sometimes looked up toward the beautiful lake, and thought how fearful would be the ruin if the dam should give way, but though it was sometimes whispered that it was not so well constructed as it should be, no one apprehended danger from this cause.

One Friday night the winds beat the huge waves with violence against the sides of the basin, adding still more to the immense pressure which such a volume of water must cause. As the sun went down, a messenger called at many a cottage door, telling that all was not right above, and that it would be safer to leave their homes for the night. Many heeded the friendly warning, but others could see no danger. The embankment looked the same to them that it had ever looked since they could remember. It had stood worse storms than this, many a time. And so they laid themselves down to rest; but oh, what an awakening was before them!

A young farmer noticed at dusk an ugly crack in the vast wall, and workmen were hastily brought to strengthen the works. They toiled on till midnight, another party striving to lessen the pressure by drawing off a portion of the

water. But a little after midnight a furious gust of wind drove the waves with great violence against the wall, and in another moment, with a burst of sound like deepest thunder, they leaped the barrier, and rushed with mad haste down to their work of death. Here a farm house, with all its surroundings, its well stored barns, and flocks and herds were entirely swept away. There a row of cottages, with all their sleeping inmates. Here a great wood entirely disappeared before the wrath of the foaming waters.

The scene was wild and terrible beyond description. Whirling on with the resistless tide were wrecks of homes, factories, implements of husbandry, stacks of hay, drowning cattle, and men, women and little children. A whole village was swept away or laid in ruins.

How terrible such a scene, even to a looker-on. But how infinitely more dreadful to have been one of its victims. What despair must have seized the poor cottager who treated as an idle rumor the warning at sunset, and laid him down to sleep in his doomed dwelling. But when the floods came there was no escape.

Yet what is temporal ruin compared with that which is eternal? How have you treated the warnings God has sent to you? It will be too late when the waves of fire are surging around you. It will be too late when God takes away the soul. Oh, be warned in season, before the floods of divine wrath descend upon you.—*S. S. Times.*

DANCING.

Professors of religion are sometimes seen in the dancing school and ball-room. It is my purpose to state briefly a few reasons why a Christian should not be seen in either of these places.

1. Because, on making a public profession of religion, he promises to leave the vain and sinful pleasures of the world. Now if he goes to the dancing school or ball-room, his conduct is in direct opposition to his profession, and he thereby encourages the impenitent in their sinful course. God forbids his people to follow the ways of the world. "Come out from among them and be ye separate" is his command.

2. It is a waste of time, that might be devoted to high, and holy, and noble purposes. Every Christian should feel that God has a nobler work for him to do than to spend many precious hours in the acquirement and practice of the art of dancing.

3. It is ruinous to the health—and health is one of the most precious blessings God has given to us, and the utmost pains should be taken to preserve it. I know it will be denied by many that dancing is injurious to the health, but I believe that the late hours and the excite-

ment of the dancing hall is calculated to impair the strongest constitutions.

4. Dancing is immoral in its tendency. Facts in regard to those who attend these places will prove the truth of this assertion. To Christian parents whose children wish to learn this "accomplishment," I would say, remember Eli, whose children followed the ways of the world, and he "restrained them not." For this, God said, "I have sworn unto the house of Eli, that the iniquities of Eli's house shall not be purged with sacrifices nor offering forever." And the eternal displeasure of God may come on your house if your children are not restrained.

Finally. It is a system of iniquity and temptation—a broad road to hell. To those who are in the habit of dancing, I would say, you are on dangerous ground. Change your course, and do it soon, lest your feet "stumble upon the dark mountains," and your soul be lost beyond redemption.—*J. E. R. in Sunday School Times.*

A GLORIOUS CHANGE.

BY F. WARD, OXFORD, IOWA.

When the promised triumphs of Christianity shall be completed, and "Peace on earth" established, the grand transformation will surpass our most exalted conceptions. Angels and men will alike marvel at the astonishing transition.

War will then be exchanged for tranquility; swords for plough-shares; spears for pruning-hooks; cannons for Bibles; forts for churches; arsenals for libraries; military parades and musters for Christian assemblies; bellowing artillery for the songs of Zion; famine for plenty; grinding taxation for social abundance and enjoyment, and the arrogant "laws of war" for the inspired and all-conquering gospel of peace!

The brute creation will follow the example of regenerated man, and the "lion will dwell with the lamb; the leopard lie down with the kid;" and the earth, scourged and desolated by fifty centuries of war, will put on robes of beauty and loveliness. Peace like a golden girdle will encircle the globe; the stars will shine on another Paradise; man will be once more resplendent with the glory of his Maker, and Jesus, "The Prince of Peace," will ascend and forever occupy the throne of Universal Power; while angels, wondering at the glorious change, will "fall on their faces and worship God: saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned. The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

For the Herald of Truth.

THE UNBELIEVING HUSBAND OR WIFE.

The apostle Paul writes to the Corinthian Church (1 Cor. 8:14), "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy." The Corinthian Church consisted of converts from idolatry; and the fact that Paul thus wrote to them indicates that there were families in which the husband or wife would not go with the converts, nor yet abruptly break up the family relation, and that such Christians whose married partners did not forsake or reject them, nor yet follow them into Christianity, had, in their evident doubts, applied to him for advice.

Of the idolater who thus chose to continue with the Christian husband or wife Jesus would probably say, "Thou art not far from the kingdom of God." Surely such an one was much nearer the kingdom of God than she who left her Christian husband or he who thrust out his Christian wife, so that Paul could well say that the Christian partner sanctifies the other.

An idolater is one who professes and practices a religion; he is not therefore like the unconverted in Christian lands, who live unchristian lives against their better knowledge. And the idolatrous husband or wife who chose to live in Christian wedlock with a Christian did not reject Christianity as do our unconverted.

The teaching of the Lord Jesus throughout shows that all children are pure at birth as to their spirit; but children born outside of lawful wedlock are not pure in law. But Paul, in saying that if the Christian husband or wife would not sanctify his or her idolatrous partner their children would be impure, had probably reference to this legal impurity. For this could not be other than a lawful Christian wedlock where one of the partners is a true Christian.

Mount Joy, Pa. J. R. HOFFER.

WORLDLY CONFORMITY.

Conformity to the world by the church of to-day is an alarming tendency. The persistent effort of some, nay, many, is to remove the plain division line between the gospel and that which is not the gospel. It is said that "the judgment of the church in former times against the amusements and practices which have the wildness of the natural man for their animating spirit was narrow and unsound. These amuse-

ments and practices are consistent with godliness." In the plea put forward for such a position, there is nothing new in matter. The boldness, daring, and presumption which mark the advocacy of marriage between the gospel and the theatre and the dance, are an advance on what formerly characterized the claim of looseness in piety. The standing reply of the lovers of this life to the church is, "If you refuse us the enjoyment of the stage and the giddy dance, we will leave you. We demand our liberty in acting the Christian. If that is not satisfactory to you, we will go where no objection is made to having a good time whenever we wish. And in the face of the imprudent and ungodly posture, the church has been and is now playing the coward. No wonder so little headway is made against the world. That which is absolutely impossible has been attempted—the serving of God and mammon.

The church in her better moods has always been right. The theatre and the dance are no more conducive to the development of piety to-day than a hundred years ago. In order that the power of evil may be pushed back and overthrown, the plain teaching of the gospel must be clearly studied and enforced. It may require the exercise of courage to say "No," when the world says "Yes," but the church should not hesitate to do what is right. She should always remember that he who brought her into existence will, if she is faithful to Him, take care of her, and lead forth from victory, until all wickedness and ungodliness of men shall have come to an end.—*Luth. Evangelist.*

REPROVE KINDLY.—There is nothing gained in lamenting over the faults of even our dearest ones; but there may be much gain in looking about us to find some way of helping them out of their evils, which are their enemies, however much they love them. Work for them with the kindness of the humane surgeon, when he amputates a man's leg to save his life. But it takes much patience thus to work for a person against his will.

There is no greater accomplishment in motherly etiquette than that of gracefully denying a child what he greatly desires, but should not have; and to answer his many questions kindly and so as to add to his knowledge and happiness.—*J. R. Hoffer in Mt. Joy Herald.*

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

November 1, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

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THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Ibach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2 "	"	"	.15
4 "	"	"	.25
12 "	"	"	.60
22 "	"	"	1.00
100 "	"	"	3.75
1 gross (144 copies)	"	"	5.00

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

THE HERTZLER GENEALOGY.—The Hertzler Genealogy, of which a notice appeared before in the HERALD, is now completed and may be had at \$1.50 cents per copy, either of the author, John Hertzler sr., at Port Royal, Juniata Co., Pa., or Mennonite Publishing Co., Elkhart, Ind.

ZION'S SONGSTER.—From the well known patent note music publishers, Reubush, Kieffer & Co., of Dayton, Virginia, we have received a copy of "Zion's Songster," by A. S. Kieffer for the use of Sabbath Schools. This is a new book of 64 pages, in paper covers, 15 cents per single copy or \$1.50 per dozen. Address Reubush, Kieffer & Co., Dayton, Virginia.

PRE. N. B. GRUBB, of Philadelphia, and Pre. Allen M. Fretz, of Bedminster, have commenced the publication of a new paper under the title of "The Mennonite." The paper is published monthly, and costs 50 cents a year. The first number is before us.

WANTED.—A young man who is able to read and write both the English and German languages, and possesses a fair knowledge of the grammar of both, with some ability as a writer, who is a member of the Mennonite Church and not afraid of work may hear of a good situation by addressing John F. Funk, Elkhart, Ind.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will before January 1st, 1886, send us FOUR DOLLARS AND FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS, either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of January, 1886, we will send the German MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

NEW SUBSCRIBERS who pay for the HERALD OF TRUTH, the WORDS OF CHEER, or JUGENDFREUND, for 1886 will get the numbers from this on to the end of the year free. We trust our friends will get all the new names they can.

I. H. HACKMAN, Hatfield, Montgomery County, Pa., is authorized to take subscriptions for the HERALD OF TRUTH and other papers published by us. He also sells all our books, and any business of this kind entrusted to his care will receive prompt attention.

THE UNBELIEVING HUSBAND OR WIFE.—The article published in the HERALD of October 15th, under the above title contained several typographical errors and omissions, hence, in justice to the author we republish it in this number.

THE MENNONITES in Lancaster county, it is stated by an exchange, number 3,500. They worship in forty-one meeting-houses and have fifty-one ministers who labor together in the preaching of the gospel.

While Lancaster county, and some of the other eastern counties are reasonably well supplied with ministers, there are many portions in the west, where there are barely enough to supply all the regular places, to say nothing of the many places which have no ministers at all. Truly the harvest is great but the laborers are few. Let us not only pray for more laborers, but let the overseers of the Churches, according to the instructions of Paul, see that the Churches are supplied with faithful and efficient laborers, so that none may be neglected.

BRO. HENRY YOTHER has been traveling and preaching the gospel among the Churches throughout the west and southwest ever since last spring. As noted in former numbers of our paper, he visited the Churches and scattered members in Iowa, Illinois, and Indiana during the summer, and attended Conference in Elkhart county, and since Conference he has labored among the Brotherhood here, speaking at a number of meetings that were appointed for him and also attending Communion services at a number of places. On Monday Oct. 26th he left Elkhart and went to Branch Co., Michigan, where he will remain several days.

On Friday the 30th of October he expects to be at Shore, in Lagrange Co., Ind. On Sunday the first of November, an appointment was made for him at the Clinton Meeting-house, and on Monday evening Nov. 2d, at Barker Street School-house, in Michigan.

From there, if the Lord will, he goes to Kalamazoo Co., Mich., where he expects to remain from Wednesday till Saturday. On Saturday Nov 7th he will go to Kent county and remain there one week; then, to DeKalb county, Ind., and be with the brethren there over Sunday Nov. 15th. After this he expects to go to Allen and Medina counties, Ohio, and other places that may need his services, and then spend some time in western Pennsylvania where he formerly resided. Bro. Yother is now 76 years old but manifests a remarkable degree of vigor of both body and mind, being yet able to endure the strain of physical and mental labor required in going from place to place and preaching so often without any apparent fatigue.

A BROTHER in a private letter says: "I most sincerely believe that what our people most stand in need of is a plain, forcible, unpolemic presentation of gospel truth. 1. That our Father is all-powerful and all merciful. 2. That man is weak and sinful—self-unable to do right. 3. That our Lord Jesus as God's anointed freely offers us his divine help for deliverance from evil. 4. That this divine faith is the power unto salvation to all who believe and obey his commands so fully embodied in the golden rule.

LIKE A CHILD.—Our Savior used a little child to illustrate to the disciples the character of the subjects of the kingdom of God. When they disputed as to who should be the greatest in the kingdom, "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Shall we then conclude from this that we are to become in all respects as children? Certainly not. The apostle did not so understand the Savior, for he wrote to the Corinthians (1 Cor. 14:20), "Brethren, be not children in understanding; howbeit in malice be ye children,

but in understanding be men." Paul also speaks of his own experience as a child, and follows with the statement, "But when I became a man, I put away childish things." C.

VISITING CHURCHES.—We have many instances where our ministering brethren go out to visit Churches and preach the gospel to them, but we think that a great many times a serious error is committed in these ministrations. These visits, in a large measure, are made only to the large congregations which can be easily reached, while those out of the way, and the smaller Churches, are almost entirely neglected. Why don't our ministers, when they are visited by ministering brethren from a distance, make arrangements to hold meetings in the small and the weak Churches, and those that are in more out of the way places, and thus make an effort to build up where it is most needed? Why do not our ministers also make an effort, when they go forth to preach, to reach the out-of-the-way Churches and the scattered members? We have for a long time felt that our people, as a general thing did not give sufficient attention to the preaching of the gospel outside of the Church; in other words, too little effort is made to spread the gospel and extend the Church. In many places there are indeed not ministers enough to fully take care of the work at home, much less to go abroad. Should not the Church consider these things and see if some improvements could not be made?

ARTICLES FOR THE HERALD OF TRUTH.—We must appeal again to our kind readers and patrons to aid us in filling our columns with articles that are both profitable and interesting. Our copy drawer is empty both in English and German, and we trust now that the busy summer season is over, and the evenings are longer, that our friends who have time, talent, and inclination to write, will make an effort and send something for the columns of the paper. We appeal especially to our ministers. As a rule the lay members write more than the ministers. We are glad to have all the brethren as well as the sisters write, but we would like to see our ministers in the work also, and we trust they will take hold of this matter and aid in spreading

the gospel with the pen and printing-press, as well as with the tongue direct. The apostles were not slow in using the pen in this great work, and to our great comfort and edification we have to-day the blessed teachings of the apostles and prophets, who, as the holy men of God, wrote and taught as the spirit gave them utterance.

Brethren and sisters, let us all use the means God has placed into our hands and not neglect the work of the Lord, but earnestly and diligently stir up one another's mind to every good word and work, and so labor for the cause of Christ and the salvation of souls, that we may be found faithful servants in the end.

CHURCH NEWS.

FROM MONTGOMERY CO., PA.—The brethren John Ratzlaff and Jacob Stuckey from McPherson Co., Kansas, visited here. Bro. John Landes, from Lancaster county, is also in this vicinity, and intends to visit all the congregations. He is accompanied by a deacon from his vicinity. * * *

FROM CHAMPAIGN CO., O.—The second week in October, Eli Miller and wife of Elkhart Co., Ind., and Isaac Smucker of Noble Co., Ind., visited the Church in this county and held meetings at Walnut Grove and Oak Grove Meeting-houses several times. On the 10th of October Bro. Miller held communion services at Oak Grove, at which all the members, except three or four, were present. After services an election was held for ordaining a minister. Two candidates were presented and the lot fell on Bro. John Kauffman. He immediately resigned himself to the work; and we trust the Lord may bless him in his new calling, and make him an instrument of much good unto the Church, in bringing souls into the fold of the heavenly kingdom. The Church here is increasing and all feel encouraged more than ever to press forward, although there are still difficulties to contend with.

FROM ROCKINGHAM CO., VA.—Our Communion meetings in the Central District were held as follows, On Saturday the 10th of October at the Pike Church, a preparatory meeting was held, where two persons were received into the Church from other Churches; and on Sunday the sacrament with bread and wine was observed in memory of the dying love of Jesus to fallen humanity.

On Saturday the 17th of the same month we had preaching again at the Bank Church, at which time eleven young disciples were added to the Church by water baptism, and on Sunday the Com-

munion services was observed, on which occasion it is estimated that about 250 to 300 members partook of the sacred emblems. Pre. Henry H. Good, from Allen county, Ohio, was with us at those and several other meetings, and spoke words of comfort and encouragement to us. May the Lord still bless his labors in the future, and may the dear brother still be willing to go forth bearing the glad tidings of salvation to others. Bro. Joseph Metzler and wife, Elizabeth Metzler and son, Jacob Basinger and sister, John H. Basinger and wife, Benj. Barkholder and others, from Mahoning county, Ohio, were also present at our meetings. We feel thankful to God and the dear brethren and sisters for their visit to us.

Our Sunday school at Weaver's Church closed the first Sunday of October with an average of 89 scholars for the summer; we hope the labors that have been put forth by the brethren and sisters have not all been in vain, but as they have been trying to cast their bread upon the waters, they may find it after many days. S. B.

ELKHART, INDIANA.—As reported in our last number, the Annual Conference for this State was held on Friday, Oct. 9th, and while we had a very pleasant and profitable Conference, there was nothing new presented, except that as a rule of Conference, hereafter, the bishops shall meet on Thursday afternoon, before the day of Conference, and all questions to be presented before the Conference shall be handed in to them in writing at that time for their consideration.

On Saturday after Conference meetings were held both at Holdeman's and Shaum's Churches. On Sunday communion services were held at both places, and the brotherhood felt encouraged and strengthened. Communion services were also held at Yellow Creek Meeting-house on Sunday Oct. 18th, where a very large concourse of people were present. Among those present from a distance on this occasion were Bro. Henry Yother and the brethren Jacob Stuckey and John Ratzlaff from Pennsylvania. On the same Sunday communion services were held in Shore Church, La-Grange county, and on Sunday Oct. 25th the communion services were held in the Elkhart Church and in the Clinton Church. Besides these a number of meetings were held at different places during week days and evenings, so that altogether we may well say we have had a season of spiritual refreshing, by which we trust all were strengthened and encouraged in their Christian walk, and filled with renewed zeal to continue faithful in the ways of the Lord.

BRO. J. S. COFFMAN left home on the 22d for a trip to Western Pennsylvania, where he expects to spend several weeks

in the work of the Church. May the Lord bless him in his labors.

THE BRETHREN Jacob Stuckey and John Ratzlaff from McPherson Co., Kan., who had made an extended tour through the Churches in Eastern Pennsylvania, stopped at Elkhart on their way home and spent several days with the brethren here. They spoke several times at Yellow Creek Meeting-house, and the people were much encouraged by their earnest admonitions. May the Lord bless their work.

CORRESPONDENCE.

FROM HOLMES CO., OHIO.—Editor of the HERALD OF TRUTH: Bro. Robert Sproll and wife, of Miami Co., Indiana, are visiting in this vicinity. Meetings were held several times in the Walnut Creek Meeting-house, where large congregations were present to hear the brother speak. Meetings, at which Bro. Sproll spoke, were also held at different other places, all of which were well attended. He expects to return home in a few days. DAVID HELMUTH.

Walnut Creek, O., Oct. 10th, 1885.

FROM MISSOURI.—On the morning of Sept. 17th, Bro. John Detweiler and I left our home in Shelby Co., Mo., traveling in a two-horse buggy, and reached our friend Guengerich's, in Monroe county, that evening, where we were kindly entertained for the night. They are members of the Brethren Church. The next day we reached the N. W. corner of Calaway Co., and on Saturday the 12th we came to our friend and sister Kettering in time for dinner. Here the United Brethren have a Church, and on Sunday they had their regular appointment for preaching, in the forenoon and also in the evening. Upon their request I filled both appointments and endeavored to encourage them to walk in the heavenly way, do whatsoever Christ has commanded us, and be his friends.

Here we have only one member, a sister, but I am constrained to believe that if a proper effort was made, some more would unite with us. There are here a number of Mennonite descendants, and they seem to have a hunger and thirst for the word as we teach it.

On Monday the 21st we visited the Deaf and Dumb Asylum. Here we were much interested in the manner in which these persons who do not possess the faculty of speech are enabled to converse with each other. We of course did not understand what they said, until they wrote on the blackboard. But God understands them and hears them when they call to him as well as any of the rest of his creation.

We also visited the Insane Asylum, and it was sad to see so many who had lost the use of their minds. Well might we wish that as in the days of Christ so many were healed of their bodily and mental maladies, the power of God might be made effective in restoring these poor beings to sound minds and reason. A person who is deprived of his reason is indeed above all others the most deserving of pity and sympathy.

We took dinner with our friend Brechbiel and then returned to Sister Kettering. On Tuesday morning we left this place and by two o'clock P.M. we reached Jefferson City, and stopped two hours to see the State Prison located at this place. I was very sorry to see so many in confinement serving out their time as transgressors of the law; but I was yet glad to think that even here the mercy of God may reach them, and if they repent and turn to the Lord with sincere hearts they may be accepted and saved as well as the thief who was crucified with Christ, our Savior, but we have no promise for such as refuse to hear Christ and persist in their wickedness.

That evening we traveled fifteen miles further and the next evening we reached Bro. Kauffman's, in Morgan county, where we spent the evening very pleasantly and staid with him all night. The next evening we attended preaching at the Dunker Meeting-house, where a series of meetings were being held.

On Friday was the time for our Conference, where a strong desire for the maintenance of the pure teaching of the word of God and the upbuilding of the Church of Christ was manifested. May the occasion be long remembered.

On Saturday, at two P. M. we had preaching services, after which Bro. Mishler and I went home with Friend Lehman, where I was rejoiced to meet, unexpectedly, our aged sister Rebecca Shank. In the evening we again attended meeting at the Bethel Church, and the next day (Sunday) was our Communion meeting. Here the sufferings of our Savior were brought afresh to our minds, and my prayer is that the earnest effort made to show to those present the true way to life and happiness may not be without good results.

On Monday the 28th we started home and reached our destination, thanks be to God, on the evening of the 30th and found our families all well.

We herewith return our heartfelt thanks to all with whom we met for the love manifested toward us. May God keep them all and the entire brotherhood under the kind care of his love and finally gather us all to his eternal rest, where parting is never known, and where we shall praise him forever.

Leonard, Mo. JOHN BRUBACHER.

EXTRACT FROM A LETTER.

The hills and valleys are beautiful just now. I suppose we can find some beauty in nature almost anywhere; and meditating upon its beauties and wonders, we feel that "Earth is crowned with heaven, and every common bush's aflame with God." I like to think that the Lord speaks through all his works to his master-piece man. Yet clearer than all is the "still, small voice" we have learned to know and love. What patient calling? What gentle wooing to the weary heart to come unto him and rest—to rest in His great loving heart, to hide our life there, and to trust Him in all that befalls us? O the weariness we must suffer when straying from His side makes us so appreciate the rest that is born of having Christ for our all-in-all. Yet how often we resume the journey of life alone, which is really too great for us, bearing its burdens and sinking under their weight until awakened by the voice, "What dost thou here?" and then return to our rest.

But it is well that we are weak and cannot journey in our own strength, or we would never find out the rest obtained by leaning heavily on Jesus. Paul gloried in his infirmities that the power of Christ might rest upon him, and why should not we? It is grand to be nothing at all, that "Jesus Christ may be all in all." A Christian once said to me, "I sometimes pray that the Lord lead me in darker paths, that I may show to the world how worthy He is to be trusted." I was almost shocked by the words, for I had just passed through a season of suffering. But I realize that we may "glory in tribulation," as the "trial of our faith is more precious than gold," and that we may be brighter witnesses of the power of Jesus to "keep him in perfect peace whose mind is stayed on Him," even when the hand of affliction is laid heaviest upon him.

A few weeks ago I needed a lesson of humility and trust. I went to a meeting, and I prayed that I might be taught a lesson of trust in the sermon. My prayer was answered and the lesson learned, not from the sermon however, but from a poor, afflicted woman who sat directly in front of me. She was afflicted with a nervous disease, and had to be carried from place to place. But Christ was in her heart; for there was such patience, love, and resignation expressed in her countenance that, unknown to herself, she was witnessing for Jesus, and her silent helplessness was preaching a powerful sermon to me.

May He who never slumbers keep watch over you, guide you in every action, shield you from all danger, and sustain you in every trial is the wish of your sincere

FRIEND.

A TRIP TO OHIO.

On the evening of the 25th of August, I with many of our brethren and sisters and friends went on board of an excursion train at Nappanee, Indiana, and in the morning of the 26th we started for the eastern part of Ohio. We had a pleasant and enjoyable time in the cars as we glided along so swiftly over God's footstool; indeed I felt rejoiced to see a train of seven coaches filled, with mostly all plainly dressed people, and I hope many plain and warm-hearted Christian people.

When we came near the close of our destination, our brethren and sisters and friends commenced to disappear. They left the cars one by one till we were all scattered about over the country. I stopped off in Akron to visit a brother-in-law, then came back to Wadsworth, Medina county, where I again met some of the brethren and sisters who accompanied us on the train from Nappanee. They also came to visit brethren and sisters and friends in Medina county, and also expected a pleasant visit while among their friends.

While there I attended five very interesting meetings. Bro. P. Lehman from Elkhart county was there. I also met Bro. J. Clemmer and the brethren Samuel and William Gross from eastern Pennsylvania. I was much rejoiced to meet the brethren for the first time, but sorry to think that perhaps it may also be the last time.

Dear Reader, I must say that I cannot fully express the thoughts that passed through my mind while visiting among the brethren and friends, and while wandering once more over the old familiar places where in childhood I had roamed. As I cast my mind back to thirty years ago the thought came to me, What a change in such a short time. The country itself has not changed much, but the people; the old fathers and mothers, grandfathers and grandmothers nearly all gone to eternity to receive the reward of their labors; the youth grown up and become fathers and mothers, and little children grown up to man and womanhood. My longing desire was once more to behold the place where I was born and where I grew to manhood. And as I came down the road to go to my cousin Geisingers, and looking across over the old homestead, and casting my mind back to the days of boyhood, tears of sorrow came to my eyes. I then went across the fields and sat down under the old chestnut tree on the hill. There I noted down some of the old scenes. On the high hill we used to coast. In the meadow below the old willow tree standing there and the old house are taken away; the old barn yet standing is decayed and crumbling; the old cherry

tree too is still standing as it used to be, in the corner of the garden; the old orchard trees full of burrs, and many other things all put me in remembrance of times gone by. But, O, when I came to remember the several members of the family, where are they? O yes, where are they? All scattered and gone! The old grandmother, father and mother, brother and sister, gone to their reward, where I hope to meet them in that "rest prepared for the children of God." Two brothers, and two sisters are yet living, one here, another there, never expecting to see each other in this world. Many happy hours we spent together as children in the family circle, but when we look back to those days, What is time? When compared with eternity it is but as a vapor that passes quickly away. Well may the poet say:

"My life as a dream, my time as a stream,
Glides swiftly away to a never ending
eternity."

As I was seated there under the old chestnut tree on the hill all alone, casting my mind down, yes down to the earliest existence of life and the family now passed away it brought many griefs and sorrow to my heart. I felt to weep over the past. Again I was comforted and felt rejoiced when I remembered the words of the Savior: "I will that they are where I am in that rest prepared for the children of God."

Dear Reader, have you the promise of that rest? It is only for the Christian, the child of God. Unless you live and die a child of God you have not the promise of that rest. But if you live and die a Christian you have a promise of that rest—that everlasting habitation where we shall rest from our labors and never part.

I must say that I enjoyed myself with an exceeding great joy while visiting among the brethren, sisters and friends in Medina county. I feel that I cannot sufficiently express my thanks towards them for the loving kindness manifested toward me while among them. I rejoiced that I could be with them once more for a little while to sing and pray with them, and that we could speak to one another of the love and mercy and grace of our Lord and Savior; and also concerning our hopes and fears, and our concerns for our own souls and the souls of our children.

I also found here in the church, as in most all other places, the lack of laborers in Christ's kingdom. O how truthful the words: "The harvest truly is great but the laborers are few. Pray ye therefore the Lord of the harvest to send laborers into his harvest." Dear brethren, let us be more earnestly engaged in praying to God for faithful laborers, that the seed of the gospel may be scattered abroad over the whole earth that perad-

venture the good seed may fall into the hearts of men and women and spring up and bring forth fruit to the salvation of many souls, and that many sheaves may be bound up and gathered in the great day of the Lord's harvest.

The desire of the brethren here is that ministering brethren from other places come and help them labor, that the Church may be revived and built up. I myself have experienced that there are many dear young souls here that perhaps might be gathered in, at least it should be so.

My dear young friends, do you not desire to be saved? My prayer to God is that you may be saved. Do you expect to be saved in your sins or out of the ark of safety? Christ "came not to call the righteous, but sinners to repentance."

He came to suffer and die on the cross for you who are yet out of the ark and who had not yet made a covenant with God by baptism. When the ark floated upon the water, all those that were on the outside had to perish. It made no difference how near they came to the ark; they had to perish because they were not in the ark. So it will be at the coming of Christ. All those that are not in Christ's kingdom here upon earth must perish, no matter how near they are, or how many good works they do, or how great a profession they make. If they are not in the church of Christ, if they are not written in the book of life, they can not enter into God's kingdom above; they must perish and go down into everlasting perdition; into the lake which burneth with fire and brimstone.

I was very loth to leave the brethren there. I felt as Paul did when he left his brethren at Miletus to go to Jerusalem, and said: "I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more." And if it be God's will that we see our faces no more, here on earth, let us, as Paul did, "go bound in the spirit unto Jerusalem," the heavenly Jerusalem, not knowing the things which shall befall us here below, wandering through this wilderness of woe, save that the Holy Ghost witnesseth in every city that bonds and afflictions abide us. But none of these things move me neither count I my life dear unto myself, so that I might finish my course with joy.

On the 17th of September I started for home arriving on the 18th, and thanks to God found my family all well. The brethren and sisters and friends who accompanied us going east, returned one by one some sooner and some later. So all will be gathered to our home in eternity. May God grant to all of us grace to work out our soul's salvation and meet together in that home prepared for the children of God.

JACOB LONG.

Elkhart, Ind.

Miscellany.

OH, YE MOTHERS.

Six years ago I called one afternoon at a house where there were several daughters and one son—the youngest of the family—ten years of age. During my call upon the mother of this family, her boy, full of life and vigor, came in from school shouting, "Where's mamma," and a conversation like the following took place: "Ma, I'm going over to play with the Beebe boys in the next street—can't I?" "No, James, you must stay at home and play near where I can know just where you are." "Oh, no, ma; I don't want to. There's no fun in our old yard anyway; besides, I told Henry Beebe I'd come."

So far the conversation had gone on while the boy stood in the hall. The combat deepening, he walked into the parlor, was bidden to speak to me, and to ask if my Charlie ever teased his mother, a question which he evidently thought superfluous to put, and not at all to the point. This small ruse on the part of the enemy was not to foil him, and he renewed the attack with greater energy, as if conscious of needlessly losing time. "I say, ma, let me go." "What are you going to do over there? You know I don't like to have you go with those rough boys." "Oh, we're just going to have some fun. I'll be home to supper. Say quick, ma, I can go, can't I?" "Well, go along; don't bother me any longer." and she added before the boy was out of hearing, "I suppose you'd go, anyway, whatever I said about it."

This incident happened six years ago. The boy is now sixteen years old; has been out of school much against his parents' wishes—a year and a half, because he would not study. "All the boys were leaving school, and getting places," he said. And, "you know, said his mother to me, 'you know it is hard to expect a boy to keep to his books when the whole influence of his companions is in a different direction.' Of course, if mothers are not to see to it that the home influence is stronger, sweeter, and higher than the outside force, thought I. "We are a little worried over James," she continued. "What worries you?" "Oh, I don't know that we have much reason to worry, only he never wants to spend his evenings at home. He isn't very late, and, of course, after business all day which is pretty dull for a boy, he must have some recreation." "Do you know where he spends his evenings?" "Oh, he always says he's with 'the fellows.'" "Could you not have 'the fellows,' as he calls them, come to your house occasionally, and so make a pleasant evening?" "Dear me!" she replied, "James laughs at that proposal, an I says, 'Why, ma, we

should have a gay time, here. You don't know boys.'"

A few days ago I met a gentleman of business, and said: "What do you know about the young men in such and such a store," mentioning the place where James is employed. "I know that there is scarcely a form of vice that is not familiar to them." Alas, for the boy whose mother is not very much worried over him, when he wishes to spend all his evenings with "the boys!"

But this is the harvest—this worry is the beginning of the harvest that naturally enough follows upon the sowing of six years ago. Some one has said that all material spoiling of children is accomplished between the ages of three and five. The child has a right to learn the lesson of thorough obedience before he is five years old, and no mother has done her duty who has not taught this lesson before five years have passed over the child's head. It is a lesson to be learned particularly from the mother.—Unity.

The Morning Star has the following true words to say of "small churches." Some are disposed to regard them as of little consequence. This is wrong. While we labor for strong and influential churches in central locations, we are not to neglect the feeble and obscure. Some of the latter have contributed much to the Redeemer's cause. Many of our best members and ministers were raised up in them, and God has a tender regard for them.

RENTED PEWS IN PLACES OF WORSHIP.—A writer in the Christian Advocate (Methodist) argues against the system of raising a revenue by the leasing or sale of pews in their meeting-houses, and contends that it is sacrificing the true interests of the church to a mercantile spirit. It creates harmful distinctions between the rich and the poor, and tends to alienate the latter; for even if some seats are left unrented for their use, they do not feel comfortable in acknowledging their poverty by using them.

SAD AND FATAL ACCIDENT.

On the 10th of October Pre. Samuel Weaver and wife of Waterloo Co., Ontario, went to the town of Waterloo. The wife went to the store and the husband to the blacksmith shop to get his horse shod. After they had attended to their business, Bro. Weaver went to get his horse, but as the blacksmith was not yet quite done, and while waiting, he entered into conversation with two other men. Near the smith shop was a house where men were at work putting on a tin roof. In the course of the conversation the three men approached the house where the tinners were at work, and as they were hammering on the roof, a heavy piece of iron used by them began to slide down the roof and dropped off falling on Bro. Weaver's head, crushing his skull and injuring the membrane of the brain. He fell and never spoke again lying unconscious until death ended his sufferings at half past two o'clock on the morning of the 13th. He

died at the age of 63 years, 10 months and 17 days. He was buried on the 15th at Martin's grave-yard. A very large concourse of friends and relatives were present, among whom were seventeen of his fellow ministers. He leaves a sorrowing widow, 10 children, two children died before him. In his death both the family and the church sustain a severe affliction. He was a zealous and active man in all his duties, both in his ministerial and secular duties, that he believed his time in this world would not be long any more, neither did he see anything that afforded him pleasure. Thus we need not mourn as those who have no hope.

Died.

YOUNG.—On the 11th of October, near New Paris, Elkhart Co., Ind., of brain fever, Laura Rita, daughter of Washington and Sarah Young, aged 3 years and 8 months. Funeral services were held by Daniel Shively of New Paris, and John S. Coffman of Elkhart. May the brief stay of this little one, her life and her departure be to the parents and friends a lesson to bind their hearts in a more fervent trust to God, and lead their souls higher up to where she has gone.

BEERY.—On the 11th of October, at Edom, in Rockingham Co., Va. John K. Beery, at the advanced age of 84 years, 4 months and 7 days. He was buried on the 13th. Services were held by Daniel S. and G. D. Heatwole from Psalm 89:48. He was for many years a faithful member of the Mennonite Church; he raised a family of fifteen children, five sons and ten daughters, ten of them are still living. He had 125 grandchildren, 115 great grandchildren and one great great grandchild. It is thought probably this is the largest family connection in the county. We are informed that he was born and raised and lived out his long life of over four score years near Edom where he died.

MYERS.—On the 6th of October, in the Blanchard River Settlement in Putnam Co., Ohio, of paralysis, Joseph D. Myers, at the advanced age of 83 years, 4 months and 25 days. Bro. Myers was for many years a member of the Mennonite Church and during many years engaged much in reading religious books, especially the Testament and German hymn book, having in his life time read the Testament through fifty-one times. Of late years his books were the source of much enjoyment to him and in his extreme old age he seemed really to enjoy the religion which he embraced in his young days and practiced while his mind and body were strong and vigorous. Services by John Shenk. Text: 1 Cor. 15:22, 23.

"Religion should our thoughts engage,
Amidst our youthful bloom;
'Twill fit us for declining age,
And for the awful tomb."

CHRISTOPHER.—On the 11th of October, in Harrison Twp., Elkhart Co., Ind., of brain fever, Ella Irene Christopher, aged 1 year, 1 month and 9 days. Buried at Yellow Creek Meeting-house on the 13th. Services by Henry Yoder of Nebraska, and John F. Funk from Matt. 18:8.

"Why should our tears in sorrow flow,
When God recalls his own,
And bids them leave a world of woe
For an immortal crown?
Is not it e'en a gain to those,
To those whose life to God was given?
Gladly to earth their eyes to close,
To open them in heaven."

KUNKEL.—On the —, in Ionia Co., Mich., Charles Franklin, son of Jacob and Mary Kunkel, aged 3 years, 9 months and 29 days.

"Thou hast left us, darling Charlie,
Vanished like the sparkling dew,
When the rays of gleaming sunlight
From the heavy clouds pierce through.
"Like the soul of flowers, my Charlie,
Hidden in the cup so fair,
Thy pure soul was hidden also,
In aasket wondrous rare."

LONGENECKER.—On the 12th of October, in Whiteside Co., Ill., of spasms, Noah, son of Samuel and Maria Longenecker, aged 2 months and 16 days. Funeral on the 14th. Buried at the Mennonite Meeting-house near Morrison, Text, Isaiah 40:11. "He shall gather the lambs with his arm and carry them in his bosom."

YODER.—On Elkhart Prairie, near Goshen, Ind., on the 12th of October, very suddenly, Elias Yoder, aged 50 years and 15 days. He was buried on the 15th. He was a member of the Amish Mennonite Church, beloved of all, and his hand was ever open for the poor and needy. He lived a single life and leaves three brothers to mourn their loss, but yet not without hope. Funeral services by Joseph Yoder in German, and Levi Weaver in English. Text, Rev. 20:11-15.

STOLTZFUS.—On the 15th of October, near Morgantown, Berks Co., Pa., Rachel, daughter of Samuel and Sarah Stoltzfus, aged 1 year, 4 months and 14 days. Services by Moses Hart, and Bro. Miller of Holmes Co., Ohio.

Dearest Rachel, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee
Where no farewell tears are shed.

LEVY.—On the 23d of September, in Davidsville, Somerset Co., Pa., of palsy, Peter Levy, aged 90 years, 6 months and 4 days. He was in his usual good health until the evening of the 23d when he wanted to go to the stable, and while going down the steps at the house he fell and was unconscious until the time of his death, which occurred about four hours after the fall. The funeral took place on Sunday, the 27th, and was largely attended. He was a citizen of Davidsville for over fifty years. His wife survives him. He was the father of eleven children, thirty-six grandchildren and seventeen great grandchildren.

NISSELY.—On the 22d of October, near Mount Joy, Lancaster Co., Pa., John Nissley, aged 85 years. John Nissley was the oldest of whom Pre. Peter Nissley, well known to many of our readers is still living and enjoying a reasonable degree of health.

STEMEN.—On the 6th of October, in Allen Co., O., Magdalena, wife of Samuel Stemen, aged 65 years 5 months and 3 days. She was buried on the 7th at Salem Meeting house; services by C. B. Brenneman, D. Brower and S. Shank, the latter from Rockingham County, Va. Her maiden name was Hilary. She was the mother of twelve children, of whom three died before her. Her husband, nine children and forty-one grandchildren are left to mourn the death of a kind and loving mother. The day preceding her death she said to some of her family, they should not weep for her, but prepare to meet her in heaven. May these words have a lasting impression to all and lead them to a dear mother in the mansions above.

MARTIN.—On the 25th of August, Woolwich twp., Waterloo Co., Ontario, of typhoid fever, Bro. Urias, son of Abasalom Martin, aged 21 years and 7 days. He was buried in Martin's burying ground.

ERRA.—On the 15th of October, in Waterloo County, Ontario, Joseph Erb, aged 2 years, 6 months and 15 days. He was taken last winter with kidney disease, but during the summer he was again able to walk out. During the last few weeks however he suffered a good deal, but bore it all with patience. He leaves a widow and seven children. He was buried at Hag's Meeting-house on the 18th, followed to the grave by many people. Services by J. Woolner and Moses Erb.

Letters Received.

WITHOUT MONEY.

Peter Geisbrecht, John N. Long, L. J. Heatwole, Samuel Brink, A. K.

WITH MONEY.

A.—Levi Augsburg, J. D. Aschleman, H. F. Andrews, John A. Amstutz.
B.—H. Bender, John B. Bechtel, D. S. Byler, Amos Beery, David Beugli, A. Bahler, Henry Baer, B. B. Brenneman, Jonathan Beller, I. Bricker, John Brubaker, Bulber & Rempel, Amos Bure, Bernhard B. Bergen, Peter J. Brenneman, Wm. Burkholder, F. N. Byers, Peter Boese, Alice Boese.

C.—Sarah Coppel, Claudius Curtis, John Culp Sr., L. Correll, Dr. A. D. Crabtree, Mrs. Fanny Cook.
D.—John B. Denlinger, J. H. Detweiler, Jacob Dav.

E.—Joseph Ehl, Peter H. Eschleman, Joseph Elgert, John N. Erb, Benj. Eicher, Mrs. Cyrus Erb, Jonas Eby, John H. Eby.

F.—J. B. Falk, Harvey Friesner, Edwin Fugel-singer, Peter S. Frey, E. M. Fisher, J. W. Fast, D. L. Forry, H. F. Friesen, John H. Fisher.

G.—Elizabeth Grenser, S. Guengerich, Mrs. Isaac Groh, Leah E. Groh, Peter H. Groh, Henry S. Gromer, John Geiser, Herman Golsalt, Henry Glatte-berger, Mrs. G. W. Groff.

H.—Mrs. Rebecca Hartzler, I. H. Hackman, Enos Hackman, David Hoover, C. Hershberger, B. L. Hertz, John Heger, E. Hostetter, Daniel D. Herr, Michael P. Holter, Pre. Henry N. Holter, Jacob Holter, D. Herr (Poulsen), Adam Hess, Henry H. Hochstetler, Michael Hordrecht, D. A. Heatwole, B. Y. Hertzler, Enos Hostetter, S. F. Hutschinson, Menno Heckalson, I. H. Hackman, John Hertzler, Peter Hatter, John S. Hatter, Jacob Hatter, Benjamin Horing.

I.—Henry C. Janitz 2.
K.—John S. Kasper, J. S. Knapf, Jacob King, Jonathan Kurtz, Jacob W. Kaufman, John Kreider, Tobias Kreider, J. N. King, J. C. Kenagy, John H. Klopfenstein.

L.—Noah C. Landis, Jacob Lehman, Esther Lapp, Abraham K. Landis, C. Leaman, Amos S. Landis, Andrew Litwiler, John C. Luginbill, D. Lechliner, Adam Landis, D. M. Landis.

M.—Wm. Mahler, A. Mettler, Jacob H. Mosser, Jacob S. Myers, John Musselman, G. W. Maier, Jacob Meyer, Peter E. Miller, David Murray, B. F. Myers, Peter Martens, J. J. Moser, John W. Miller, Philip Miller, Henry E. Mosser, J. J. Moser.

N.—E. K. Nier, D. Nenschwanger, Christian Naffziger, David Naffziger, John Nenschwanger, Philip Nier, Macla Nissley, John B. Nenschwanger.

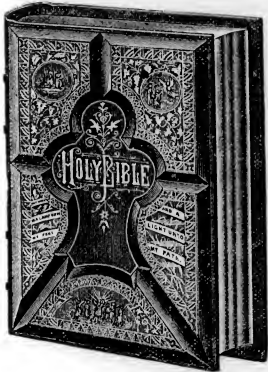
O.—Abraham Overholt.
P.—John E. Price, Michael Fletcher, H. F. Fletcher Q.—Elizabeth Cherry.

R.—Mrs. Jos. Rhoads, Pre. John Ratziuff, Jos. Ratziuff, John Reesor Sr., Plank Reesor, Samuel Rohrer, Barbara Ravenacht, Abraham F. Rempel, George Rittenhouse, Samuel Rammer, Jacob Ramer, Jos. Reiser, A. Riehl, Wm. Reiser.

S.—Peter Sheets, John Smiler, Peter Shantz, Sarah Smiler, Jonathan Sharp, Jon. Schneck, Bower Shank, Mary Ann Shank, Pre. Jacob Stuckey, F. M. Seuniger, Michael Seuniger, J. H. Shank, Frank Strack, Peter Summeis, Amos M. Stoltzfus, Samuel Stoltzfus, Daniel Stoltzfus, C. S. Stangler, Nicholas Stewer, John Stecker, E. H. Stotler, John Schmidt, Susan Swinehart.

T.—Abm. Thier.
W.—Peter Wiens, Peter N. Weber, C. Wengert, Isaac E. Vothman, Jacob Weller, Jacob Weller, C. Wagner, Enos B. Weaver, Mrs. E. Wagner, Joseph Wenger.

Y.—Mattie Y. der, E. A. Yoder, Noah C. Yoder, A. J. Yoder.
Z.—Christian Zehr, Peter Zehr, Joseph R. Zehr, George Zelzel, D. M. Ziegler, Joseph F. Zook.

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MENNONITE PUBLISHING CO. Elkhart, Ind.

TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 24th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.55 "
No. 27, Goshen & Chicago Acc.....	7.00 "
No. 5, Fast St. Louis & Chicago Exp. 5.50 P. M.	
No. 3, Special Chicago Express.....	4.10 "
No. 65, Way Freight.....	4.45 "

GOING EAST—MAIN LINE, leaves.

No. 12, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.35 "
No. 56, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 21, Accommodation.....	8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.35 "
No. 4, Limited Express.....	8.30 "
No. 28, Chicago & Goshen Acc.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen 7.45 "	
" E " Elkhart for Goshen 4.10 P. M.	
" F arrives Elkhart from " 11.20 A. M.	
" H " Elkhart from " 6.35 P. M.	

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
No. 25, Michigan Accommodation.....	9.40 "

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Cincinnati, Wash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex. 7.39 A. M.	
No. 2, Ind. & St. Louis Express.....	8.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight, arrives.....	6.06 A. M.
Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago	

CONNECTIONS

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburg, Ft. Wayne & Chicago R. R. At Washburn with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

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Herald of Truth.

A RELICIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 22.

ELKHART, IND., NOVEMBER 15, 1885.

Whole No. 310.

THE SLUMBERING CHRISTIAN.

Christian, arise! awake, awake!
Up, and a vigorous effort make;
The sun is sinking in the west,
And thou art lingering still to rest!

Will thou betray thy Master's trust?
What! shall thy weapon gather rust?
A coward, and a sluggish too,
Dost think a crown will be thy due?

Thy brow all furrowed deep with care,
What eye could see Christ's image there?
Thy garments hid' n' dust and earth,
Who could discern thy royal birth?

Nor smooth its plume in thy breast,
And those tumultuous passions there
Know not the hush of secret prayer.

Christian! the shadows deepen fast!
The hour for toil is almost past!
The Lord hath turned and looked on thee—
"Couldst thou not watch one hour with me?"

Oh, Christian, is it all in vain?
Thou mayest not hear that voice again!
Are not those matchless accents known?
To dull thine ear to tell that tone?

It is the one which prayed for thee,
In sorrowful Gethsemane;
The voice which once in anguish cried,
When Jesus bowed his head and died.

Oh, Christian, wake! arise, arise!
No more for thee the sufferer dies!
Ah! what will make thy slumbers flee
Before the Judgment bursts on thee?

—Selected.

NON-CONFORMITY OF THE WORLD.

The present condition of the different religious denominations in regard to dress is such that it should cause an awakening of every lover of the truth. Not longer perhaps than one century ago, an argument that the Christian should not be conformed to the world in dress, would have been looked upon as uncalled for. As the Christian professors were then universally a plain people. But what to-day is the condition of many of the protestant churches? They have altogether turned aside from the "plain old paths," and are indulging in style and fashion without fear and without restraint. And so far, have many professors of religion lost sight of the teachings of the

gospel on this subject, that they make use of the sayings, "We might as well be out of the world as to be out of the fashion." "It matters not how we dress so the heart is right," having, it seems, quite forgotten that our Savior and his apostles protested so much against extravagance in dress. The Savior warns us of the Scribes and Pharisees, saying: "Do not ye after their works; all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments; they love to go in long clothing, and love salutations in the market places and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses, and for a pretense make long prayers; these shall receive greater damnation." The rich man clothed himself in purple and fine linen, and in hell he lifted up his eyes. The Savior asked the people concerning John the Baptist: "What went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously appareled, live in kings' courts." "The same John had his raiment of camel's hair and a leathern girdle about his loins." Paul says he would have "women adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array, but with good works."

1 Tim. 2:9. Peter comes over nearly the same words. 1 Pet. 3:3. John the Revelator says, he saw, "a woman sitting upon a scarlet colored beast, and she was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness for her fornications." James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?"

Is it not plain that fashion is the woman with the golden cup in her hand full of abominations (for it is written: "That which is highly esteemed among men, is abomination in the sight of God"), and that seeking the friendship of the world by following the fashions is committing fornication with her?

Yet in the face of all these truths we see people everywhere looking upon the forbidden fruit, "Fashion," and because she is "pleasant to the eyes, and desirable

to make one wise," and moreover because the enemy says: "Ye shall not surely die," therefore many even of the professed followers of Jesus do "pluck and eat," and thus through the enemy's deceivings we have what ought not to be once named among Christians,—"fashionable churches." So fast does the contagious evil spread that at present there are comparatively few Christian professors who can lay claim of obedience to the injunction, "adorned in modest apparel."

Is it not high time, Christian friends, that we take knowledge of these things? that we inquire how the enemy succeeded in so soon leading those churches who were, not long ago, a plain and separate people from the world, into the sinful highways of style and fashion? Was it not little by little? Ah, yes! it is "the little foxes that spoil the vines," Cant. 2:15. The father and mother are perhaps plain and "obey them that have the rule over them;" the next generation wants a little more liberty; they do not want to be confined to any rule or mode, yet they still protest against pride and fashion; the next generation, however, still go a little farther. They begin to argue that dress has nothing to do with religion, saying: "If only the heart is right all is right." By this time it will not do for the minister to preach against fashion; it offends them,

"And the plain old men that preached the cross are out of the pulpit turned, and they get in their places gay divines, gifted, and great, and learned."

When this is the condition of a church then it may well be said:

"Well may thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation;
Her pastors love to live at ease,
They covet wealth and honor,
And while they seek such things as these
They bring reproach upon her.
Her private members walk no more
As Jesus Christ has taught them:
Riches and fashion they adore;
With these the world has bought them."

It makes our hearts tremble when we see that same old enemy which has succeeded so well in leading many of our neighboring churches out of the plain paths of the gospel, now at work in our church, and in a fair way of bringing us into the same condition. Let us take

warning in time. Oh for the sake of our dear children as well as others, for the sake of Christ, and his love for the church, let us "ask for the old paths, where is the good way, and walk therein." Then we have the promise: "And ye shall find rest for your souls." Jer. 6:16.

Brethren and sisters, if the question should be put to you: Do you wish to see the Mennonite Church be and remain a plain people? you would no doubt all answer: "Yes, certainly." We all respond with, Yes, and no doubt, many who belong to other denominations would join in with us saying, "by all means watch and labor to keep your church plain; we know it should be so; we feel sad that it is not so any more in our own church, but alas, it is too late, too far gone with us." If then we want a plain church, let us bear in mind that *uniformity in dress is a powerful help to it, if not perhaps the only possible way of keeping it so.* We must have church government, church rules and ordinances. It was so from the very beginning. Paul says: "Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them to you." In another place he says after giving directions concerning different things: "The rest will I set in order when I come." The elders are instructed to take heed to themselves and to all the flock over which the Holy Ghost hath made them overseers and to feed the church of God which he hath purchased with his own blood.

The elders of our church always have, and still regard uniformity in dress as necessary to maintain plainness, and in nothing else perhaps is the saying more true, "in union there is strength." They have long been admonishing, entreating and laboring to keep before their flock among many other things this fact that "plainness in dress is a vital principle in a devoted Christian life, and as a means to keep it so, they have ever urged uniformity in dress. To-day all of our elders with hundreds of the brethren would doubtless co-incide with a dear young minister, who a short time ago made this remark: "It would rejoice me very much if our people everywhere would maintain a uniformity in plain dress, so that our light might shine, and that we might be known as disciples of Jesus wherever we are."

Thus it is plain that we should heed the admonitions of Paul where he says: "And we beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love, for their works sake." 1 Thess. 5:12, 13. And again, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief." Heb. 13:17. If these admonitions of the

apostle were carefully heeded by every member the desire of the hearts of the ministers would soon be gratified, and they could watch and labor with joy and not with grief.

As the above abominations require love and obedience to the truly faithful minister in *all things*, let us, dear brethren and sisters, take heed to them. If we wish to be members of a church we ought by all means be obedient members," for behold, to obey is better than sacrifice!"

We should remember however that the power of godliness is not in plain dress any more than it is in baptism, or in any other outward ceremony. With plain dress only, we would be like natural soldiers who wear a uniform but has no arms. We must have the whole armor of God to be able to withstand the "wiles of the devil." This armor we can obtain from God only, and if we wish to obtain what we ask for, we must heed the admonition: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable which is your reasonable service, and be not conformed to this world," lest we be like those of whom James says: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." J. S.

For the Herald of Truth.
AN ADMONITION.

Let us be careful when we have tasted the goodness and mercy of God, that none may fall short of that rest which is prepared for his people. A complete separation from the world is demanded; "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and be a father unto you, and ye shall be my sons and daughters." Let us be faithful in seeking that narrow way, and walk thereon with great care, and closely examine ourselves whether we do not make the path a little wider than Christ and his apostles made it. Let us consider the promise which the Lord hath given us. If we call unto him day and night, and flee from the vain things of this world wherewith we sin and disobey God there will be no more place for worldly amusements and idle talking. Our delight should be in heavenly things, and our walk and conduct must correspond with our profession. Oh! let us not harden our hearts against the Savior, but love and serve him more and more. He has done much for us while we lay under sin and the curse of the broken law. When the children of Israel sighed by reason of bondage, God looked upon them and had respect unto them. He brought them out of Egypt with a mighty hand, but they would not believe, and put their

trust in him. Whenever there arose any difficulty they murmured and rebelled against God until he swore in his wrath that they should not enter into his rest. Paul said: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Our belief must not be an idle, inactive, inoperative, fabulous belief in tenets of doctrine, but it is that belief through the heart into righteousness, which begets in us the faith that worketh by love and purifies the heart, which shows itself in love to God and our neighbor, and brings our wills into complete obedience to the will of God, in all the duties of this life. It is a sound, pure, spiritual condition, which enables us to pray, "Thy kingdom come, thy will be done, on earth as it is in heaven." The natural man cannot please God. There must be a conversion, a change, a turning round. When we become really concerned for the salvation of our souls, we begin to seek with earnestness, anxiety, and with the petition of David, Create in me a clean heart, O God, and renew a right spirit within me." We wish to feel that God is our refuge and strength, and sigh after the sealing of the Holy Spirit to realize his witness in our hearts. O, that we may be reconciled to God, and be at peace with him, that nothing may remain between God and our souls but love. John said: "He that dwelleth in love, dwelleth in God, and God in him, and there is no fear in love, for perfect love casteth out fear." He that feareth is not made perfect in love. Like a little child with its parent's arms encircling it, ever ready to bring complete support, so, the restored soul dwells in God. And it is a real pleasure to them to be brought into communication with any one who is in earnest, and who really looks to God's will as his standard of right and wrong. We carry an atmosphere with us, and by it either raise or depress the religious temperature of the community; we are icebergs to chill, or central fires to warm. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

"Our flesh and sense must be denied;
Passion and envy, lust and pride;
While justice, temperance, truth and love
Our inward piety approve." A. M. C.

For the Herald of Truth.
WATCH AND PRAY.

The command to watch and pray is given by our Savior, and there can be no progress in the divine life where this command is not heeded. The husbandman might as well try to raise a good crop in the sandy desert under a tropical sun, where rain is never known to fall, or on the mountain side, where there is nothing but a barren waste, and then expect a reward for his labors, as to expect to receive anything from God without prayer. And yet we may pray ever so much and if we do not watch we will enter into temptation, and the evil one will entice us into forbidden paths; therefore one is as necessary as the other. The Savior when he was foretelling the destruction of Jerusalem and the temple says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36. This warning, given to the Jews in regard to the destruction of Jerusalem, comes down to us with the same efficacy and validity as it did to them at that time, for that was the end of the Jews as a nation, and more than one million of them lost their lives at that time. We know not when our end will come, anymore than did the Jews at the time this warning was given; therefore let us take this warning as if said to each one of us personally, because the Scriptures are of no benefit to us unless we can apply it to ourselves. Jesus says here: "Watch ye therefore and pray always," and gives the reason why, namely, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

It is plain from this that if we do not comply with these requirements, we cannot escape. The very least command given, is intended for our good and should be obeyed. If it is not obeyed we will be held accountable therefor. The apostle Paul also gives the command to "Pray without ceasing." This agrees with the Savior's command "to pray always," or as He says in the parable of the importunate widow: "Men ought always to pray and not faint." We have no doubt all, or at least many of us experienced a time in our lives when we were of the opinion that these commands could not be lived out or obeyed. But we must not think that God requires anything of us that He is not also willing and able to verify in us. God does not require anything of us that we cannot do.

He is to us a loving Father and will sustain us in all our efforts to do his will, and if we do not succeed, the fault is on our part. We must all learn that we have no righteousness of our own. The righteousness of Jesus alone can avail for us, and he alone can give us grace and strength, that will make us able to "present our bodies a living sacrifice holy and acceptable unto God." "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Not that we are sufficient of ourselves but our sufficiency is of God. 2 Cor. 3:5. A. K. K.

For the Herald of Truth.
LOVE.

God is love. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Love is the greatest gift of God. First we will see how it is obtained by man. Man in the state of nature is carnally minded, and to be carnally minded, is enmity against God. So a change must take place, before he can obtain the love of God. He must be regenerated, or born again. Before he can be born again, he must see the lost condition he is in; and it is God's love that shows him this. If he sees this, and is willing to forsake sin, and repent of his sins, then the love of God will be shed abroad in his heart. How will it be known? Christ says, "by this it shall be known that ye are my disciples, if ye have love one to another." The apostle says, "We know that we have passed from death unto life, because we love the brethren." Some one might say, Who are the brethren? Jesus says, "Those that do the will of my Father which is in heaven are my mother, brother, and sister," so we see those that do the Lord's will are brethren. Christ says, "If ye love me keep my commandments." The first commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself." If we love God above all things, we love to keep his commandments, and walk worthy of the vocation wherunto we are called, with all lowliness and meekness, forbearing one another in love. All bitterness, and wrath, and malice, and anger, will be put away from us. We will be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven us. Also if we have the love of God in our hearts, we will not despise the poor, nor neglect them in any way, but will always lend a helping hand to them, and will have no partiality between the rich and the poor. Love does not overcome evil with evil, but over-

comes evil with good. Perfect love casteth out all fear: for there is no fear in love. Fear has torment. If a man loveth not his brother, he cannot love God; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen? But he that loveth God loveth his brother also. Love suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in truth. It is impossible to enter the kingdom of God without love. For Paul says: "Though I speak with the tongues of men and angels, and have the gift of prophecy, and understand all mysteries, and all knowledge, and have all faith that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned, and have not love it profiteth me nothing." I. A. WAMBOLD.

For the Herald of Truth.
AUTUMN.

As we behold the beauties of summer fade out into the somber hues of autumn we are forcibly reminded of the fact that we "All do fade as a leaf," and that soon the place that once knew us will know us no more. When we look back into the past we see that, like the autumn leaves, many of our friends have passed away to return no more forever, yet we are still spared to enjoy the goodness of God and behold all his tender mercies.

Not long ago a friend of mine was walking with me through a graveyard, where many of our dear friends were sleeping in their silent graves, and our minds were led to think of the words of the poet, where he says:

"Peaceful be thy silent slumber,
Peaceful in thy grave so low."

O let us all remember that soon we too, shall pass away, our bodies return to the earth, and our spirits to God who gave them, there to receive the reward due to our labors. In view of all these things, let the falling of the autumn leaves teach us in the summer time of life, to prepare ourselves for the autumn of old age, and the winter of death, and when at last our change shall come we may lay down our hands in peace and be received into glory through the grace of our Lord Jesus Christ. A SISTER.

So sleeps the loved, the gentle form,
Until the resurrection morn;
So glides the soul amidst the blest,
Afar from pain, in endless rest.
Not dwarfed in this dear, budding life;
Nor shall its blossomed sweetness die;
But God's fair transplant, lovelier far,
Immortal bloom, in worlds on high.

—M. R. WATKINSON.

For the Herald of Truth
COME UNTO ME.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

How many souls we meet continually that are weak and heavy laden, and who feel the fetters of sin tightening around them, and yet are not willing to come to Jesus, that they may have life. While a great number do not seem to take any thought about it, and do not realize the danger and darkness around them. Many are in a Laodicean frame of mind, self-satisfied, and fancy they have enough religion, saying, "I am trying to do what is right; what more is required?" The angel said unto the church of Ephesus: "I know thy works, and thy labor and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, . . . and hast borne and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." How many of us are found in this condition. O, let us watch, pray, and repent. Not only feel sorry for our short comings, and think we are trying to do what is right; for good resolutions without Jesus and dependence on him for help, will avail us nothing. Jesus said, "But ye will not come unto me that ye might have life." O how sad that we often resist the gentle promptings of the Spirit of Christ! So often try so many other ways to be saved, without giving Christ our whole heart, body and soul, and think Christ's yoke and burden too heavy to bear, which is indeed true if we are trying to bear it in our own strength. If we are in deep contrition and conscious of the need of a Savior, and come to Jesus by a living faith that worketh by love, we receive pardon, strength and comfort from the inexhaustible fullness of his grace; Christ will speak peace to our souls, and will help us to bear our burdens. If we are anointed with the oil of grace and the Holy Spirit, the burden will slip from our shoulders; law and service of God are no longer a yoke and burden, but a pleasant exercise and a joy. Let us search our hearts and see what were the motives which prompted us to embrace Christianity. Was it the bitter consciousness of our sins that induced us to accept the gospel? Was it rest in Christ? Peace with God? Trusting in

the merits of the Mediator? The sense of freedom from the curse of sin? Was it a desire for reconciliation, or the hungering and thirsting after righteousness and the refreshing grace of the Holy Spirit which induces us to accept the gospel? We may profess to forsake the world and the world still be within us—become pious and retired because we chose to be so, and still lack the sum and substance of all that constitutes the true child of God. The contrite heart, the seed of regeneration, the new creature, the longing for the sin-cleansing blood of Jesus, which things wrought out by the Spirit, alone constitute the true Christian, in whom alone the Lord will dwell. The Word says: "If any man have not the Spirit of Christ he is none of his: 'O how vain are all our efforts to become sanctified by our own exertion! toil without fruit, labor without reward. Nothing but what the Holy Spirit has begotten and wrought out in us will avail anything. All self imposed works of devotion, all self righteousness and fancied sanctity shall be counted for naught. If we come not to Jesus to be saved, and are not willing to bear the cross and take his yoke upon us, or have not fellowship with Christ, who himself is life eternal. May God have mercy on us and open our eyes before it is forever too late, is the prayer and wish of your unworthy sister. C."

For the Herald of Truth
TO THE YOUNG.

I am a young pilgrim in this world of sin; I have just started out to serve the Lord, and, by the grace of God, I will try to hold out faithful unto the end. And while I am engaged in this work, I desire also that every one of my friends and companions might share with me the inestimable blessings which are in store for those who fear and serve God.

Permit me my dear friends to speak a word of admonition to all. Let us try to be faithful to our profession; faithful to the teachings of our Lord Jesus Christ. O ye who are careless and unconcerned, will you not turn in with the overtures of mercy in the accepted day of grace? Ye who are given to a life of pleasure and enjoyment will you not give up these worldly enjoyments for the joys and pleasures which Jesus gives? Ye who are given to pride and display will you reject the well meant admonitions and warnings, given in the word of God and declared unto you from the pulpit, even with tears? O will you not earnestly and sincerely repent and seek Jesus who is so willing and ready to save you? O let us pray to him with all earnestness, that through faith in him we may be adorned with the robe of righteousness in the inner man, and with those spiritual virtues which are worth to us a thou-

sand times more than all the outward adornments of the body.

Let us not despise or reject the warnings and admonitions of our parents, but obey them with a willing mind, and lead a pious holy life, in all humility and meekness.

Dear friends, these are very important subjects, which we should consider earnestly and prayerfully, so that we may at last be prepared to meet our dear Father in heaven in peace and be blessed with him forever. * * *

For the Herald of Truth
THE CONVERTED.

"Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Here we have the answer that Jesus gave the disciples when they asked him who should be the greatest in the kingdom. This should serve as a warning to us: "Except ye be converted." It makes no difference what we say or think of ourselves, if we are not converted we can not, or shall not enter into the kingdom.

To be converted is to be changed at heart, changed from a state of nature into a state of grace. That which we once loved we will now hate. All things which Jesus and his word forbids, and that which he bids us do, are no longer a burden to us; his yoke becomes easy and the burden light because old things have passed away, and behold, all things have become new. If we would study more carefully what it is to be converted, we could perhaps lighten the duties of our ministers; those who have the rule over us might do their work with joy and not with sadness. The Savior says: "He that will be great among you, let him be your servant; for he came not to be ministered unto but to minister." Now if we have received this childlike spirit we no longer seek our own good but also the good of others; and with this I wish to admonish all lest a promise being left us of entering into His rest, any of us should seem to come short of it.

Where will we spend eternity, or where do we wish to go if our object and aim is not to enter the kingdom of heaven? So long as we live careless and indifferent we can but expect to reap the reward of the disobedient and slothful servant, while we might as well reap the reward of the righteous. Come, let us reason together over this important matter and see which we would choose in the end. Let us choose the crown of righteousness with Paul, which the Lord, the judge will give to all that love his appearing. E. BUZZARD.

It is not so much great talents that God blesses, as great likeness to Jesus.—*McCheyne.*

REMEMBER ME.

Remember me, O God of love,
In all my earthly ways;
Prepare me for thy bliss above,
Ere closing of my days;
May I look up to thee in hope
Of everlasting life;
And as I here with evil cope,
Protect thou me from strife.

Remember me! amid the storm
Of persecution blest;
And to defend my feeble form,
Thy mantle round me cast.
Oh may the covert of thy wing
Be my abiding place;
Until I in thy city sing
With those saved by thy grace.

Remember me! at hour of death
Direct me through the gloom;
And as I yield to thee my breath,
The joys of heaven assume.
Remember thou my sleeping dust
At resurrection time;
And may I wake amid the just
Among heavenly scenes sublime.

Selected by MAHALA STEWART.

STANDING UP FOR PRINCIPLE.

There is a remarkable degree of "laxness of principle," or in other words conforming ourselves to the force of circumstances and the usages of the world. This manifests itself especially among professing Christians to such an extent that it is really an encouragement to many devoted Christians to see or hear occasionally of an instance where Christians are not ashamed to confess their faith and give expression to their principles. The following from *The Friend* is an encouragement of this kind:

RAFFLING.—In a pleasant description of a charity "Bazaar" on the grounds of Warwick Castle, England, M. J. Preston, in the *S. S. Times*, mentions that one of their company made a purchase in a booth, where she was waited upon by a fine looking woman, plainly dressed in black, who, it was afterwards found, was the Countess of Warwick. After she had delivered the purchased package, the following conversation took place: "Let me sell you a ticket or two for a raffle which is to come off shortly,—a pretty picture which it may be worth your while to make a venture for," she went on to say, with a most persuasive smile.

J—met her pleasant entreaty with a courteous declination on the score that she was a traveler, even then on her way to the Continent.

"Ah!" persisted the lady coaxingly, "it will be an easy thing to carry it over seas with you, supposing you to be the fortunate winner of the picture; for, of course, I know you to be an American. And would it not be a pleasant reminder to you, in your new country, of our old castle here?"

Such pressure being brought to bear upon our American, she felt called upon,

not to seem ungracious, to explain why she declined to take the tickets.

"In my country, many people object to raffling for religious or charitable purposes; and I have known frequently of considerable sums being refused which were the proceeds of raffles, lotteries, and even charity balls. You will allow me to say that I happen to share this prejudice, as you may term it, of my country people."

"How much you surprise me!" said the lady with unaffected interest. "How, then, do you ever realize anything at your charity bazaars? Why, if we gave up our raffling system, our *bric-a-brac* and all such pretty trash would go a-begging for purchasers! It is the excitement of the raffle that stimulates our buyers."

"On the contrary," said J—, "we find that we take in more money since we have abandoned this way of making it." "And you really think it wrong?" persisted the lady eagerly,—"wrong to raffle when the aim is so good a one?"

"Yes, we object to the principle involved; and we really think the gain is all on our side. Let me give you one instance. In the city in which I live, a year ago the proceeds of a charity ball were divided among four of the city hospitals. The one in which my church is especially interested courteously returned the three thousand dollars sent, on this ground of principle. A few days after, the sum of five thousand dollars was sent to the trustees, in acknowledgment of their adherence to what the donor thought was their right action."

"And yet," the lady replied, "you have no Established Church, nor government help for your charities and churches! This is so new and strange to me." And she asked to have the points clearly restated to her.

WALKING.

BY JOHN TODD, D. D.

We should probably be frightened if we knew how often we come near to death. Almost every one can recall the time and place when he was within an inch of losing his life. A single fall may so strike the head, as to paralyze us all the rest of life. A single slip on the icy path may break a bone that shall lead us to our grave. I once knew a physician who had one strap of the harness break as he was going down a mountain, and that frightened the horses, and that threw him out of the carriage, broke his bones, and cost his life. A few days since, on one of our terribly cold days, a man went off to the woods to chop wood. He had only a little boy with him. He was several miles from home. In swinging the axe, it struck a

very small twig or branch of a tree, and yet it so turned the axe, that instead of striking the log, it struck the full blow upon the poor fellows knee! The blood flowed, and the man fell. The frightened little boy ran for help; but instead of going to the nearest house, his little feet went all the way home! The consequence was, that when help reached the poor sufferer, he had fainted, and the wound was all frozen. It resulted in his having the lock-jaw, and consequent death. And yet how often is the axe swung among the brush, and men escape death!

I sometimes stop and watch a barefooted little boy. He runs like a squirrel, and is nearly as lively. He does not stop to see where he is to put down his foot, or even think of it. On he rushes. Should he step into a hole, it might cost him a broken limb. Should he step on a nail, it might cost him the lock-jaw. A little nail would first bring a smart, then a pain, then a swelling, and at length end in death, most likely. Now who guides his little feet?

Each little child takes from between four thousand to nine thousand such steps each day. Why don't more of the little creatures step wrong and get hurt? How many such steps in a year and in ten years? Why, we are never safe a moment. If we are on the water, the breaking of one single bolt in the ship, the breaking of one strand of the cable, the mispointing of the compass ever so little, might drown all in the great ship. Just see what a multitude of men are walking in one city, in our country, and over the earth, every day. And yet how few step upon anything that hurts them. We should think there would be multitudes of sprained ankles, of wrenched feet, and of bruises. In the dark night it is still more wonderful. And how few are afraid to walk in the night. Thus by day and by night we walk without using our eyes, or our thoughts. But the little sparrow that twitters in the rising sun, not knowing where she is to find her breakfast, gives herself no anxiety. At the right time and place she will find the little worm waiting for her. The little bee goes singing away from her hive, not knowing where she will find her sweet honey, but she gives herself no anxiety. There has been a hand before her to sow the flowers, and to have their sweetness all ready at her coming. How tired the mother sometimes becomes in watching two or three little ones during the day—to see that they do not get burnt, or run over, or thrown down, or cut with a tool, or hurt themselves. What a work if she had this to do for all the children in the world! Yet God does this every moment for all that live—seeing that the child puts down his little foot in the right place—seeing that a swift horse does not run over him, seeing

that his food does not poison him, and that he shall be safe day and night! It gives me a wonderful thought of God's greatness, just to see men walk the streets, doing it year after year, he keeping "their souls from death, their feet from falling, and their eyes from tears." None are so great that they can do without God, and none are so small as to be forgotten by him.

Ask a little boy how many fingers he has on his right hand, and he will tell you "five." And how many on the left hand? and he says "five." Ask him how he knows, and he will tell you "it is so easy, he can't help knowing." Yes, easy to him: but could a dog know how many? He says, "No." Very well,—this shows the boy that he knows more than the dog, because he is of a higher nature. Just so God knows just how many hairs there are on every head! The reason is, his nature is so great, "he can't help knowing," any more than the boy can help knowing how many fingers he has. O child! everything, even the walking of your little feet, shows that God is everywhere, and that "it is not in man that walketh to direct his steps."—*S. S. Times.*

For the Herald of Truth.

DILIGENCE IN THE LORD'S WORK.

We cannot expect to prosper in slothfulness. Solomon teaches a lesson of diligence from the ant. Prosperity, whether in a business relation or in the Church is the result of earnest, active, diligent effort. As Christians we must be diligent; as a Church we need to be diligent. If the Church is to grow and increase somebody must put his shoulder to the wheel and labor. If new converts are to be gained and gathered in and kept, somebody must work; if our young people are to be gathered into the Church, and made active, useful members somebody must work; if our children are to be saved from the cesspools of moral pollution all around us, from vice and crime, from lives of shame and sin, somebody must work. These results can never be attained while we sit down with folded hands and leave all to the good pleasure of the devil. The watchmen of Zion's walls must sound the alarm; the people must be warned; the gospel trumpet must be blown; men and women must watch, and pray, and warn, exhort, and admonish, and put forth every effort to build Zion and strengthen the weak places. Don't be afraid to work yourselves and do not be afraid to have others labor in the cause of Christ, as long as they labor in harmony with the word of God, and seek to promote his glory and build up the Church. F.

PEACE.

In the bitterness of exile, away from Florence which he had immortalized by his divine poem, and pacing the cloisters of a convent, where a sympathizing monk inquired, "What do you seek?" Dante answered, in accents distilled from the heart, "Peace, Peace!" In the memorable English struggles, while king and parliament were rending the land, a gallant supporter of the monarchy, the chivalrous Falkland, touched by the intolerable woes of war, cried in words which consecrate his memory more than any feat of arms, "Peace, Peace, Peace!" Not in aspiration only, but in benediction, is this word uttered. As the apostle went forth on his errands, as the son forsook his father's roof, the choicest blessing was, "Peace be with you." As the Savior was born, angels from heaven, amid quivering melodies, let fall that supreme benediction, never before vouchsafed to the children of the human family, "Peace on earth, and good will towards men." To maintain this charity, to promote these aspirations, to welcome these benedictions, is the grand design of the Church of Christ, however little the so-called Christian Church of the present day recognizes the fact. The injunction, "In time of peace, prepare for war," is of heathen origin. As a rule of international conduct, it is very questionable in a Christian age. The proper rule is, "In time of peace, cultivate the arts of peace." By so doing, you will render the country truly strong and truly great; not by arousing the passions of war; not by nursing men to the business of blood; not by converting the land into a flaming arsenal, a magazine of gunpowder, or an "infernal machine," just ready to explode,—but by dedicating its whole energies to productive and beneficent works.

Religion, knowledge, freedom, virtue, happiness, in all their manifold forms, depend upon peace. In the name of Religion profaned; of knowledge misapplied and perverted; of freedom crushed to the earth; of virtue dethroned; of human happiness violated,—in the name of law, order and government, I call upon you to establish the supremacy of peace. Let no person hesitate. Let the old, the middle-aged and the young combine in a common cause. Let the pulpit, the school, the college and the public street, speak of it. Preach it, ministers of the Prince of Peace. Let it not be forgotten, in conversation, sermon or prayer. Instill it, teacher of childhood and youth, in the early thought of your charge; exhibit the wickedness of war and the beauty of peace. Poet, sing it, so that all shall love it. Let none be dazzled by that greatest, most preposterous and most irreligious of earthly vanities, the monstrous reflection of war.

There is a legend of the early church, that the Savior left his image miraculously impressed upon a napkin which had been placed on his countenance. The napkin was lost; and men attempted to portray that countenance from the heathen models of Jupiter and Apollo. But the image of Christ is not lost. Clearer than the venerated napkin, clearer than in the colors or marbles of the choicest art, it appears in every virtuous deed, in every act of self-sacrifice, in all magnanimous toll, in every recognition of human brotherhood. It will yet be manifest, in unimagined loveliness and serenity, when the common wealth of nations, confessing the true grandeur of peace, renounces the war system, and dedicates to beneficence the comprehensive energies so fatally absorbed in its support. Then, at last, will it be seen, that there can be no peace that is not honorable, and there can be no war that is not dishonorable.

—Charles Sumner.

FORGIVE YOUR ENEMIES.

There are many good reasons for doing so.

He who does not forgive his enemies, will often *mistake friends for foes*. Being revengeful, he will be suspicious. He will misconstrue men's actions, and misjudge their motives. Should any give him that rare token of valuable friendship which consists in affectionate reproof, he would esteem it unkind. For the same reason he would cherish jealousy, and would mark almost all actions with an evil eye. Turning friends into foes in this way, is most injurious; it is self-torment.

But suppose that some are your real enemies. Perhaps you have given them much provocation. If so, remember their fault does not cancel yours, nor can their sin be a cloak for your criminality. At least, be honest, and take as much blame to yourself as you ascribe to them.

Although your enemy wantonly intends to do you evil, yet *God may superintend to do you good*. So his hatred shall not hurt, and may even benefit you. Thus, the plotting of Joseph's brethren led to his promotion at the court of Pharaoh. The curses of Shimei were the precursors of David's triumphant return to the holy city. "Let him alone," said the royal fugitive, "and let him curse, for the Lord hath bidden him. It may be the Lord will requite me good for his cursing this day." In like manner, when your enemies assail you, look up to God and say,

"When men of spite against me join,
They are the sword, the hand is thine."
and he will not suffer the sword to prosper against you.

God commands you to lay aside all malice—to put off anger, wrath, and bitterness—to recompense to no man evil for evil—to forbear, and forgive. He who breaks God's commandments, must bear God's anger.

They who do not exercise forgiveness, *shall not receive it*. He who lives and dies unpardoning, lives and dies unpardoned. The true Witness hath said, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." What terror these words bear to all the unforgiving.

Not to forgive is a daring assumption of the awful prerogative of God. "Vengeance is mine, I will repay saith the Lord. Who art thou that judgest another man's servant? To his own master he standeth or falleth." Surely God will rebuke the intrusion of yourself into his judgment-seat. So the blow which you aim at your fellow-sinner and fellow-servant will return upon your own soul.

The best and wisest men of every age have practiced forgiveness. When Stephen was enduring that dreadful death by stoning, he cried, "Lord, lay not this sin to their charge." All the martyrs followed his example. When reviled, they blessed. And saints of later times have done the same. How creditable it is to the memory of one of the reformers, that "he never forgot anything except injuries." Who would not be like such a man?

To forgive the most bitter enemies is to be like Jesus, who beholding the unfeeling cruelty of his enemies in mocking his dying agonies, yet in that dreadful hour not only prayed for their forgiveness, but framed an argument in extenuation of their guilt: "Father, forgive them; for they know not what they do." Would you not be like Christ? Can you ever be "satisfied" until you awake in his likeness?

You wish to be great. Then remember, that there is more greatness in ruling your own spirit than in taking a city. The poorest of all contrite souls has the preeminence over him who should subdue the earth to his sceptre, but should not subdue his own passions. "It is the glory of man to pass over a transgression." To err is human. To revenge is devilish. To forgive is divine.

It is a mark of peculiar guilt and folly not to forgive. The best authority teaches, that "anger rests only in the bosom of fools," and that to "hate a man is to be a murderer."

Forgiveness often converts foes into friends. It may thus affect your enemies. It would be very pleasant to secure the good-will of those who dislike you. But resentment will only irritate and enrage. No enemy is won by hatred. Leviathan is never thus tamed. "Grievous words stir up anger." It is "a soft

answer" that "turns away wrath." Learn to overcome evil with good.

Remember, too, that *you are not much hurt until your soul is hurt*. The bitterness of enemies is not the bitterness of death. Who can harm you if you follow that which is good? Maliginity in striking one dagger against the bosom of its object, buries ten in the heart of the assailant. The most expensive of all methods of being equal to your foe is to hate him. The cheapest mode of gaining a lawful and undoubted advantage over him is to forgive him.

He who does not forgive, must prepare for a strife and every evil work. It is a wise rule to "leave off contention before it is meddled with." Defile not thy conscience, embitter not thy life with wars and fightings.

Besides, you and your enemy will soon stand together at the same bar of omniscient judgment. If he has to be judged, so have you. Nor can you deny that you have often and very wickedly sinned against God. Why should you not be merciful, that "you may obtain mercy?" You owe your Lord ten thousand talents; why should you not forgive your fellow-servant fifty pence? If God bring you into judgment, you cannot answer for one of a thousand of your heinous sins against him. Does it then become you to be unforgiving respecting the few and slight offenses committed against yourself?

Christianity is practically worth very little to him whom it does not enable to triumph over all sinful enmities. To embrace the bitterest enemy in the arms of holy benevolence is one of the earliest and simplest and grandest achievements of vital and evangelical piety. Shall your religion be worthless?

Prayer for your enemies will be much more likely to make them ashamed and miserable, until they cease their hostility, than anything that revenge can inflict. Even persecution herself has been known to grow pale and to quake under the influence of hearty prayer.

Eternity is near. Unconceived glories or terrors will soon strike awe into every soul of man. Then all the petty strifes among the potters' hands will be divested of their unreal consequence; and many things on earth regarded as great, will consume away like the fat of lambs.

Look at the grounds of your enmity. Can you justify it in eternity?

Thus are you called and urged to the duty of forgiveness. More sublime sanctions attach to no human obligation.

And now, do you forgive all your enemies? Perhaps you say, "I can forgive, but I can't forget." If you mean, that you cannot erase from the tablet of your memory all impression, so as to be wholly unable to recollect the offense, then you are not required to forget. In this sense Jehovah does not forget our

offenses. Yet he says, "Their sin and their iniquities will I remember no more." Now we are required to forgive as He forgives. When you are required to forget as well as forgive, the meaning is, that you must not willingly retain a remembrance of the offense—thoughts of it must not be cherished—the recollection of it not awaken animosity; nor must the repetition of the offense rekindle old anger or hatred. You must also forgive, however often the offense be repeated, though it be "seven times a day," or "seventy times seven." You must love your enemy; pray for him; wish well to him; do him good; if he be hungry, feed him; if he thirst, give him drink; if he be naked, clothe him. And you must do all sincerely, habitually, benevolently, willingly; not for a pretense, nor by constraint of the fear of hell. The sorrows and sufferings of your most cruel, unrelenting, and persevering foe must be no matter of joy to you. "He that is glad at calamities shall not be unpunished." You must "love your enemies." To do so is the badge of discipleship in the school of Christ, and the token and pledge of eternal life. If you find no such spirit in you, then you are a guilty, unpardoned, unholy, sinner, in the gall of bitterness and in the bond of iniquity. Therefore you must be converted. You must be born again. In malice you must become a child. Without a thorough change of heart you cannot be saved. The alternative is regeneration or perdition. You must be born again, and your enemy slain, or you must sink to endless woe.—*Earnest Christian.*

TRAINING CHILDREN.—He or she is not a wise or good parent who will not try to correct a child for its own good, without unkind feelings on account of its misdeeds or ill behavior.

If you desire to know what you may finally expect from your child, see what associates he chooses. If you are able to influence him in this choice you have saved your child.

Do not strive too hard to make your child like yourself. Give him a good deal of scope within the bounds of true honesty and kindness.—*J. R. Hoffer.*

LOVE THE CHILDREN.

Teachers, learn to love the children!

Fold them in your heart's embrace!
To the poorest and the weakest
Kindly give the warmest place.

Hearts of children take impressions
As the yielding wax or clay,
Love imprints the seal of heaven,
And the stamp remains for aye.

O, be like the loving Jesus:
To his arms he bade them come,
Still he loves and saves the children—
Still invites them to his home.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

November 15, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their P. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "Dec. 35," it is paid to that time. If "Dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Ibach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2 "	" "	.....	.15
4 "	" "	.....	.25
12 "	" "	.....	.60
22 "	" "	.....	\$ 1.00
100 "	" express	.....	3.75
1 gross (144 copies)	" "	.....	5.00

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

THE HERTZLER GENEALOGY.—The Hertzler Genealogy, of which a notice appeared before in the HERALD, is now completed and may be had at \$1.50 cents per copy, either of the author, John Hertzler Sen., at Port Royal, Juniata Co., Pa., or Mennonite Publishing Co., Elkhart, Ind.

I. H. HACKMAN, Hatfield, Montgomery County, Pa., is authorized to take subscriptions for the HERALD OF TRUTH and other papers published by us. He also sells all our books, and any business of this kind entrusted to his care will receive prompt attention.

NEW SUBSCRIBERS who pay for the HERALD OF TRUTH, the WORDS OF CHEER, or JUGENDFREUND, for 1886 will get the numbers from this on to the end of the year free. We trust our friends will get all the new names they can.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will before January 1st, 1886, send us FOUR DOLLARS and FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS, either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of January, 1886, we will send the German MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

THE HERALD OF TRUTH FOR 1886.—The year is again nearing its close and with it comes the time for renewing the subscription to the paper. We send with each paper a subscription blank and premium list, and herewith kindly ask all of our readers to make use of it and send in their own subscriptions for the coming year, and at the same time trying to gain one or more new subscribers. We wish to add a large number of new names to our list for next year, and if each old subscriber would send only one new

name, our list would be doubled. Do not hesitate to ask your neighbors and friends to subscribe. We would also ask our friends to begin early with this work. We have an excellent premium list and shall be glad to send out many of them as rewards for those who have exerted themselves to collect and send in lists of names. Do not forget that the WORDS OF CHEER or JUGENDFREUND with the HERALD OF TRUTH cost \$1.15, or the HERALD OF TRUTH and both the English and German children's papers will be sent for \$1.30.

WE WANT correspondents in every neighborhood who will send us accounts of meetings, visits of ministers, accidents, marriages, deaths, and any other incidents that may occur. We would like to have any of our readers attend to this if there is no other person in the neighborhood who will do it. It is the Church news that keeps up the interest in a paper.

THANKSGIVING.—The President has appointed the last Thursday in November as a day of Thanksgiving and Prayer. We hope the day may be generally observed.

BRO. NOAH METZLER has moved to his farm in Harrison township, and his Post Office address hereafter will be South West, Elkhart Co., Indiana. His correspondents will please make a note of this.

A PAINFUL ACCIDENT.—On the evening of the 26th of October, as Sister Nice, wife of Pre. Henry Nice, near Morrison, Whiteside Co., Ill., was engaged in milking, the cow kicked her so that she fell over under other cows, which became frightened and ran over her, treading on her limbs and badly bruising them. Had not Bro. Nice just come to her assistance, she might very easily have lost her life. Her injuries, however, we are glad to say, are not serious and she is improving.

PRAYER.—Sometimes when we encourage persons to labor for Christ the question comes up: "Well what can I do? I can't go to preach, I cannot even visit from house to house, I have not the gift to exhort, I am too poor to distribute charity to the needy—what can I do?" You can speak a kind word here and there, you can visit the sick and suffering and

show them your interest and sympathy; and you can at least sometimes give a cup of cold water to some stranger, and if you cannot do any more, you can pray, and ask God to bless the efforts of those who go to preach and labor for the Lord; you can pray for the Church, for the conversion of sinners, for the spreading of the gospel and the conversion of the world. This you can do in your own closet at home, and you will have the promise that your Father which seeth in secret will reward you openly.

WHAT OUR MINISTERS CAN DO.—We notice that wherever, in the different Churches, the ministers interest themselves in the circulation of the paper, we have large subscription lists. Again we notice that wherever the minister is a zealous, diligent, and earnest worker, taking an active interest in the welfare and prosperity of the church, there the church seems to prosper, and if it does not increase rapidly, it at least gathers strength and maintains its principles and teachings and so stand as a light in the world and salt in the earth. This shows us that the minister has the power and means, by the grace of God, to do some good, to exercise some influence. We trust our ministers will not underrate their office or their position; neither their influence, nor their ability to labor and accomplish some good, but so endeavor to fulfill their calling that it may be said of them as it was said of the woman who anointed the Savior's feet and wiped them with the hairs of her head, "She has done what she could."

What we have said of the ministers applies with equal force to the members of the church. A minister may be ever so diligent and labor with the most indefatigable zeal, yet if the members are cold, careless, and disinterested in the work of the church, in the maintaining of the ordinances of the church, in attending public worship, and throwing their influence and support in favor of the church, it will be impossible for the minister to accomplish much good. It is true, if the minister has the grace and patience to hold out against all these difficulties, and sufficient tact to overcome them and gain the confidence and co-operation of his people he has gained a great deal, and by the blessing of God his work will prosper.

The old proverb, "In union there is strength" has a very apt application here. When ministers and members are united as one heart and one soul to labor together in the vineyard of the Lord, then, and then only may we hope for the blessing of God, and expect the work of the Lord to prosper; and then may we behold the church in her strength, shining forth as the light of the world the salt of the earth.

A QUESTION TO THINK ABOUT.—If our Church is to prosper and exert an influence as the Church of Christ should, and as it was designated, by the Great Master Builder, then there must be laborers to carry on the work. God never promised that the Church should prosper where no one works.

In the parable of the laborers, the man sent the laborers to work in his vineyard. The man who had two sons said to each of them: "Son, go work to-day in my vineyard."

When the Savior chose his disciples, he chose them to work; he chose them as laborers in his kingdom; he sent them to preach. When he chose the seventy, he sent them two and two, before him into every city and place into which he himself would come, and said to them: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:9). They were to heal the sick and proclaim the advent of the kingdom of God.

After the resurrection, in his last commission, he told his disciples to go not only to preach to their own people, or to their own friends, or to those with whom they were acquainted, or whom they knew to be of the same mind with them, but he said: "Go ye into all the world, and preach the gospel to every creature." After the Holy Ghost was poured out, that is after they were endowed with power from on high, they began to labor with earnestness and with great power, and under their labors, thousands were converted; the Church was established and confirmed. The Church was not only planted in Jerusalem, but also in Samaria, in Damascus, in Caesarea, in Phenice, Antioch, Cyprus, and other places; among the Gentiles as well as among the Jews. The labors of the apostles extended into

Asia Minor and other parts of the world, until, as the apostle says, (Col. 1:6 and 1:23), it (the gospel) had come "in all the world" and "was preached to every creature which is under heaven."

The apostles were very zealous workers, and the Church prospered and increased. They not only went and preached, and planted, and watered, but they also appointed others to preach and oversee and feed the flock. They could not remain at one place; they could not devote all their time and attention to one Church; they must preach the gospel also to others. So they appointed and set men in the different Churches to labor, and teach, and strengthen them, that the work of the Lord might not suffer, or that those who had been brought to a knowledge of the truth might not be led away or lost to the cause, by neglect, or from the want of proper instruction.

Therefore, the apostles spent much of their time in traveling from place to place, preaching the gospel, confirming the souls of the disciples and exhorting them to continue in the faith . . . and "ordaining them elders in every Church." (Acts 14:23).

Paul also writes to Timothy (2:2) saying: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."

The Acts of the apostles are written, as well as the other portions of the Scriptures, for our instruction, and it is our duty to endeavor in all things connected with the work of the Church to pattern after the apostles, and as near as may be, follow their instructions and imitate their example. We have a full and perfect right to imitate the example of the apostles; we do not only have a right, but, as remarked above, it is our duty so to do.

If the apostles traveled and preached the gospel, we may and should do likewise. If the apostles preached in different languages, and to different classes, and different nationalities of people, we may and should do likewise.

If the apostles took special care of their Churches, went to visit them often, preached to them, confirmed them, and appointed ministers to preach to them and labor in the work of the Lord, we may and should do likewise.

Why then is it that many of our Churches are so poorly supplied with

ministers? Why is it that in the Mennonite Church there is so small a number of ministers? Is there no material in the brotherhood to supply this need from, or is there a lack among our bishops that they do not supply the vacant places, and ordain men who shall earnestly and vigilantly preach the gospel, instruct the people, maintain the doctrine, observe the ordinances, and in all things seek to promote a true faith and vital piety among those who have professed the name of Christ, while at the same time they labor to bring also the impenitent, and the unconverted to a knowledge of the truth as it is in Christ Jesus?

There are many Churches throughout the land that do not have a sufficient number of ministers to do the work that would be required for the growth and prosperity of the Church. There are also Churches that have no minister at all, and have been without a minister for a number of years.

There are also Churches where there is only one minister, and he in feeble health, old and unable to attend to the work of the ministry as it should be attended to, or he may be one who is not so strong, not so well gifted, not so able to work as some, who should have aid and encouragement, in the solemn work resting on them.

Under all these circumstances, and under many other circumstances that we might name, there is an imperative necessity for help in the ministry. Now we ask, what reason can we give for this scarcity of laborers? Or what can be done to remedy the great want?

On account of this state of affairs the Church is losing much of her best material. Young men and young women go out from the Church of their fathers and seek the consolation of religion from other hands and in other Churches, just because there is no shepherd full of love and tenderness to go out after these precious souls, manifest toward them the love and sympathy which they need and bring them into the fold of Christ. Those in the Churches grow cold and careless, and often fall back into the world, or unite with some other Churches, just because they enjoy not the oversight and care of a minister of our own Church.

Again in places the Church grows careless and unconcerned, loses in number, in influence, keeps growing weaker con-

tinually, until both members and ministers become discouraged, and lose all their vital forces in the Lord's work, for want of proper nourishment and encouragement.

Now can our dear bishops not devise some plan by which this feebleness in the Lord's work may be removed and the work carried on with more vigor, and Churches that are without ministers better supplied?

Everywhere the Churches are calling for help in the ministerial work; everywhere the ministers that are, receive calls to come and assist in the preaching of the gospel. Many of these calls must go unheeded, because there is no one to go, no one that can be spared from his own charge without neglecting it.

The people are generous, and are willing to help in bearing one another's burdens, and furnish means to cover traveling expenses, but there is no one to go. Why must the work thus languish and be left undone?

We meet together at our conferences and discuss and consider many subjects, but we never get away from the old accustomed line of thought, and things of this kind are left untouched.

Why not earnestly, and prayerfully, consider and discuss subjects of this kind more; the Church might indeed have more benefit and a greater blessing from it.

There are now in the State of Indiana only three bishops of our Church communion. There are in the State of Ohio only five, three of whom, on account of age and bodily infirmities cannot be expected to do active service very much longer. Illinois has but two and other states show proportionately no better record.

Shall this state of things go on, or will the dear brethren everywhere awakened to a sense of their duty and see that our Churches are supplied with active and efficient laborers? We have been much encouraged by the zeal of our aged Brother Brundage in Kansas, who has shown a very commendable purpose in ordaining ministers and deacons in the various Churches under his charge, not being able to attend, at all times, to his extended field of labor himself, and looking forward to the time when he shall be called away from his earthly labors, it was his desire that then his Churches might not be left without proper overseers and teachers.

CHURCH NEWS.

BRO. D. BURKHOLDER, of Elkhart Co., Indiana, left home on the 5th of the present month for a visit to friends in White Co., Tennessee.

BRO. JOHN M. GREIDER, of Dayton, Ohio, who attended Conference, in Elkhart Co., Indiana, on the 9th of October, stopped at Berne, in Adams county, on his way home, and spoke to a large congregation in the Aagsburger and Berne Meeting-houses.

BRO. J. S. COFFMAN is still in western Pennsylvania among the brotherhood in Westmoreland, Somerset, Fayette and Greene counties. There seems to be a great deal to do among the Churches and but few to do it. May the Lord bless all who are engaged in the spreading of the pure gospel of Jesus Christ.

BRO. JONATHAN ESCH and wife during the month of August, September and October, made a visit to Missouri and Kansas. They visited their friends, and also attended several meetings in Kansas, and apparently enjoyed a pleasant visit. They arrived at their home near Shore, LaGrange Co., Ind., on the 16th of October.

MINISTER ORDAINED.—A minister was ordained in the Blooming Glen Church, in Bucks Co., Pa., on the 27th of October. There were eleven brethren present and the lot fell on Bro. Henry B. Rosenberger. May the Lord endue him with grace and strength from above to be faithful in the solemn duties devolving upon him, and may he "present the word, being instant in season, out of season," exhorting, warning, reproving, rebuking, with all long suffering and doctrine, and thus do the work of an evangelist and making full proof of his ministry, unto the salvation of many souls.

CORRESPONDENCE.

TO THE READERS OF THE HERALD OF TRUTH and all faithful workers in God's vineyard.—In my weakness I desire to write a few words of encouragement to the readers of the HERALD OF TRUTH. I have been a reader of our excellent church paper for many years, and with truth I can say that to me it has, through all these years, brought the bread of life. I indeed feel thankful that there are still those in this world of trial, who have a love for the truth, and are moved by the right spirit to make it known, and bring us such glorious words of "Good Cheer" to instruct, encourage, and strengthen us on our pilgrimage through this world of sorrow and affliction. O, may the indwelling of the Holy Spirit rest and abide with us all evermore. A SISTER.

WAYNESBORO, AUGUSTA Co., VA.—I am glad to learn through the columns of the HERALD OF TRUTH that Bro. Henry Yother is doing a good work in preaching the gospel in so many places. I wish him God's grace and help, and would be much rejoiced to see him among us, in Virginia. Some 36 or 37 years ago I had the pleasure of being in his company and should indeed be glad to meet him again. Come, dear Brother, if the Lord will, and visit us soon.

JACOB HILDEBRAND.

A PLEASANT VISIT.

On the 1st of October I went on board the train at Lima, Ohio, bound for my native state, Virginia. As the train stopped at Mansfield, I was made glad to see cousin Susanna Good, who had determined to accompany me, come on board the car. Her purpose was with me to visit our only uncle and aunt on our father's side living, and whom she had never seen.

On the 2d, at noon, we arrived at Winchester, Va., and took dinner at Uncle Christian Brunk's, after which I went on to conference, which was in session near Kernstown, three miles distant. There I met my only two brothers now living, one of whom I had not seen for almost ten years. I also saw many others with whom I used to meet in public worship. Dear reader, you may well imagine that my heart leaped for joy, and tears of gladness were shed. But what caused the greater joy was that these brethren now were engaged faithfully in promoting the cause of Christ, preparing for a meeting more grand, more sublime than these earthly meetings.

After conference, and communion, and a number of other pleasant meetings, we, on the 6th of October, went to Rockingham county, where we also met many dear brethren and sisters. We spent three weeks in this county and attended, during this time, the sacramental meetings. We also attended a number of other meetings while in the county, at one of which thirteen persons were received into the church by water baptism. O may these precious souls now be true to their trust, and remain firmly standing on the unchanging truth of the gospel, and often remember their solemn vows, and the precious blood, which was shed for them on Mount Calvary.

While here we visited the place where grandfather and grandmother had fallen asleep about thirty-six years ago, no more to wake until the last trumpet shall sound. Near this place we met our uncle and aunt, who are well stricken in years, and whose gray hairs indicate that the evening of life is at hand.

During our stay there we were accompanied by a number of brethren to a cave near New Market, where we witnessed the grandest scenery that ever my eyes had fallen upon. One of the departments of this cave is said to be one hundred feet under ground, and the farthest extreme from the entrance one mile.

A few days later our visit in Virginia was completed, and on Monday, the 26th of October, we took the train for Hagerstown, where we met Bro. Simon Brunk, who conveyed us to his home. An appointment for preaching was already made for the following day. A very large and attentive audience was present, and after service we visited with Bro. Shenk, who afterwards conveyed us to an aged sister by the name of Hoover, with whom we held a short devotional service, singing and praying with her.

On the following morning we took the train for Lancaster, Pa., where we met H. Rohrer, who conveyed us to father-in-law Ressler's, where we were received with the most tender regards. The next day father-in-law accompanied me to the Strasburg Church, where twelve applicants received instructions for church membership. May God indeed bless these young people that they may dig deep and build upon the good foundation, that when the storms of persecutions arise, the winds of doctrine blow, and the vehement rains of trial beat upon their building it may stand unshaken.

After attending several more meetings and visiting a few more friends, we took our leave and on Wednesday, November 4th, arrived safely at home and I found my family in reasonable health.

Dear brethren and sisters, accept the most tender regards of your unworthy brother for the love and kindness that you manifested toward us while we were with you, and if any good has been done give God all the praise.

I also desire to thank our neighbors for the kindness they manifested toward my family during my absence. H. H. Good.

Blida, Allen Co., Ohio.

HISTORY OF ESTHER.

(Continued.)

That night King Ahasuerus could not sleep. Those peaceful slumbers which the meanness of his subjects could enjoy, fled from the eyelids of the monarch. It does not appear, however, that the rest of the despot was destroyed by any thought of the thousands of innocent families doomed by his caprice to destruction. Unable to obtain sleep, the king ordered that the book of records should be brought and read before him; and as he listened to the account of the events of his reign, the conspiracy of his servants, and the means by which the dangerous plot had been discovered, were brought to the remembrance of the monarch.

"What honor and dignity hath been done to Mordecai?" said the king.

"There is nothing done for him," was the reply.

"Who is in the court?" asked Ahasuerus.

"Behold, Haman standeth in the court," answered his servants.

"Let him come in," said the king. Now Haman had come into the outer court to procure from his master an order to hang Mordecai on the lofty gallows which had been erected. Full of his evil design, he presented himself before the king.

"What shall be done to the man whom the king delighteth to honor?" said Ahasuerus, addressing his favorite.

Now Haman thought in his heart, "To whom would the king delight to do honor more than to myself?" and eager to obtain the most distinguished mark of royal favor, to which his ambitious, presumptuous heart could aspire, Haman replied to his lord, "Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head, and let this apparel and horse be delivered to one of the king's most noble princes, that they may array the man withal that the king delighteth to honor, and bring him on horseback through the streets of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delighteth to honor.'"

Then Ahasuerus said to Haman, "Make haste, take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew. Let nothing fail of all that thou hast spoken."

What must have been the feelings of Haman on receiving this most unexpected command, which he dared not for an instant dispute! What must have been the torment of his soul when he led through the city his intended victim, crowned and royally apparelled, and proclaim aloud to wondering crowds, that the despised and persecuted Jew was one whom the king delighted to honor! Doubtless Mordecai received this singular reward as a token of good from the King of kings, as a sign that his prayers had been heard by Him who can give *beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*

His hateful commission executed, Haman hurries back to his home, mourning and with his face covered. He found little consolation there from those who on the preceding day, had encouraged him in the path of crime. "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall," said Zereh and her friends unto Haman, "thou shalt not prevail against him, but shalt surely fall before him."

And while they were yet talking to Haman, the king's chamberlains arrived, and hastened to bring him to the banquet, to which he had been invited by the queen.

Then at the feast Esther at length made known to Ahasuerus the grief that weighed upon her heart, and pleaded with earnest eloquence for her own life and the lives of her nation; "For we are sold," she exclaimed, "I and my people, to be destroyed, to be slain, to perish!" "Who is he," cried the astonished king, "that durst presume in his heart to do so?"

Then Esther replied, "The adversary and enemy is this wicked Haman."

The king's indignation knew no bounds. Thoughtlessly he had signed the decree, little dreaming that it could possibly compromise the safety even of his beloved Esther! Haman saw the rising anger of his master, and, in an agony of terror, made supplication for his life to the queen. But he who had shown no mercy found none in his hour of need. Those who had not dared to oppose him in his power, were now eager to hasten his downfall. One of the chamberlains, who was present, told the incensed monarch of the gallows fifty cubits high, erected by Haman for Mordecai.

"Hang him thereon!" cried the king. The just command was instantly obeyed, and the wretched Haman was cut off in his wicked career by the very death which he had designed for another!

It was less easy to revoke the murderous order which had already been proclaimed, by reason of that law of the Medes and Persians, which made royal decrees irrevocable. But Ahasuerus did

all that he could do to counteract the evil effects of his own sinful compliance. A decree was published throughout the land, permitting the Jews to defend themselves against any enemy that might dare to attack them. The result was the complete triumph of the persecuted race over all whom hatred induced to attempt to execute the king's first decree. Mordecai was raised to high power, and his fame spread throughout all the provinces; the Jews had rest, and peace, and favor; and an annual feast was appointed in commemoration of the great deliverance which the Lord had wrought for his people, through the instrumentality of a feeble woman.—*Jewish History.*

EIGHT REASONS AGAINST WAR.

BY H. M. MOOD SOUTH CAROLINA.

While I cannot claim a theory on the subject of war which may be entirely unobjectionable even to my own mind, yet I must plant myself on the peace side of the question for the following reasons:

1st. I see nothing in the precepts of the New Testament which either directly or indirectly sanctions war in theory, sentiment, spirit or practice.

2d. There is nothing that I can find in the lives of Christ, the apostles, or the Christians living in their day, which gives it countenance.

3d. Many precepts are most positively against the use of carnal weapons, and many more against a warlike spirit; in fact, the whole tenor of the New Testament is against its spirit and practice.

4th. If war could be used harmlessly and with benefit to our race at all, it certainly would have been used in the diffusion of Christianity; and it seems to me that the apostles would either have made use of it themselves for the extension of the blessings of Christianity, as Mahomet did in the spread of his tenets, or arranged for their followers to have done so; but they have done neither.

5th. For the first three centuries the Christians were entirely disconnected with war, and suffered death rather than engage in it. In fact, their non-belligerent attitude was so positive that it provoked the most violent persecutions.

6th. War is the great enemy to civilization, destroying its works of art, science and morals, and protracting indefinitely its infancy or destroying it altogether.

7th. It greatly impedes the missionary operations of the modern church, presenting to the savage mind the most palpable of all contradictions—Christian nations the most warlike of all nations!

8th. It is the most immoral of all immoralities, becoming at once the occasion and cause of every species of crimes, even the most revolting.

THE SILENT PREACHER.

Some years ago, at the gate of a race-course in England, a man might have been seen standing with a banner floating in his hand. As it floated in the wind, these words, in large letters, were plainly readable,

"AFTER THIS—THE JUDGMENT." As the crowds swept past to drink at the world's stream of false delight, many an eye was turned upward to read the strange words, "After this, the Judgment." And as that servant of God stood there, bearing silent testimony against the world that its deeds were evil, I doubt not that many were pricked in their hearts. They had come to have a day's so-called pleasure, and "to see a bit of the world." They expected a good time, as the world speaks of a good time. Yet these four words seemed to pour contempt on all the vain pageantry of earth—*"After this, the Judgment."* And the men of pleasure (and alas! women too), as they crushed through that gate, would learn that day, if they never learned it before, that there is *something* to come, after the pleasures of earth have passed away, and that "something" is *the Judgment!* You may taste the world's sweetest cup of pleasure; but remember this, that above it the Lord hath written these words: "*After this, the Judgment.*" You may affect to be careless or indifferent; but your indifference will not stay for a single moment the wheels of *the judgment.* You may push this paper from you; yet you cannot blot out these words, penned by the God of heaven—"*After this, the Judgment.*" The world's great days of pleasure are arranged beforehand; the date is fixed; men know when these great days are coming. But do not forget that *God* has a great day arranged before hand. The date is fixed: and with more certainty will it come than any day the world has yet seen. What day is that? you ask. Scripture answers, *the Judgment*; for God "hath appointed a day, in the which He will judge the world in righteousness, by that Man whom He hath ordained." Acts 17:31. Mark, the day is *appointed*, and it will be a great day—even "the great and notable day of the Lord." Reader, are you prepared to meet God in judgment? Do not push the question from you: sooner or later you must face it. God hath appointed the day; and you must be there. No excuse will be taken. You may be present at one of the world's great days, or you may be absent, according as you please. But at the *judgment*, willing or unwilling, you *must* appear. This is solemn. Surely it becomes you to be ready to meet God. Surely it is time for you to flee to Christ to be saved by His precious blood from coming wrath. Christ has died that you might live; and He

now waits to save. But soon and suddenly He shall be revealed from heaven with His mighty angels, taking vengeance on them that know not God, and obey not the Gospel. Therefore flee to Christ now. If others are determined to drink of the world's pleasures, seek *thou* first the kingdom of God. The world may laugh at what they call "these religious ideas;" but how solemn even these men of the world are when they know they are on the border of death! What efforts are made *then* to prepare for judgment! But why not now? Thou knowest not what a day may bring forth. Therefore now, as you read this, while the word of warning is sounding in your ear—while the Spirit of God is striving with your conscience, TURN TO GOD—*receive Christ*, and you shall be of those of whom it is written: "There is therefore now no condemnation to them that are in Christ Jesus."—*Selected.*

MOTHER'S APRON STRINGS.

No one can help admiring the noble reply and manly spirit shown in the following incident:

"Charley, Charley!" clear and sweet as a note struck from a silver bell, the voice rippled over the Common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game! Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute, I told her I'd come whenever she called."

"Make believe you didn't hear!" they exclaimed.

"But I did hear."

"She won't know you did."

"But I know it, and"—

"Let him go," said a bystander; "you can't do anything with him; he is tied to his mother's apron strings."

"That's so," said Charles, "and it's to what every boy ought to be tied, and in a hard knot, too."

"I wouldn't be such a baby as to run the minute she called."

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly, and the boy who don't keep his word to her will never keep it to any one else—you see if he does," and he hurried away to his cottage home.

Thirty years have passed since those boys played on the Common. Charley Gray is a prosperous business man in a great city, and his mercantile friends say of him that his word "is bond." We ask him how he acquired such a reputation. "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*C. C. Advocate.*

"LET THAT PUMP ALONE."

It is hard to look on and witness useless and fruitless labor, to stand by and see persons trying to do what they can never do, and what they in some instances only hinder others from doing. William Taylor, the evangelist, tells the following story:

"I remember one night years ago, in San Francisco, when water was worth a shilling a pail, having previous permission, I went to a neighbor's well for a bucket of water. I pumped away for a minute, but no water came. I went at it again with more earnestness of effort to make it come, when I heard the good lady of the house, who did not know she was talking to her minister, exclaim in an authoritative tone, '*Let that pump alone! The water is all out of the well, and you'll spoil the pump.*'"

How many persons stand in pulpits to-day working dry pumps, and laboring to do something which God has never given them to do, and which they never can do without His commission and His help! A dry pump is moisture itself compared with a dry minister; one who has been instructed by men, but not taught of God; one who holds his commission from some human association, but who has never been sent, sanctioned, or honored by the Lord of Hosts; a man who seeks wages rather than souls, and who feeds the hungry Church with stones instead of bread. How the pump creaks and squeaks when the effort is made to draw up something refreshing from one of these "wells without water;" and how sometimes one feels as this woman did when she ordered her minister to "Let that pump alone!"

Oh, if some of these empty talkers would only stop pumping; if they would leave their pulpits, and go into their closets; if they would seek the pardon, the blessing, the salvation of the Lord of Hosts! If they would confess their sinfulness, their emptiness, their worldliness, and their worthlessness, and cry to God to be brought up out of the horrible pit and the miry clay, how soon they would find peace and blessing at the hand of the Lord! and it is possible that the Lord might yet count them faithful, putting them into the ministry.

And if the time should ever come when they, receiving into their hearts the words that Christ has spoken, should find them abiding within them as "a well of water, springing up into everlasting life; if, believing on Christ, they should be so filled with His Spirit that out of them should flow "rivers of living water," their own souls would rejoice quite as much as would their thirsty people, in the fact that they had stopped working the dry pumps, and learned with joy to draw water out of the wells of salvation.

—*The Christian.*

THE RICH FARMER.

There are two kinds of men in the world whom God calls fools. In the 14th Psalm we read, "The fool hath said in his heart, There is no God." The Psalm goes on further to describe the corrupt and abominable character of all such fools; many no doubt covering up their folly by a fair outside show, and so passing amongst their fellows for wise and shrewd men. But alas for the wisdom of man, which only leads him away from God, "for the world by wisdom knew not God." 1 Cor. 1:21. "For the wisdom of this world is foolishness with God." 1 Cor. 3:19.

Again in Luke 12:13, we read: "And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, the ground of a certain rich man brought forth plentifully: and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits?—And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

In the 13th verse we have a man with his heart set on the world's possessions asking the Lord to speak to his brother that he divide an inheritance with him, when He takes occasion to reprove the folly of those whose hearts are engrossed with the riches of this world, and speaks the parable of the rich fool.

Ever since the fall man has been trying to get along without God. Present enjoyment, irrespective of future consequences has been the short-sighted policy of man under the blinding influence of Satan, the god of this world. How independ-

ent and important a person he becomes when he gets a little of the gold of this world, (filthy lucre—the dust of his prison house.) A successful man of the world, owning a farm or two, with a bank account, or possessor of a fine city mansion, a man of wealth and influence, and who with a knowing shrug of the shoulders or shake of the head, speaks of the struggling racers behind him as those who must have a screw loose somewhere. What a show of importance, authority and presumption is so often exhibited by the poor worm of the dust. Yes, grey hairs may crown his head, and wrinkles may furrow his brow, and if the gold god has won his heart, GOD—ETERNITY, and his soul's welfare are matters of such trifling importance in his eyes that a few brief moments are going to suffice to attend to such things. O ye poor, rich poor fools!

In the parable we have a farmer whose crops were very abundant, under the watchful care and loving providence of God. But not a throb of gratitude goes out to the great Giver, only the most complete selfishness; and so he must pull down the old barns and build greater, and then he was going to retire and take his ease. No thought of the needy around him! His poor soul poverty stricken—nothing for eternity. His soul is bankrupt—his heart possesses no riches—no wealth for the future! Oh! poverty stricken wretch, whose soul is unfurnished, "What is the chaff to the wheat,"—the body to the soul.

A farmer, who is a Christian, not long since called on a neighbor of his, who was a fair specimen of the rich fool in the parable, (they are not all dead yet,) and it grieved him deeply to find that his farm, his crops, his horses and cattle seemed to be all he had any heart to talk about. A few weeks rolled by, when his neighbor, mounted on a spirited young horse, which took fright, dashing him to the ground with such violence that in a few days he was gone—gone to an unknown eternity—gone to meet God in his sin—to answer for the rejection of His Christ, and his terrible folly of living for time and sense.

Reader, are you one of those that are occupied only with this world and living for it, and that unending eternity before you? "O, turn ye,

turn ye, why will ye die." Why for a few passing moments of pleasure here will you risk your eternal weal? Remember, there are riches besides money, wealth to which gold and diamonds are as nothing. Christ, God's riches for eternity is offered you. Will you have Him?

Gold ne'er could give you rest of soul,
"Tis Christ alone who can,
The One who came—who met our need,
(God's glorious living Man!)"

—Glad Tidings.

FRUIT UNTO HOLINESS.

The religious life is one of progressive goodness. "Ye have your fruit unto holiness," says the Apostle. Now, holiness is not a state of blessed stagnation, of wrapt and unearthly contemplation, like that ascribed to Simeon Stylites upon the top of his pillar in the desert. Holiness is love in action; it is the life of the church. A church without holiness may be a witness for Christ, but it is such a witness as a monument or tombstone is—it testifies of a life departed, of virtues no longer existing, of a dead body, or of a tomb from which Christ has arisen and gone. But a holy Christian is a living, thriving, growing body united to Christ, drawing life from him and honoring him by its growth and beauty.

And this growth in holiness is natural and constant. A tree is not increased in its beauty and production by fastening on limbs and hanging the boughs with fruit, but by a process of healthy growth, transforming the nourishment of soil and air and water into fibre and leaf and fruitage. A constant assimilation of healthful and strengthening particles is going on, and the result is seen in a harmonious and symmetrical development. So the individual Christian or the church lives and grows, converting all its ordinances and provisions into means of deep-rooted, solid, enlarged and beautiful usefulness. The fruit of this holiness is seen in active benevolence, the true expression of a heart where God dwells. Its love is not expressed in pious phrases, nor frequent rituals, nor long services, nor in great professions of zeal, nor in severe condemnation of others, but in active and practical piety and philanthropy. It is love shown as Christ's was by

carrying burdens for others, relieving bodily miseries while, comforting souls. This life of progressive goodness will show itself in the true Christian by bearing help to the sick and food to the hungry, by working steadily and earnestly for a Sunday class or a degraded neighborhood, by helping the heathen at home or sending helpers to those who are abroad. It is going around doing good, setting forth the truth of Christianity by living as Christ lived. Too many persons are, so far as any development of religious life is concerned, like clocks without hands. The machinery is all right, the wheels move and you can hear the regular beat of the pendulum, but they do no good to anybody. So these Christians are all right in doctrine; they are regular in their regard to the ordinances of religion, but their religious life is all within themselves. They never do anything for others, never make the world wiser or better, never lift its burdens or relieve its woes or try to set it right. They have only a negative goodness, and the world would be as well off without them.

There are others of whom the clock that is always going, but never keeping time, might be the illustration, so affected by every change of temperature or position that no dependence can be placed upon them. But the holy Christian is he who makes steady progress in goodness, who is all right within and who brings forth the fruits of internal holiness by right action. The machinery of the clock is in order; it works with precision; the hands mark the time; the bell strikes the hour: it answers the end for which its author made it, and is useful to mankind.

—Augustus.

Miscellany.

IS CARD-PLAYING DANGEROUS TO GOOD MORALS.—In reply to this question, the editor of the Sunday-school Times points out the evil effect of the prominence which card-playing gives to chance or "luck" as an element of success or failure. He thinks there is hardly any "dividing line of equal moment in its practical bearings upon the affairs of one's personal life, with that which separates the two questions: Am I to succeed in life by the blessing of God on my endeavors? or am I to succeed in life by my luck."

As to the practical effect of card-playing, the writer says: "That he was accustomed to play cards in his early life: but that from his observation of its injurious effects on the players—among 'the best people'—he abandoned it, while he was not a professed Christian, or even a nominal church-member; and that all his observations in varied spheres of life, since that time, have confirmed his conviction that the influence and tendency of card-playing is injurious in any and in every home, under the most favorable conditions whatsoever. He could point to instances of persons ruined in life, from among the best people," by a course that clearly grew out of the influence of early card playing on the mind and character. He has never seen a home where card-playing was sanctioned, which he did not believe either to be itself harmed, or to be a means of harm to other homes, by this sanction. His counsel is, unqualifiedly and emphatically, to all parents, to keep card-playing out of their homes, to keep their children from card-playing: and to all parents to do their best to keep card-playing out of the households in which they are interested, or which they can influence for good."

Married.

LEHMAN—ZIEGLER.—On the 22d of October, Joel Lehman and Mary Ziegler, both of Mahoning Co. Ohio.

REESOR—MILLER.—On the 13th of October, at the home of the bride's parents, Bishop Christian Reesor, of York Co. Ontario, and Sister Rebecca Miller of Lancaster Co. Pa.

HYGEMA—YODER.—On the 1st of November, in Elkhart, Elkhart County, Ind., by Samuel Yoder, John Hygema and Lydia Yoder of Harrison Twp., Elkhart Co., Ind.

Died.

MOYER.—On the 1st of November, in Bucks Co., Pa. Sister Frances Moyer, aged 79 years, 3 months and 29 days. She was buried on the 14th at Deep Run Meeting-house, where funeral services were conducted by Solomon Beery from Virginia, in English, and Samuel Golschalk in German. Text, 2 Cor. 5:1-4.

LEATHERMAN.—On the 22d of October, near Dutton, Kent Co., Mich., of inflammation of the bowels, Sarah Leatherman, aged 86 years and 24 days. She was a consistent member of the Mennonite Church for sixty-four years, and just the day previous to her death she desired to partake of the sacred emblems of the broken body and shed blood of her Savior. She had eight children five of whom are still living, fifty-seven grandchildren, and upwards of sixty-five great grandchildren. Funeral services by C. C. Beery from 2 Tim. 4:7, 8.

EASH.—On the 17th of October, in Newberry Twp., LaGrange Co., Ind., of paralysis. Solomon Eash, aged 73 years and 27 days. He was sick 3 years, 1 month and 28 days and a great part of this time in an almost helpless condition, at times suffering very much; but

he bore it all with Christian fortitude, still saying, "I deserve it all," and a short time before his death when he could hardly speak plain enough to be understood, he often repeated the lines:

"Mein Gott ich bitt durch Christi Blut,
Mach's nur mit meinem Ende gut."

He was buried on the 18th. A large concourse of friends assembled to pay the last tribute of respect. Services by J. J. Weaver, C. Miller and D. J. Johns from Rev. 3:19.

YODER.—On the 21st of October, in Sharon Center, Johnson Co., Iowa, Anna L., daughter of David Yoder, aged 16 years and 24 days. She was buried on the 26th, on which occasion a large concourse of friends met together. She leaves a father, step-mother, a sister and four half-sisters. Her death was a severe affliction to her parents and sisters. May God comfort them with the precious consolations of his word, and by his Spirit lead them into the ways of righteousness and truth.

SNYDER.—On the 14th of October, near Mount Joy, Lancaster Co., Pa., of consumption, Sister Fianina, wife of Bro. John G. Snyder, aged 39 years, 1 month and 19 days. Funeral on the 17th. Text, Luke 7:50. Buried at Ephraim's Meeting-house. A large congregation assembled to show their respect for the deceased sister, in the faith.

NISSELY.—On the 22d of October, near Florida, Lancaster Co., Pa., Deacon John Nissley, aged 81 years, 10 months and 13 days. Funeral on the 26th. Text, Luke 3:29-32. Buried at Krabill's Meeting-house. Many friends and neighbors assembled to pay the last tribute of respect to the beloved brother. Bro. Nissley was truly a man of peace. It is not known that he ever had any strife with any of his laborers or his neighbors. He served the church as a deacon nearly forty-five years. Truly he was a pillar in the church. He was a brother to Pre. Peter Nissley of Donegal.

HUNSBERGER.—On the 30th of October, at the residence of her son, Bro. Amos Hunsburger, near Corinth, Kent Co., Mich., of apoplexy, Amelia, widow of John Hunsburger of Bucks Co., Pa., aged 77 years, 3 months and 25 days. Funeral on the 1st of November, at the U. B. Church, where services were held by C. C. Beery. Peace to his ashes.

MILLER.—On the 25th of October, at Hartford, Lyon Co., Kansas, formerly of Union Co., Pa., wife of John D. Miller, aged 53 years, 8 months and 4 days. She was buried on the 27th in the Bontrager grave-yard. Funeral services were held at the house by John Wayne and Michael Yoder from Philadelphia. A large concourse of friends and relatives assembled to pay the last tribute of respect to the deceased sister. She was a faithful member of the Amish Mennonite Church. She leaves a husband and seven children to mourn her departure. She was sick for about twelve weeks, four weeks of which she was confined to her bed. Her hopes were in a crucified Redeemer.

Her precious soul is now at rest,
From pain and misery free;
Not aught shall e'er her peace molest
To all eternity.

KRITZ.—On the 21st of October, in Wilmington Twp., Lawrence Co., Pa., Abraham Kritz, aged 73 years and 8 months. He was a faithful member of the Amish Mennonite Church. Twelve days before the communion was at church and partook of the dying love of Jesus to fallen humanity. He never was married, and was the last one of his family. He was beloved by all that knew him, and was always called Uncle. He was

buried on the 26th. Funeral services were held at the house by John R. Zook, from John 5:21-29, and 2 Cor. 5:1-16. His funeral was largely attended. He seemed fully resigned to the will of God.

MILLER.—On the 2d of November, in Newberry Twp., LaGrange Co., Ind., of apoplexy, Pre. David D. Miller, aged 73 years, 5 months and 23 days. He was buried on the 4th from the house of Amos Bontrager, followed to his last resting place by a large concourse of relatives and friends. Funeral services were conducted by Hans Bontrager and Abraham A. Troyer. Pre. Miller formerly lived in Holmes Co., Ohio, where, in his younger years, he was chosen to the ministry, which office he faithfully, diligently and zealously filled as long as his bodily strength permitted him to do so. During the last year of his life his strength failed him to a very marked degree, notwithstanding his seat, during public service, was seldom vacant. Just four weeks before his death he was present at the communion services and participated. He was a kind and peaceable neighbor, a faithful and forcible preacher, and a watchful watchman in the old Amish Mennonite church. He was for five years a widower and leaves two brothers, a sister and six children to mourn his death, yet they need not mourn as those who have no hope. His words and actions manifested that he had peace with God. He lived with his son-in-law, Joseph E. Bontrager; in the evening he went to bed as usual; in the morning when they brought him his breakfast they found him unconscious, in which condition he remained two and one half days, when he peacefully sank to rest.

Letters Received.

WITHOUT MONEY.

Annie C. Charles, H. Wismer.

WITH MONEY.

B.—Samuel Brunk, D. H. Burkholder, H. Binns, Noah Blosser, Andrew Bachman, David Bachman, J. G. Bachman, H. B. Boller, Moses C. Bachman, J. C. Brubaker, Christian Bear, Susan Baker, Jacob G. Barkman, A. H. Bear, Henry Bailly, W. H. Beldier, Joseph Berwick, M. K. Buzzard.
C.—John Claassen, John M. Clemens, Samuel Coffman.
D.—Salome A. Dettweiler, David U. Denlinger.
E.—R. J. Eaton, Bernhard Edelman, Ch. Ehrismann.
F.—Klaus H. Fisher, Hagerman & Felt, J. B. Falk, David Fager John W. Fast.
G.—Peter H. Goertz, Eli Gashaw, Joseph B. Good, Joseph Good.
H.—Pre. D. S. Heatwole, A. D. Heatwole, Adam Hersberger, Hagenstein & Murray, E. Hochstetler, Joseph Hartler, A. E. Hostetler, Wm. F. Holdeman, S. B. Harvey, Hoffman & Gottschalk, E. Howard, S. B. Harvey, J. H. Hart, Fritz Haushalter, C. H. Hochstetler, E. Holdeman, Absalom Herzler, J. K. Harzler.
I.—J. Peter Imhoff, Jacob Imhoff, Peter Jantzen.
K.—Dietrich Klassen, Harry Kreider, J. G. Kratz.
L.—Amos Leaman, Joseph Lantz, Geo. Light, Jacob S. Lonck, A. S. Lehman, S. P. Lantz.
M.—John B. Martin, A. Metzler, Margaret Miller, J. J. Moser, C. Miller, M. R. Miller, John Myers, Benedict Moser, Newark Machine Co., Moses J. Miller, Amos Metzler, Henry May.
O.—Wm. Overholt, Nicholas Otzenberger, Anna Nashbolt.
P.—Lathan Peter.
R.—G. D. Rude, John Richer, Christian Roth.
S.—Bishop A. Shank, Elizabeth Shelby, Isaac Snyder, Schneider & Burger, Jacob Y. Shultz, Isaac S. Shank, Geo. W. Shewalter, John Sommer, B. F. Shaul, J. O. Schmitt, Annie Schmitz, Mahala Stewart, Jacob A. Stille, Jacob Schwartz, Nathan, David Sawyer, Lizzie Soliman, George Shurt, B. N. Shelton.
T.—T. A. Tschantz.
W.—Whitmore, Tobias Weaver, C. G. Winey, A. F. Weber, John H. Whetstone, Frank J. Winger, Esat, Cornelius Wall, Welly & Springer, C. Wyse, Jannah Wambold, J. J. Winger, Cyrus Wert.
Y.—Noah U. Yoder, Hiram J. Yoder, J. J. Yoder.
Z.—J. Zook, David D. Z. Jr., J. B. Zimmerman.

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22, '85-4, '86.



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TIME TABLE.

Lake Shore & Michigan Southern R. R.

Passenger trains after May 24th, 1885, depart at Elkhart as follows new standard time, which is 28 minutes slower than Columbus time:

GOING WEST, leaves.

No. 21, Night Express.....	1.35 A. M.
No. 9, Pacific Express.....	4.05 "
No. 71, Way Freight.....	5.30 "
No. 1, Limited Express.....	6.55 "
No. 27, Goshen & Chicago Acc.....	7.00 "
No. 5, Fast St. Louis & Chicago Exp.	5.50 P. M.
No. 3, Special Chicago Express.....	4.10 "
No. 65, Way Freight.....	4.45 "

GOING EAST—MAIN LINE, leaves.

No. 13, Night Express.....	3.30 A. M.
Grand Rapids Express.....	4.35 "
No. 86, Way Freight.....	6.00 "
No. 22, Mail.....	11.45 "
Grand Rapids Express.....	2.05 P. M.
No. 24, Accommodation.....	8.35 "

GOING EAST—AIR LINE, leaves.

No. 2, Special New York Express.....	12.45 P. M.
No. 8, Atlantic Express.....	11.25 "
No. 4, Limited Express.....	8.30 "
No. 28, Chicago & Goshen Acc.....	8.40 "
No. 82, Way Freight.....	8.00 A. M.
Train G leaves Elkhart for Goshen	7.45 "
" E " Elkhart for Goshen	4.10 P. M.
" F arrives Elkhart from "	11.20 A. M.
" H " Elkhart from "	6.35 P. M.

TRAINS ARRIVE—MAIN LINE.

Grand Rapids Express.....	12.40 P. M.
" " " " " " " "	9.40 "
No. 25, Michigan Accommodation.....	4.00 "

CONNECTIONS.

At Adrian for Monroe, Detroit and Jackson. At White Pigeon for Three Rivers, Kalamazoo and Allegan. At Detroit with Grand Trunk Railroad for Sarnia, Montreal, Quebec, Portland, &c. At Salem Crossing, with trains for Lafayette, New Albany, &c. At Chicago for all points West and South.

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JAS. E. CURTIS, Supt. Mich. Div.

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Cincinnati, Wabash & Michigan R'y.

Passenger trains after June 8th, 1885, will leave Jackson St. Depot, Elkhart, as follows:

GOING SOUTH, leaves.

No. 4, Cincinnati & Indianapolis Ex.	7.20 A. M.
No. 2, Ind. & St. Louis Express.....	3.40 P. M.
No. 10, Way Freight.....	9.10 A. M.

GOING NORTH, leaves.

No. 1, Grand Rapids Express.....	10.20 A. M.
No. 3, Michigan Express.....	5.18 P. M.
No. 9, Way Freight, arrives.....	5.05 A. M.

Nos. 1, 2, 3, and 4, connect with Boat line between Benton Harbor and Chicago

CONNECTIONS.

At Milford Junction with Baltimore & Ohio R. R. At Warsaw with Pittsburgh, Ft. Wayne & Chicago R. R. At Wabash with W. St. L. & P. R. R. At Marion with C. St. L. & P. R. R. At Anderson Junction with C. C. & I. R'y for all points East, West and South.

NORMAN BECKLEY, Gen'l Manager.

OWEN RICE, Gen'l Ticket Agent.

O. W. LAMPORT, Superintendent.

Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. 22.—No. 23.

ELKHART, IND., DECEMBER 1, 1885.

Whole No. 311.

For the Herald of Truth.
JESUS WILL PROVIDE.

If Jesus is our Shepherd,
What do we need beside?
I know he'll kindly bless us
And will for us provide.

If Jesus is our Shepherd,
Who suffered, bled, and died,
If we will do our duty,
He will for us provide.

If Jesus is our Shepherd,
His flock he'll surely guide,
If we'll believe his promise,
He will for us provide.

If Jesus is our Shepherd,
We surely must not chide,
But love and trust each other,
And he'll for us provide.

For the Herald of Truth.
SCRIPTURAL WORSHIP.

While the Bible teaches a zealous, earnest, devoted Christianity, a worshipping God in Spirit and in truth, a not being slothful in business, a doing with the might whatsoever thy hand findeth to do, the teachings of Christ and his apostles, as well as the practice of the apostle do not indicate that boisterousness, that noise and confusion in public worship which some persons at the present day favor so much, and in which they so frequently indulge.

The life and practice of Jesus seems to indicate more a quiet and mild conduct than otherwise, and a quiet, thoughtful, meditative character always seems to harmonize more with the character of religion than the loud, boisterous manifestations so often seen in meetings of the present day.

While we are told that Paul was accused of being beside himself (raving according to the German translation), when he spoke before Festus and Agrippa, Acts 26: 24, and that when Peter, released by the angel from prison, came into the house of Mary where many were assembled together praying, and desired to speak to them, he beckoned with his hand that they should hold their peace, we do not find any ground for noise and confusion while engaged in actual worship. It shows indeed a want of spiritual comprehension, as well as a lack of good

judgment to attempt to maintain a noisy and confused religious service from any gospel precedence, or gospel rule, or teaching.

It is a principle that runs counter not only to all good order among men, but to the plainest teachings of the apostles.

It is the sheerest folly for men to insist on an audience maintaining good order in a meeting, when they themselves, by their own example, are guilty of carrying on the highest degree of confusion and disorder.

The weakness of some of the men who labor under this delusion of noisy worship is aptly shown by a certain minister who in endeavoring to justify and encourage this disorder said: "An objection was raised to the noise in some of the meetings around the altar—Bro. who is always ready for the devil said, 'This is the stillest world the sinner will ever be in.'"

Such an idea is foolish and the expression ridiculous. Who ever heard of any one being saved by making a noise? We are not saved by shouting, and jumping, or tumbling round on the floor; we are saved by believing on Christ and trusting his grace—by being washed from our sins in his blood. The priests of Baal leaped upon their altar, and cut themselves with knives, and cried aloud, and yet neither their god, nor yet the God of heaven would hear them.

We know that the apostle tells us that bodily exercise profiteth little, but godliness is profitable to all things, having the promise of the life that now is and of that which is to come. We are told that order is heaven's first law, and the apostle teacheth that all things should be done decently and in order. We should indeed be very careful that we do not delude poor sin-sick souls into the vain belief that God will hear them for their much speaking, their loud noise, and their boisterous actions.

The Bible teaches that he that believeth—he that doeth the heavenly Father's will—he that denies himself, takes up the cross, and in meekness, in humility, in a faithful consecration of himself to God, follows the loving and suffering Jesus—he is a disciple and he who gives himself to Christ and trusts in the merits

of his blood has the promise of everlasting life.

Look at the life of Jesus: Under every circumstance of life he manifests the same calm, quiet demeanor. We see in his life nothing boisterous, no storming, no confusion. He goes about his heavenly Father's business as one who knows what he has to do, and what he has to suffer. When his mother reproved him for not coming with them when they started away from the temple, He calmly said: "Wist ye not that I must be about my Father's business?" and then went quietly with them and was subject to them. When the disciples were with him in the boat on the tempestuous little lake of Galilee, he was quietly asleep in the hinder part of the ship. They awoke him; he rises and speaks in his quiet way to the elements, and behold there is a "great calm."

Amid the boisterous swelling and rolling of the waves, and roaring of the winds, he walks calmly on the sea; when he comes to the grave of Lazarus, we are told; he wept, and looking to his heavenly Father he prays in the same dignified, trusting way: "Father, I thank thee that thou hast heard me," &c. Then with a loud voice he calls forth the dead. When he prays he goes out into the mountain alone, and there communes with the heavenly Father. We have indeed, in regard to his devotions, the remarkable fact that he most always went away even from his disciples to be alone with God, and the record of the evangelists gives us only a very few instances where he prayed in public. Even when he took the disciples with him in the garden, he left them at a little distance and went and prayed alone.

These things are all written for our instruction, and it is the example of Jesus we are to follow. We are to look up to him for instruction; he is our pattern; he is our example, and we should follow in his footsteps; we must look to Christ for our pattern and our example and not to men.

The Christian life is pictured to us as one characterized by meekness, by offensiveness, by humility, by modesty, by reason, by decency, by temperance, by moderation, by kindness, love, purity and such like things. The apostle writes

to the Church at Philippi: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God." "Fidally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." Phil. 4:5, 6, 8, 9.

For the Herald of Truth.

THE GOOD SHEPHERD.

"I am the good Shepherd: the good Shepherd giveth his life for the sheep."

The "good Shepherd" is Jesus, who made full atonement on the cross for all the human family, and all who believe in him, become willing to follow him and are brought into his fold by baptism shall be saved.

The same good Shepherd came into the world, as he himself says, that they his sheep, his children, his followers, those that believe and trust in him, might have life, and that they might have it more abundantly. These dear sheep of his flock, his children, who are fully resigned to the will of God, who are baptized and led by the Holy Spirit, who hear the voice of the "Good Shepherd" and follow him whithersoever he leadeth them, he will bring into everlasting life.

These will have full confidence in the grace of God, and will be able to say with David: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." He will feed them with the bread of life, and enable them to drink of the living waters. He will make them strong and vigorous in the spirit that they will be able to go forth in the discharge of important duties; that they may be able to strive against sin and all unrighteousness, and defend the cause of Christ and his church, and be living testimonies for Christ until death, when he will take them to himself with the redeemed who have made their robes white in the blood of the Lamb.

Let us learn a lesson from the parable. I knew a boy who had charge of a flock of sheep. When he went to the fold, opened the door and called the sheep they followed him through a narrow road to the pasture. At times he gave them salt, and also grain, for which they showed a great fondness. After eating the grain or salt they fed on the rich pastures and drank water from the brook. This boy, however, was very careful not to make

any strange noise in their hearing, or to throw clubs or stones at them. When a strange person or a dog entered the field they would run to the bars and all huddle together on a heap and look for their shepherd. When evening came, he went to the field calling, Sheep! Sheep! and they would at once follow him to the fold.

One day two of the old sheep came running to the house with a very lamentable baw! baw! When some one went to see what was the matter, they found that several lambs had been killed by dogs.

From the above incident we may learn how apt the Savior's illustrations are, and how well the relation of the sheep and the shepherd represents the relation of Christians to the Good Shepherd, Christ. Even as the sheep follow, trust and seek protection at the hands of the shepherd, so let us as Christians, follow, trust and seek protection in Jesus Christ, the true Shepherd of the sheep.

SAMUEL GODSHALK.

Deep Run, Pa.

For the Herald of Truth.

LOVE.

The love of God should make a very deep impression on every one who takes the trouble carefully to consider the important subject.

We may turn whithersoever we will and the evidences of the love of God manifest themselves before us, and so great, so glorious and grand is this love that our most exalted views come far short of comprehending it. That love which caused the great Creator to send his well beloved Son into this sinful world and die the shameful death of the cross, entirely for our sakes, is indeed a love which should, as regards ourselves, bring us down into the deepest humility, and as regards our heavenly Father, it should lead us to give him the most devoted praise and honor, the most implicit obedience, and the greatest in our power.

When we contemplate this unfathomable subject we can only in the language of the angels say: "Glory to God in the highest." And in the language of the Psalmist: "Bless the Lord, Oh my soul, and all that is within me, bless his holy name."

"Great," indeed, "is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16. F.

THE saint is greater than the sage, and discipleship to Jesus is the pinnacle of human dignity.

SATAN reckons it little whether he pervert our duties or pervert them.

For the Herald of Truth.

FAITH AND WORKS.

"Through faith we understand the worlds were made," and if the world was made through faith, it is through faith that it continues to exist; that is, it continues to exist through the same power. By this we learn that true faith is not a dead, but a living and moving power, that is, as it pertains to God; for he spake and it was so. Then through faith, by the word spoken of God the Father every thing was created, for without the word there was nothing created that was created. Thus the word was the creative power through the faith that was in God, and faith was the moving power in the creation; and that word, says John the evangelist, "became flesh and dwelt among us as the only begotten of the Father full of grace and truth," but why this phenomena? why must this creative power become as one of its creatures? why must the Word be made flesh? Because man, that noble being, created in the image of God, in purity and holiness, through transgression lost that image of purity and holiness. God constrained by love, by the same faith, sends that Word, through whom the world was made (and also man), to become the means whereby man can be recreated, regenerated, and reinstated into that condition in which God originally had created him.

It was by faith that Christ came into the world; it was by faith that he came to be baptized by John; by faith he resisted the devil in the wilderness; by faith he turned water into wine; fed the multitude, healed the sick, cleansed the leper, opened the eyes of the blind, and raised the dead; by faith he eat the last passover with his disciples, taking bread and blessing it, and giving it to his disciples saying, "Take, eat this is my body, this do in remembrance of me," and also the cup after supper saying, "drink ye all of it, for this is the new testament in my blood." By faith Jesus knelt in the garden of Gethsemane and prayed, "Father, if it be possible let this cup pass from me, nevertheless not my will but thine be done;" by faith he yielded in obedience to the death of the cross, for he learned obedience in the things which he suffered; by faith he triumphed over death, hell, and the grave, and told his apostles to remain at Jerusalem until they were endued with power from on high. Thus we see that faith as a living power manifesting itself by the works followed in the train of the order of God which he instituted for the welfare of man.

But in order that men might obtain the recreation, or regeneration, and bring him back into the state from which he fell, it pleased God to require a like faith in man, which he freely gives to all who

For the Herald of Truth.

AN APPEAL TO THE IMPENITENT.

Reader, I am writing these lines to the impenitent; to those who live in this world by the grace of God, and yet do not recognize him; to those who are daily subsisting on the favors which the hand of a kind heavenly Father bestows upon them, and yet never stop to think of his bounties, or to thank him for his favors. If you dear reader are one of this class, then these words are addressed and especially intended for you.

Do you ever think of the future? Do you ever think of eternity? and then do you think of the great God and his love toward you? Have you ever meditated earnestly and prayerfully upon your life, and upon your departure and of the world, as a certain Christian minister once said, "I have looked at myself in the last moments of life; I have looked at myself lying in the coffin, and as they carry me to my burial, and sink me into the grave, but none of these things move."

Whence was this assurance? Whence this steadfastness? It was a trust in Jesus. It was the hope of the better and more glorious inheritance beyond.

When you look at this, my dear impenitent friend, as this Christian minister looked at them, what are your feelings? What are your hopes and expectations? Can you with calm confidence and assurance feel that all is well, and that the mansions of bliss are prepared for you? If not, then let me say to you, do not delay the important work. Now is the accepted time; now is the day of salvation. Delay not for a more convenient season, for it may never come, and you may be called into eternity unprepared, and when you appear before the judgment bar of God, you may have to stand at his left hand and hear that terrible sentence: Depart from me ye cursed into everlasting fire prepared for the devil and his angels.

"Come unto me all ye that labor and are heavy laden and I will give you rest," "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." * * *

"Ye friends, fear the Lord,
While yet 'tis called to-day;
Soon will the awful voice of death,
Command your souls away.

Soon will the winter come,
The Summer now is o'er,
And soon an angry injured God,
Will hear your prayers no more.

Then while 'tis called to-day,
O hear the Gospel sound;
Come friends, O haste, O haste away,
While pardon may be found."

For the Herald of Truth.

THE TRUE LIGHT.

"The light of the body is the eye: If therefore thine eye be single, thy whole body will be full of light." Matt. 26:22.

Some time ago I was helping to thresh, where a steam engine was used to drive the machine. During the day the driving belt had to be changed from one side of the machine to the other, so that the engine had to be moved to come in line with the other side of the machine. As this was being done the manager went to the machine fully to sight from it and see when the engine was in a straight line with the machine. As he did this he closed one eye and sighted with the other. I asked him why he closed one eye? He replied that he did not know, only he knew that he could not see when the engine and machine were in line with both eyes. I asked another man who was a carpenter whether he could give the reason why this was so. He replied: "When I look with both eyes the sight of one eye crosses the sight of the other and the sight is not carried in a straight line; but when I look with one eye, my sight is carried in a straight line."

Here then is the moral of the lesson, or the key from which we may unlock the spiritual sense and learn a lesson of instruction. In Matt. 18:9, Christ says: "If thine eye offend thee pluck it out." Here reference is made to the other eye, which goes out after the mammon of unrighteousness and the things of this world. This eye we are to pluck out, so that the eye may be single, looking in a straight line, directly to the word of God. This admonition to pluck out the right eye, that is, the eye most cherished, or that goes out after the things held most dear by the flesh, means the same that is asserted by the apostle when he writes to the Galatians (5:24) that "they that are Christ's have crucified the flesh with the affections and lusts."

Then when the right eye, this love of sin, which is so opposed to the things of God, by his grace, is plucked out, crucified, destroyed, then the whole body will be full of light. Then we will walk in the light of God and live after the pattern of Christ our Master. Then

will accept, that by that same living power through which the world was made, he must be created anew into good works, that is, by faith in that Word, which by the gospel is preached, which is the glorious news, that God is in Christ reconciling the world unto himself; that is, the Word becoming flesh, or Christ coming into the flesh, so that he could die to pay the penalty resting on man, and preach peace unto those who sat in darkness and in the shadow of death, that they might be renewed through the operating power of the Holy Ghost, and through faith in Christ take captive the Adamic nature received from the enemy of souls by yielding obedience to his will, so that the new man might come forth, created after God, in righteousness and true holiness, in which God has designed that man should walk and bring forth the fruits of the Spirit which are, "love, joy, peace, long-suffering, meekness, faith, charity, etc., and thus show that he is in possession of that faith which worketh by love, and by which we are enabled to do the works of righteousness, which we cannot do while out of Christ, or in a state of nature, for "the carnal mind is not subject to the law of God, neither indeed can be."

There is therefore no use in boasting of a good name, or of good works. They will not benefit us, for in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature.

When we are formed by the power of the word of God, which is Christ in the flesh, then we move in the order of God, and are as new born babes desiring the sincere milk of the gospel through which we grow into perfect men in Christ, following his example and walking in his footsteps, manifesting both in the Spirit and in the flesh that we have been with him and learned of him.

Thus beloved do not seek your redemption in a good name, or in a good moral character, or by your own good works, but by faith in Christ, which is the word, which by the gospel is preached unto you, of which Paul says: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Seek salvation in Christ, seek it to-day; to-morrow it may be too late." ELI STOFER.

USELESS TRINKETS.—Earrings, finger-rings, bracelets, gold chains, trinkets, etc., are not articles of clothing, they add nothing to comfort or convenience, they neither give protection or health, or beauty to the human body; they are all absolutely without a rational use, and conduce to nothing in the universe but vanity. Now anything that is utterly useless, can only be harmful.—Rev. G. D. Watson.

we will live for the good of others rather than for our own selfish comfort; then we will live the life of the good Samaritan, and not that of the Priest and the Levite, who pass by on the other side, leaving the poor unfortunate ones who come into their way to suffer unrelieved in their sorrow and distress. We will live an inoffensive and harmless life towards everyone, so that the woes passed upon the Pharisees and others in Matt. 23 will not fall on us.

What do the signs of the age teach us? According to the census of 1880 the numerical strength of the Roman Catholic Church is nearly two to one as compared with all the protestant churches put together. It is a fact worthy of prayerful consideration, that the church which martyred thousands of God's true witnesses in the past ages should stand at the head of the list and be able to present nearly double the number of members that all the other churches put together can.

And then what shall we think of the many divisions in the protestant churches, and others still threatening? What shall we think of the disorder and confusion in many of the churches? Christ says: "A house divided against itself cannot stand." Paul says: "God is not the author of confusion." To whom then does division and disorder belong? Does it not belong to the prince of darkness and his angels, who blind the eyes of men that they do not see?

Oh how needful it is that our eye should be single and our whole body full of light so that darkness may not overtake us!

Jesus thanked his Father that he had hid these things from the wise and prudent and revealed them unto babes. A child can make known its wants to father or mother, but a babe is helpless. If we go to Jesus, babe-like, helpless, his promise is that he will reveal unto us and give us what we need. He will give us light, and a living faith, so that the revilings and persecutions of men will seem joy, and prisons prove palaces of joy and praise, as God's faithful witnesses have ever experienced and testified.

JOHN BUCKWALTER.

Bird-in-Hand, Pa.

SECTS AND ORDERS AMONG THE JEWS.

After the spirit of prophecy ceased, various religious sects sprang up among the Jews. The most important was the sect of the Pharisees, so called from their pretending to more than ordinary sanctity and strictness in religion. This, for the most part, was but outward show, as is evident from the words of our Lord, (Matt. 23:25-28), where he compares the Pharisees to whitened sepulchres, and expressly says, "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Josephus describes the Pharisees as assuming to be more pious and devout than others, and to interpret the law with greater accuracy. The precise date of the origin of this sect is not known, but the Pharisees soon obtained vast reputation and power. About eighty years before Christ, king Alexander Janneus, when on his death bed, advised his wife to conciliate the Pharisees, since that would be the way to secure the affections of the nation for herself and her children; for whether they spoke truly or falsely, or reported good or evil of any one, they would be believed by the people. She followed his advice, and the Pharisees supported her authority and interest. The influence they possessed, and even the censures passed upon them by our blessed Lord, show that they were outwardly what would be called respectable and devout characters, commanding respect by their profession and general demeanor. The words of our Lord to his disciples were, that their righteousness must exceed (surpass) that of the Pharisees. The appellation was then accounted honorable; it was a sort of proverbial saying, that if but two persons entered heaven, one of them would be a Pharisee.

The main feature of their errors was, that they set up what they called the traditions of the elders, and represented them to be of the same authority as the Divine law; thus in reality making the commandment of God of none effect by their traditions, as our Lord declared, Matt. 15:6. By explaining the law according to these traditions, they easily perverted it to their own views, although directly opposed to the Divine will. This is fully exemplified by their rules respecting the Sabbath. These traditions were not regularly committed to writing till the second century after Christ, when they were embodied in the work called the Mishna, from which several quotations have been before made.

The Pharisees, in effect, placed the whole of religion in outward ceremonial observances, and had no desire for that purity of heart, without which none shall see God, Matt. 5:8. They indulged in pride and malice, and all sorts of spiritual wickedness; this often naturally led to

secret licentiousness in practice. A striking proof is recorded, John 8:9; every one of the Pharisaical accusers became a self-condemned criminal, on hearing the heart-searching appeal of our blessed Lord. Their outward displays of piety and charity were literally what our Lord condemns; they prayed standing at the corners where streets met, and where they might be observed by the passengers in each; and they caused trumpets to be sounded to give public notice of the distribution of their alms, Matt. 6:2-5.

In their dress the Pharisees also affected many peculiarities. The phylacteries, or pieces of parchment with texts inscribed thereon, worn upon their foreheads, or on their arms, were made broader than among the other Jews. This practice was founded upon a mistaken literal interpretation of Deut. 6:8, which directs to bind the law for a sign on their hands, and to let it be as frontlets betwixt their eyes; evidently a metaphorical charge to remember the Divine word, and to meditate thereon. They also enlarged the borders of their garments, Matt. 23:5; they made the fringes or tassels particularly large. These fringes the Jews were commanded to wear, to distinguish them from other nations, Num. 15:38, 39. One of their rabbis, in commenting upon this passage, says, "When any man is clothed with a fringe, and goeth out there-with to the door of his habitation, he is safe; God rejoices, the destroying angel departs, and that man shall be secured from all hurt and destruction!" This may suffice as a specimen of the lying glosses and traditions of the Pharisees. Many others of a similar kind are related by Lightfoot and Gill. It is unnecessary to enlarge upon the errors and blasphemies of this sect. We can easily conceive that such men must have been opposed to our Lord and his doctrines. They disapproved of the religion of the heart taught by our Lord, on account of the spirituality of its nature, the universality of its requirements, and the purity of its principles. Having set their carnal hearts upon worldly glory and temporal deliverance, they scorned the miracles and doctrines which were directed to the healing of the bodies and souls of men, and they ceased not to persecute the Messiah, till they brought him before their sanhedrim, and upon false evidence condemned him as an impostor and blasphemer.

One extreme commonly leads to the opposite; those who fall into either often equally depart from the truth. Thus the Sadducees were as careless and profligate in their outward conduct as the Pharisees were over-strict. They equally rejected the pure, self-denying doctrines of Christ, and joined their enemies, the Pharisees, in persecuting and putting to death the Lord of life and glory. Our Lord cautioned his disciples equally against the doctrines of both, Matt. 16:6-12. The Sadducees,

like many other sects, owed their origin to a perversion of that which is right and good. Socheus, a man of authority, about 250 years before Christ, impressed upon the minds of his scholars, that they should serve God purely from love and gratitude to him, not from an interested desire of reward, or a servile dread of punishment. One of his followers named, Sadoc, not rightly understanding this doctrine, taught that there was no future state of rewards and punishments. The Sadducees in the time of our Savior were not a numerous sect, but they were rich and powerful. Their tenets were, in effect, those of the careless worldlings of every age, seeking after present pleasures by indulging the lusts of the flesh, and driving away the thoughts of eternity. Yes: there is many a Christian Sadducee! We need not go far to find those who deny Christ by their works and doctrines, while they call themselves by his name; to say nothing of the sensual and bigoted infidel, who is a Sadducee in doctrine as well as in practice. The Sadducees much resembled the heathen epicurean philosophers. They joined the Pharisees in rejecting the spiritual kingdom of our Lord, because they desired to share the worldly glory of an earthly monarch. They did not believe in the resurrection, nor in the separate existence of the soul; they contended for free-will, so as to deny any particular interference of Divine providence. We need not further notice their impious blasphemies.

The Herodians were a political rather than a religious party. They were so called because they were willing to agree with Herod, in submitting to a foreign and heathen power, and in some respects to adopt heathen customs and idolatrous practices. By the "leaven of Herod" (Mark 8:15,) probably is intended a willingness, from worldly policy, to participate in anything wrong. This party, it is supposed, were mostly Sadducees.

The Essenes were not directly named in the New Testament, but are thought to be referred to in some passages, as Col. 2:18-23, and are noticed by Philo and by Josephus. They were free both from the hypocrisy of the Pharisees and the open profligacy of the Sadducees. They rejected the traditions, and were more strict as to moral conduct than as to ceremonial observances. They offered gifts at the temple, but not sacrifices. They lived in a state of equality, and only followed agriculture, or such mechanical arts as were of a peaceful nature. None of them would be concerned in acts of violence or warfare, nor would they make weapons of war. But these laudable and good principles were carried out into a blamable austerity; and their doctrines were mixed with many superstitions, which are reproved by the apostle in the passage above mentioned. They also were imbued with spiritual pride, though

of a different character from that of the Pharisees. The Therapeutae were a branch of the Essenes, who resided in Egypt, and were still more rigid in their observances, strictly avoiding intercourse with other men.

The Scribes were an order of learned men. The name is not that of a sect, but of an office. They were of the tribe of Levi, and their professed business was to write copies of the law. But it is thought that some scribes for civil purposes were of other tribes, mostly of Simeon. Before the invention of printing, the employment of a scribe was honorable and profitable. The scribes were also expositors of the law. When prophecy had ceased, they took upon themselves to interpret difficulties in the sacred books. Hence they assumed considerable authority, and possessed great power in a nation still professing to be regulated according to the letter of the Divine law. Our Lord includes them with the Pharisees, (Matt. 23:2,) as sitting in Moses' seat, assuming the authority of the legislator to themselves, but binding heavy burdens, and laying them on men's shoulders, teaching the commandments of men, jangling and disputing about verbal interpretations and trivial matters, instead of explaining and urging the Divine precepts.

The office of scribe among the modern Jews is important. As the copies of the Scriptures used in their public worship must be written, not printed, there is employment for them; and the following account of one of these copyists, by Henderson, shows the absurd and superstitious observances required to be practiced by these men; which, under pretense of preserving accuracy, and promoting respect to the Divine word, has done much to prevent its circulation. While at Dubno, in Russia, Dr. Henderson wished to obtain some Hebrew manuscripts, and was conducted to the house of a scribe or scribe. On the table before him was an open roll, from which he was copying; parchment and writing implements were lying about. He gave a minute account of the rules he was required to observe, which are the same now as 1,300 years ago, when they were prescribed in the Talmud. The skins used must be those of clean animals, and prepared only by Jews. When cut even, and sewed together by thongs of the same material, they are divided into columns, the breadth of which must not exceed half their length. Before the scribe begins, and after every interruption, he must compose his mind, that he may write under a due impression of the sanctity of the words he is transcribing. He must copy with the utmost exactness; if any letter be wrongly placed, or wrongly shaped in the original, he must copy the blunder. Any of his faults may be corrected if amended within thirty days, but not afterwards; if altered subse-

quently, the copy is stigmatized as "posed," or forbidden. When writing the name of Jehovah, the scribe must not leave off till it is finished, even though a king should enter the room, nor may he begin it with a fresh dip of ink; he must supply his pen when writing the first letter of the preceding word. This scribe exhibited the appearance of a man worn down by the observance of these and other minute rules. For a copy of the law written fairly, he asked about ten pounds. To the intrinsic value and spiritual beauty of the law of the Lord he appeared totally insensible. The outward beauty of these transcripts of the Pentateuch sometimes is very great: the letters appear as uniform and regular as if printed; and this exactness, though carried to such an extent as often to be frivolous, has been the means of keeping the Divine law pure and unaltered through more than thirty centuries.

The Lawyers and Doctors of the Law were the same as the scribes. The titles, Rab, Rabbi, or Rabbani, signified great, or master, and were given to learned men among the Jews. In later times, they were conferred as degrees are in our universities, and with much ceremony. A key was delivered as a symbol of the power and authority conferred, and the rabbi wore it as a badge of this honor; also a book of tablets was given to him, symbolical of diligence in his studies. Rabbani was the highest of these titles: it was regularly ascribed to only seven of the principal Jewish doctors, one of whom was Gamaliel. Rabbani, the title by which Mary called our risen Lord, (John 20:16,) signified the same. To omit the title of rabbi, was the grossest affront to any one on whom it had been conferred. Our Lord forbade his disciples to use it, that they might not assume to themselves power over the consciences of men, or set up for infallible guides, Matt. 23:8.

The Rulers were chief priests, and of course from the tribe of Levi. The Elders were chiefs of other tribes.

The Samaritans were a sect or division of the Israelites, formed by the union of the idolatrous colonies, planted in Israel by the Assyrian conquerors, with the inhabitants of the land. See 2 Kings 17:24-41, where their origin, as well as the idols they worshiped, are particularly mentioned. After the captivity, Nehemiah began a reform see chap. 5, when some of the Jews, who had married heathen wives, went to the Samaritans and settled among them. One of these was Manasseh, a son of the high priest, who persuaded the Samaritans to renounce many of their idolatries, and built a temple on Mount Gerizim, where rites were celebrated resembling the worship at Jerusalem. In the days of our Lord, the hatred between the Jews and Samaritans was at its height. They had no dealings with each other, John 4:9.

They opposed each other when passing through their respective countries, (Luke 9:52, 53,) and the title of "Samaritan" was applied to our Lord by the Jews, as including or implying all that was bad, John 8:48.

The Galileans were a political faction in Galilee, who resisted the Roman power, and sought religious liberty by force of arms, in the time of Augustus. The Zealots and Sicarii, or murderers, (Acts 21:38,) were similar bodies of political enthusiasts, shortly before the destruction of Jerusalem.

The Karaites are a sect among the modern Jews who require particular notice. They reject the vain traditions of the Pharisees, and aim at keeping closely to the letter of the Mosaic law. Some writers think they existed in the time of our Lord, and that the scribe mentioned Mark 12:28, was of this class. The Scottish Missionaries to the Jews, in 1839, made inquiries respecting these Karites, and found that a word from them is trusted more than the bond of another Jew. Many of them are found in Turkey and the East, and a colony of 4,000 of them have long been settled in the Russian Crimea, where they are peaceably employed in agriculture. It is said they have no enmity to the followers of Jesus, and are probably descended from some of the ten tribes, who took no part in the crucifixion of Christ. Their chief rabbi, or priest, is always considered to be a cohen, that is, a lineal descendant of the house of Aaron. On one occasion, when the emperor of Russia wished them to serve as soldiers, they obtained exemption, as being some of his best subjects, to whose charge no crime had been laid during six hundred years. In Poland it is said that no Karaites have deserved punishment during four centuries. Their name, which means textualists, was at first a term of reproach, but they now regard it as an honor, and call themselves the children of the Bible.—*Laws and Polity of the Jews.*

For the Herald of Truth.

GOSPEL TEMPERANCE.

The only way to lead a truly temperate life, is to become a real devoted Christian. The gospel teaches strict temperance, not only in one thing, in all things. Gluttony, intemperance, and the indulgence of any of the carnal propensities is forbidden. The apostle says, "Therefore giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." S. G.

GETHESEMANE—CHRIST'S AGONY AND ARREST.

Jesus knew that the awful hour of his deepest humiliation had arrived—that from this moment to the utterance of that great cry with which he expired, nothing remained for him on earth but the torture of physical pain and the poignancy of mental anguish. All that the human frame can tolerate of suffering was to be heaped upon his shrinking body; every misery that cruel and crushing insult can inflict was to weigh heavy on his soul; and in this torment of body and agony of soul even the high and radiant serenity of his divine spirit was to suffer a short but terrible eclipse. Pain in its acutest sting, shame in its most overwhelming brutality, all the burden of the sin and mystery of man's existence in its apostasy and fall—this was what he must now face in all its most inexplicable accumulation. But one thing remained before the actual struggle, the veritable agony began. He had to brace his body, to nerve his soul, to calm his spirit by prayer and solitude to meet that hour in which all that is evil in the Power of Evil should wreak its work upon the Innocent and Holy. And he must face that hour alone; no human eye must witness, except through the twilight and shadow, the depth of his suffering. Yet he would have gladly shared their sympathy; it helped him in this hour of darkness to feel that they were near, and that those were nearest who loved him best. "Stay here," he said to the majority, "while I go there and pray." Leaving them to sleep on the damp grass, each wrapped in his outer garment, he took with him Peter and James and John, and went about a stone's throw farther. It was that Peter should face all that was involved in allegiance to Christ: it was well that James and John should know what was that cup which they had desired preeminently to drink. But soon even the society of these chosen and trusted ones was more than He could bear. A grief beyond utterance, a struggle beyond endurance, a horror of great darkness, a giddiness and stupefaction of soul overmastered Him, as with the sinking swoon of an anticipated death. It was a tumult of emotion which none must see. "My soul," He said, "is full of anguish, even unto death." "Stay here and keep watch." Reluctantly He tore Himself away from their sustaining tenderness and devotion, and retired yet farther, perhaps out of the moonlight into the shadow. And there, until slumber overpowered them, they were conscious of how dreadful was that paroxysm of prayer and suffering through which He passed. They saw Him sometimes on his knees, sometimes outstretched in prostrate supplication upon the damp ground; they

heard snatches of the sounds of murmured anguish in which His humanity pleaded with the divine will of His Father. The actual words might vary, but the substance was the same throughout. "Abba, Father, all things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt."

And that prayer in all its infinite reverence and awe was heard, that strong crying and those tears were not rejected. We may not intrude too closely into this scene. It is shrouded in a halo and a mystery into which no footstep may penetrate. We, as we contemplate it, are like those disciples—our senses are confused, our perceptions are not clear. We can but enter into their amazement and sore distress. Half waking, half oppressed with an irresistible weight of troubled slumber, they only felt that they were dim witnesses of an unutterable agony, far deeper than anything which they could fathom, as it far transcended all that, even in our purest moments, we can pretend to understand. The place seems haunted by presences of good and evil, struggling in mighty but silent contest for the eternal victory. They see Him, before whom the demons had fled in howling terror, lying on his face upon the ground. They hear that voice waiving in murmurs of broken agony, which had commanded the wind and the sea, and they obeyed Him. The great drops of anguish which drop from Him in the deathful struggle, look to them like heavy clots of blood. Under the dark shadows of the trees, amid the interpreted moonlight, it seems to them that there is an angel with Him, who supports his failing strength, who enables him to rise victorious from those first prayers with nothing but the crimson traces of that bitter struggle upon His brow.

And whence came all this agonized failing of heart, this fearful amazement, this horror of great darkness, this passion which almost brought him down to the grave before a single pang had been inflicted upon him—which forced from him the rare and intense phenomenon of a blood-stained sweat—which almost prostrated body, and soul, and spirit with one final blow? Was it the mere dread of death, the mere effort and determination to face that which He foreknew in all its dreadfulness, but from which, nevertheless, his soul recoiled? There have been those who have dared—I can scarcely write it without shame and sorrow—to speak very slightly about Gethsemane; to regard that awful scene, from the summit of their ignorant presumption, with an almost contemptuous dislike—to speak as though Jesus had there shown a cowardly sensibility. Could not even a child see how inconsistent would be such an hypothesis with that

heroic fortitude which fifteen hours of unobscured sleepless agony could not disturb—with the majestic silence before priest and procurator and king—with the endurance from which the extreme of torture could not wring one cry—with the calm and infinite ascendancy which overawed the hardened and worldly Roman into involuntary respect—with the undisturbed supremacy of soul which opened the gates of Paradise to the repentant malefactor, and breathed compassionate forgiveness on the apostate priests? The Son of Man humiliated into prostration by the mere abject fear of death, which trembling old men and feeble maidens, and timid boys—a Polycarp, a Blandina, an Attalus—have yet braved without a sigh or a shudder, solely through faith in His name! Strange that he should thus be insulted by impious tongues. The Christian hardly needs to be told that it was no such vulgar fear which forced from his Savior that sweat of blood. No, it was something infinitely more than this: infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin which lay heavily on his heart; it was the tasting, in the divine humanity of a sinless life, the bitter cup which sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostasy had lent such frightful possibilities. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God which could render necessary so infinite a sacrifice. It was the endurance, by the perfectly guiltless, of the worst malice which human hatred could devise; it was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude, all that was pestilent in human hypocrisy, all that was cruel in human rage. It was to brave the last triumph of Satanic spite and fury, uniting against his lonely head all the flaming arrows of Jewish falsity and heathen corruption—the concentrated wrath of the rich and respectable, the yelling fury of the blind and brutal mob. It was to feel that His own, to whom he came, loved darkness rather than light—that the race of the chosen people should be wholly absorbed in one insane repulsion against infinite goodness and purity and love.

Through all this He passed an hour that which, with a recoil of sinless horror beyond our capacity to conceive, forestasted a worse bitterness than the worst bitterness of death. And after a time—victorious indeed, but weary almost to fainting, like his ancestor Jacob, with the struggle of those supplications—He came to seek one touch of human support and human sympathy from the chosen of the chosen—his three apostles. Alas!

he found them sleeping. It was an hour of fear and peril; yet no certainty of danger, no love for Jesus, no feeling for his unspeakable dejection, had sufficed to hold their eyes waking. Their grief, their weariness, their intense excitement, had sought relief in heavy slumber. Even Peter, after all his impetuous promises, lay in deep sleep, for his eyes were heavy. "Simon, sleepest thou?" was all He said. As the sad reproachful sentence fell on their ears, and startled them from their slumbers, "Were ye so unable," he asked, "to watch with me a single hour? Watch and pray that ye enter not into temptation." And then, not to palliate their failure, but rather to point out the peril of it, "The spirit," he added, "is willing but the flesh is weak."

Once more he left them, and again, with deeper intensity, repeated the same prayer as before, and in a pause of his emotion came back to his disciples. But they had once more fallen asleep; nor, when he awoke them, could they, in their heaviness and confusion, find anything to say to him. Well might he have said, in the words of David, "The rebuke hath broken my heart; I am full of heaviness; I looked for some to have pity on me, but there was no man, neither found I any to comfort me." Ps. 69:20.

THE RIVER OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

These words compose the first verse of the 22d chapter of Revelation. When the angel sent to signify unto the servant of our Lord things which must shortly come to pass, had almost done the work

of revealing, the eyes of St. John were directed to the glories of the new heaven and the new earth. "He saw the holy city, new Jerusalem, descending from God prepared as a bride adorned to meet the bridegroom." He saw "no temple therein," yet the sight was glorious. The light of the city are God and the Lamb, eternally radiant, out of whose throne proceeds the River of Life, pure, clear, beautiful and free.

Water is considered a great thing in this world; one wanting which there could be no sensible existence; and therefore an abundance of it is appreciated as a blessing from God. It is refreshing to the weary pilgrim amid these hills and valleys, and Jesus Christ says, "Whosoever giveth such an one in my name a cup of cold water to drink, verily he shall not lose his reward." Jesus himself, when travel-worn, sat on the well and asked the woman of Samaria to give Him a drink of water. He afterwards told her if she had known who He was and had asked him, He would have given her living water; "for," said he, "whosoever drinketh of the water that I shall give him shall thirst no more, for it shall be in him a well of water, springing up unto everlasting life. Therefore with joy shall ye draw water out of the wells of salvation."

Perhaps nothing else in the wide domains of nature can be found so aptly to illustrate the terms of the gospel. Water is abundant; our brooks and rivers, fed by the inexhaustible fountains of the earth, flow on to the ocean, bound in perpetual circuit. It is free to all, the rich and the poor alike can slake their thirst and not be forbidden; it is necessary to the growth and sustenance of the mortal body.

We are too materialistic in our mental conceptions to comprehend all that St. John relates in the book of Revelation. He was in the spirit when he saw the "river of water of life proceeding out of the throne of God and of the Lamb," and therefore we know that water to be spiritual. Now we are conversant with natural, carnal, corruptible things, and the understanding is darkened and degraded thereby; after while "this corruptible shall be changed for incorruption," and this mortal shall put on immortality; then, introduced into the spiritual world, we shall, with untiring and undimmed eyes, behold the serene flow of that river, upon whose banks fair amaranthine flowers grow, but a slight taste of all which is offered us here, and from its pure, crystal depths draw up and quaff immortality. Don't pine, Christian pilgrim, though this world seem to you as a desert all over as the great Sahara; there is in the place where your journey will end "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—L. H.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

December 1, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

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Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Ihach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

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MENTONITE PUBLISHING CO.,
Elkhart, Ind.

THE HERTZLER GENEALOGY.—The Hertzler Genealogy, of which a notice appeared before in the HERALD, is now completed and may be had at \$1.50 per copy, either of the author, John Hertzler Sen., at Port Royal, Juniata Co., Pa., or of Mennonite Publishing Co., Elkhart, Ind.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will before January 1st, 1886, send us FOUR DOLLARS AND FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS, either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of January, 1886, we will send the GERMAN MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

THE HERALD OF TRUTH FOR 1886.—The year is again nearing its close and with it comes the time for renewing the subscription to the paper. With the last number we sent a subscription blank and premium list, and herewith kindly ask all of our readers to make use of it and send in their own subscriptions for the coming year, and at the same time trying to gain one or more new subscribers. We wish to add a large number of new names to our list for next year, and if each old subscriber would send only one new name, our list would be doubled. Do not hesitate to ask your neighbors and friends to subscribe. We would also ask our friends to begin early with this work. We have an excellent premium list and shall be glad to send out many of them as rewards for those who have exerted themselves to collect and send in lists of names. Do not forget that the WORDS OF CHEER or JUGENDFREUND with the HERALD OF TRUTH cost \$1.15, or the HERALD OF TRUTH and both the English and German children's papers will be sent for \$1.30.

RENEWING SUBSCRIPTIONS.—We wish to see all our old subscribers and many new ones, to send in their orders for the HERALD OF TRUTH for 1886. The year is almost up, and now is just the best time to pay up the arrearages, if there are any, and renew for next year.

THERE STILL IS ROOM.—The *Christliche Botshafter* tells its readers: There is still room for many new subscribers to the *Botshafter*, and there is also an opportunity to obtain many new subscribers. Therefore work on diligently, beloved agents, the work pays."

We wish to say the same in regard to the HERALD, and desire to encourage our dear agents also to work diligently in gathering new subscribers for our paper, for the coming year.

NO NAME.—Some one sends us \$4.50 in Postal Note, from Johnstown, Pa., omitting his name. Please send us the name so that we may give the proper credit. We would here repeat the oft-given caution to our friends and patrons, that in all cases, when writing to us, be sure and give the full address, and under no circumstances forget to add the name.

TOO LATE.—Several interesting reports of meetings came in too late for this number. They will appear in our next. Let all who can send us articles and news for the paper. For the past few months their has been a great dearth of original materials for our paper and we hope from this on we shall be able to give more original articles again.

VICE PRESIDENT Thomas A. Hendricks died of paralysis of the heart at his home in Indianapolis on Wednesday afternoon Nov. 25th, at 4.15, at the age of 66 years, 1 month and 18 days. His funeral will take place on Tuesday, Dec. 1st. This is the fifth instance of the death of a vice-president while in office.

PRE. JOSEPH DETWEILER of Beaver Ridge, Tenn., has sold his farm near that place, and changed his address from the above place to Knoxville, Tenn. His correspondents will bear this in mind, and hereafter address him, Knoxville, Tennessee.

A VISIT.—We were pleased to see Bro. L. Suderman from Emmaus, Butler Co., Kansas, make us a visit on his way home from Western New York. He staid with us over Sunday, November 8th and spoke at Shaam's Meeting-house, in the forenoon, at Jones' School-house in the afternoon, and in Elkhart in the evening. We regret that Bro. D. Goedert, who had accompanied Bro. Suderman, and intended also to spend the Sunday with us, was compelled, on account of not being well, to go on home, but often even our disappointments are blessings in disguise, for all things, we are told, work together for good to them that love God.

FEED MY LAMBS.—These words were spoken by our Savior to Peter, at the time when he so solemnly required him. even as he had three times denied him. also three times, to confess that he loved him.

These words, "Feed my sheep": "Feed my lambs," spoken with such a depth of meaning to Peter, interest and concern every minister of the present day, just as well as they did the apostle, to whom they were personally spoken at the time, under circumstances of so trying and earnest a nature.

As upon a certain time a number of young souls were baptized and united with the church, one who loved the Lord, and seemed to understand the nature of the case, said: "Now, do not let these precious souls starve." Important words! An earnest admonition indeed, for those who have the care of souls! Do not let your members die for want of the true spiritual food. Give to them the true meat for the soul, so that they may grow, and increase and be strong and vigorous in the conflict of life and in the work of the Lord.

Recently a dear sister in the Lord, who had been severely tried through sickness, by the hand of the Lord, said to me: "We (her sister and self) united with the Church. Our father, who was well able to instruct us in the word of God, died soon after, and no one seemed to especially care for us; no one admonished us and we were not as earnest as we might have been."

Now beloved Brethren, Ministers of the Gospel, Watchmen on the walls of Zion, Keepers of Israel, what are you doing for poor sinners? What are you

doing for the precious souls entrusted to your care? What are you doing for the members of your Churches? Do you feed both the sheep and the lambs? Do you give them their meat in due season? Do you feed them with the bread of life, and give them to drink of the living Fountain, the word of God? See that you feed the flock of God; give them strong meat; do not let them die for the want of the true bread; do not let the complaint come up that in the Church we do not get food that satisfies the soul; as husbandmen be ye yourselves first partakers of the fruit of the vineyard, and then also give liberally to those that are under your care, of the word of life that their souls may be fed, and the Lord glorified.

CHURCH NEWS.

ON A VISIT.—From a private letter we learn that Bro. Solomon Beery of Virginia has been visiting and preaching in the various congregations through Buck and Montgomery Counties. He held services at Franconia, Salford, Townmencin, Skippack, Matecheon, Plain, Souderton and Lexington, and expected also to visit in Lancaster Co.

FROM LANCASTER CO., PA.—Bro. Solomon Beery, of Virginia, visited in Lancaster Co., and preached in eighteen meetings in this county. On Saturday, Nov. 21st, the brethren Samuel Roth and Jacob Hochstetter, of York county, Pa., intended to visit in Lancaster county, and preach the word of God, in the several appointments which had been made for them.

On the 12th of November, a minister was ordained at Landis Valley Meeting-house. There were five brethren presented, and the lot fell on Bro. Adam Brenneman. We pray that God may give him strength and wisdom to faithfully fulfill the important calling.

FROM TAZEWELL AND BUREAU COUNTIES, ILL.—In October Pre. Jonathan Schmucker of Nappanee, Elkhart Co., Ind., visited some of the Churches in Tazewell and Bureau counties, Ill., and then accompanied Pre. Jos. Burkey to Johnson Co., Iowa, to labor in the Lord's vineyard there. A desire to hear the word of God and be fed with spiritual food seemed to prevail. Bro. Schmucker was gone twenty-one days, and during this time attended services in Illinois and Iowa twenty-one times. May the Lord add his blessing to these efforts that many souls may have been strengthened and encouraged in the way of life.

FROM HOLMES CO., OHIO.—Stephen J. Miller and wife from Henry Co., Iowa, accompanied by David Hochstetter and

wife from Wayne Co., Ohio, visited in this vicinity, and both Bro. Miller and Bro. Hochstetter preached in the Walnut Creek Meeting house, to large congregations, on the 8th and 10th of November. They also preached in the Union Meeting-house in Tuscarawas Co., and at several other places in Holmes Co.

Pre. Isaac A. Miller of this county, also made a visit to Fulton Co., Ohio, and preached there on the 12th of Nov. He returned home a few days ago.

On the 25th of October a minister was ordained in the Walnut Creek Church. There were eleven brethren presented and the lot fell on Daniel M. Miller. May the Lord give him grace to become an instrument of much good in the work of the Lord, and make him a faithful ambassador of Christ.

FROM WAYNE CO., OHIO.—We were favored with a visit from Bro. S. Shank and wife, of Va., on their way home from the west. There were four appointments made for him, but owing to bad weather, he could only fill three, and those were not largely attended as it rained most of the time during their stay; but we feel very thankful for their kindness in visiting us.

On last Sabbath (Nov. 8th) the ministering brethren, Pre. Joseph Bixler, of Mahoning Co., and Preachers Michael Rohrer and Henry Walters, of Stark Co., and Henry Kilmer, of Holmes Co., were with us at our meeting, on which occasion two persons united with the Church, one by baptism, while the other was received into membership from some other denomination, having been previously baptized. The two were husband and wife. We were much encouraged by the kind admonitions of the brethren, and would feel thankful if others, in passing through here, would also stop and visit us.

FROM BLAIR CO., PA.—We had a very pleasant visit from Bro. J. S. Coffman, of Elkhart, Ind., who held here a number of meetings, which, when the weather was somewhat fair, were well attended. He spoke a number of important and interesting sermons which were listened to with marked attention, and which we hope made a good impression. He pointed out to the sinner his lost condition and to the saint the narrow way of life, and earnestly admonished the brethren and sisters to be faithful in observing all the ordinances of the Church, and be submissive to the Great Head of the Church, who came to redeem us from our lost and ruined condition.

Brother Coffman went to Johnstown, in Cambria county, on the 23d of Nov., and we parted from him as from a very near brother in Christ. We bid him God speed on his journey and hope the Lord will bless him in his labors, and grant that through his efforts many souls may be brought to repentance. F. N. B.

THE EARLY MENNONITES.

Menno Simon was born at the village of Witmarsum in Friesland, in the year 1492. and was educated for the priesthood, upon whose duties early in life he entered. The beheading of Syke Snyder for rebaptism in 1531 in his near neighborhood called his attention to the subject of infant baptism, and after a careful examination of the Bible and the writings of Luther and Zwinglius, he came to the conclusion that there was no foundation for it in the Scriptures. At the request of a little community near him holding like views he began to preach to them, and in 1536 formally severed his connection with the Church of Rome. Ere long he began to be recognized as the leader of the Doopsgezinde or Taufgesinnte, and gradually the sect assumed from him the name of Mennonites. His first book was a dissertation against the errors and delusions in the teachings of John Van Leyden, and after a convention held at Buckholdt in Westphalia in 1538, at which Battenburg and David Jores were present, and Menno and Dirk Phillips were represented, the influence of the fanatical Anabaptists seems to have waned. His entire works, published at Amsterdam in 1681, made a folio volume of 612 pages. Luther and Calvin stayed their hands at a point where power and influence would have been lost, but the Dutch reformer, Menno, far in advance of his time, taught the complete severance of church and state, and the principles of religious liberty which have been embodied in our own federal constitution were first worked out in Holland. The Mennonites believed that no baptism was efficacious unless accompanied by repentance, and that the ceremony administered to infants was in vain. They took not the sword and were entirely non-resistant. They swore* not at all. They practiced the washing of the feet of the brethren, and made use of the ban or the avoidance of those who were perniciously derelict. In dress and speech they were plain, and in manners simple. Their ecclesiastical enemies, even while burning them for their heresies, bore testimony to the purity of their lives, their thrift, frugality, and homely virtues. They were generally husbandmen and artisans, and so many of them were weavers that, we are told by Roosen, certain woven and knit fabrics were known as Mennonite goods. The shadow of John Leyden, however, hung over them, the name of Anabaptists hung to them, and no sect, not even the early Christians, were ever more bitterly or persistently persecuted. There were put to death for this cause, at Rotterdam 7 persons, at Harlem 10, at the Haghe 13, Cortrijk 20, Brugge 23, Amsterdam 26,

Ghent 103, Antwerp 229, and in the last named city there were 37 put to death in 1571, and 37 in 1574, the last by fire. It was usual to burn the men and drown the women. Occasionally some were buried alive, and the rack, and like preliminary tortures were used to extort confessions and to get information concerning others of the sect. Ydse Gaukes gives, in a letter written to his brother from prison, a graphic description of his own treatment. After telling that his hands were tied behind his back, he continues: "Then they drew me about a foot from the ground and let me hang. I was in great pain, but I tried to keep quiet. Nevertheless, I cried out three times, and then was silent. They said that is only child's play, and letting me down again they put me on a stool, but asked me no questions and said nothing to me. They fastened an iron bar to my feet with two chains, and hung on the bar three heavy weights. When they drew me up again a Spaniard tried to hit me in the face with a chain, but he could not reach; while I was hanging I struggled hard, and got one foot through the chain, but then the weight was all on one leg. They tried to fasten it again, but I fought with all my strength. That made them all laugh, but I was in great pain." He was afterwards burned to death by a slow fire at Deventer in May, 1571.

Their meetings were held in secret places, often in the middle of the night, and in order to prevent possible exposure under the pressure of pain, they purposely avoided the knowing the names of the brethren whom they met, and of the preachers who baptized them. A reward of 100 gold guilders was offered for Menno; malefactors were promised pardon if they should capture him. Tjaert Ryndert was put on the wheel in 1539 for having given him shelter, and a house in which his wife and children had rested, unknown to its owner, was confiscated. He was as his followers fondly thought, miraculously protected. He however died peacefully in 1559, and was buried in his own cabbage garden.

The natural result of this persecution was much dispersion. The prosperous communities at Hamburg and Altona were founded by refugees. The first Mennonites in Prussia fled there from the Netherlands, and others found their way up the Rhine. Crefeld is noted chiefly for its manufactures which were first established by persons fleeing from religious intolerance.

From the Mennonites sprang the general Baptist churches of England, the first of them having an ecclesiastical connection with the parent societies in Holland, and their organizers being Englishmen, who, as has been discovered, were actual members of the Mennonite Church at Amsterdam. It was for the benefit of these Englishmen that the well known

Confession of Faith of Hans de Ries and Lubbert Gerritz was written, and, according to the late Robert Barclay, whose valuable work shows every evidence of the most thorough and careful research, it was from association with these early Baptist teachers that George Fox, the founder of the Quakers, imbibed his views. Barclay says: "We are compelled to view him as the unconscious exponent of the doctrine, practice, and discipline of the ancient and stricter party of Mennonites. If this be correct, to the spread of the Mennonite teachings we owe the origin of the Quakers and the settlement of Pennsylvania. The doctrine of the inner light was by no means a new one in Holland and Germany, and the dead letter of the Scriptures, a thought common to David Joris, Caspar Schwenkfeld, and the modern Quakers. The similarity between the two sects has been manifest to all observers, and recognized by themselves. William Penn, writing to James Logan of some emigrants in 1709, says: 'Here with come the Palatinates, whom use with tenderness and love, and fix them so that they may send over an agreeable character; for they are a sober people, divers Mennonists, and will neither swear nor fight. See that Guy has used them well.' Thomas Chalky, writing from Holland the same year, says: 'There is a great people which they call Mennonists who are very near to truth, and the fields are ripe unto harvest among the people, spiritually speaking.' When Ames, Caton, Stubbs, Penn, and others of the early Friends went to Holland and Germany, they were received with the utmost kindness by the Mennonites, which is in strong contrast with their treatment at the hands of the established churches.

The strongest testimony of this character, however, is given by Thomas Story, the recorder of deeds in Pennsylvania, who made a trip to Holland and Germany in 1715. There he preached in the Mennonite Meeting-house at Hoorn, Holfert, Drachten, Goreyde, Herveen, Jever, Oudeboone, Grow, Leeuwarden, Dokhum, and Henleven, while at Walkmare no meeting was held because "a person of note among the Menists having departed this life," and none at Saardan, because "the chief of the Menists being over at Amsterdam." These meetings were attended almost exclusively by Mennonites, and they entertained them at their houses. One of their preachers he describes as "convinced of the truth," and of another he says that after a discourse of several hours about religion, they "had no difference." Jacob Wardyke of Harlingen, a "Menist and friendly man," accompanied the party on their journey, and when the wagon broke down near Oudeboone he went ahead on foot to prepare for a meeting. The climax of this staid fellowship was

capped, however, at Grow. Says Story in his journal: Hemine Gorse, their preacher, came to us, and taking me by the hand, he embraced me, and saluted me with several kisses, which I readily answered, for he expressed much satisfaction before the people, and received us gladly, inviting us to take a dish of tea with him. He showed us his garden, and gave us of his grapes of several kinds, but first of all a dram, lest we should take cold after the exercise of the meeting," and treated us as if he had been a friend, from which he is not far, having been as tender as any at the meeting.

William Sewell, the historian, was a Mennonite, and it certainly was no accident that the first two Quaker histories were written in Holland. It was among the Mennonites they made their converts. In fact, transition between the two sects both ways was easy. Quakers became members of the Mennonite church at Crefeld and at Harlem, and in the reply which Peter Heinrichs and Jacob Claus of Amsterdam made in 1679 to a pamphlet by Heinrich Kassel, a Mennonite preacher at Krishheim, they quote him as saying "That the so-called Quakers, especially here in Palatinat, have fallen off and gone out from the Mennonites."

These were the people who, some as Mennonites, and some as recently converted Quakers, after being unresistingly driven up and down the Rhine for a century and a half, were ready to come to the wilds of America.—"The settlement of Germantown, Pa., and the cause which led to it," by S. W. Pennypacker.

GOD LOVES YOU.

The one first, great, important fact which every lost sinner needs to learn, and know, is that God loves you! You may doubt it, disbelieve it, or deny it, but yet it is true. God loved the world; and while men were yet sinners he loved them so much that he gave the life of his own son to save them.

Persons have walked the city's streets at midnight, homeless, desolate, and forlorn; feeling, "no one cares for me;" and have plunged at last, hopeless and despairing, into the chill waves of the black flowing river; and yet Jesus loves such homeless, helpless, hopeless ones as they, and waits, and watches, and longs to do them good.

You may be friendless, and friendless through your own sins and errors and misdeeds; or the friends of other days may have forgotten you or may have fallen beneath the hand of death; and father and mother, and brothers and sisters may have cast you off and may have forsaken you; but no matter how low, or how utterly ruined you may be, yet Jesus loves you, sinner though you are. That

Christ who sat at meat with publicans and sinners; that Christ who blessed the poor and broken hearted; that Christ who spake forgiveness to the lost woman who bathed his feet with tears and wiped them with the hairs of her head; that Christ who said to the guilty one, "Go in peace and sin no more;"—that Christ who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" that Christ who came into this world to save sinners, even the chief; that Christ who laid down his life to redeem a ruined world,—that Christ loves you to-day. And all the gracious words he has said, and acts he has done, are born, not of your merit or your good works, but of his own deep, full, free, unmeasured and overflowing love.

The world may wonder at the matchless grace of Christ, but he who has tasted of the love of God himself, wonders no more—"It is just like him." It might be strange in you, or strange in your neighbor to love strangers or love enemies, but it is not strange for Him.

"God loved the world of sinners lost;
And ruined by the fall.
Salvation full, at highest cost,
He offers free to all—
Oh 'twas love, 'twas wondrous love!
The love of God to me;
It brought my Savior from above,
To die on Calvary."

To us the love is wondrous till we come to know a little of the depths of his divine affection, and then it seems to be the most natural thing he could do, to give himself for a lost world.

His love was not to friends, or even to strangers, but to *enemies* whose hearts were full of rancor, and whose hands were red with blood; to those who cried "crucify him!" to those who crowned him with thorns and covered him with shame; who drove the nails through his quivering flesh, and pushed the spear-head to his very heart: even for these he lifted up his dying prayer, "Father, forgive them for they know not what they do!"—He loved them, and he loves you!

And his love is not the blind affection of partiality and ignorance, that can see no fault and will believe no evil until experience breaks the spell with its dark and terrible revelations; but He knows you fully, and knows you as you are. You may have friends who, if they really knew your inward life, would turn from you with loathing and disgust; but it is not so with him. Hating sin as no one else can hate it, he yet loves the sinner and would save and bless him. However you may have wandered; however you may have lost yourself in the dark paths that lead to hell; however much you may have abused confidence and forfeited affection, still God loves you; still Christ pities you; still Jesus seeks to save you.

And now I ask you, how will you treat the love of Christ? How will you behave towards him who has done so much for you? We think it wisdom to treat our friends well; for few of us have many friends to spare; we need them all in days of trouble or adversity; and so we cultivate their friendship and seek to give them love for love. God loves you—He lavishes his love upon you. He gives not gold, not pearls, not treasures, but he gave his only begotten son to die for you! What a gift is that! You would not give such a gift to save any one, even the dearest friend you have: He did it to save you; he yielded his son to be poor, to be despised, to be abused, to be a homeless stranger, scourged, mocked, crucified, slain for you; you who were an *enemy*—*you who are an enemy still!* He died for you that you might be an enemy no longer!

They laid him in the rich man's tomb,—He who had given his life to save a ruined world; but on the third day morning the angel rolled away the stone from the sepulchre, and Jesus rose triumphant over death and hell, and went up to God's right hand in heaven, beyond the wrath of man, beyond the power of death, beyond the reach of Satan. And he is there to-day, waiting to bless, longing to save, seeking, calling, and inviting all to turn and live.

And when he reached his father's throne he sent his disciples to preach repentance and salvation to the lost, *beginning at Jerusalem*, the very place where he was mocked and scourged and crucified and slain. And now this message has come to you. How will you treat it? How will you receive it? Will you despise and neglect it, or will you give heed and obey the call of love divine? "Behold now is the accepted time,—Behold to-day is the day of salvation."—*The Christian.*

YESTERDAY, TO-DAY, FOR EVER; OR, THREE SCENES—PAST, PRESENT, AND FUTURE.

It is the land of Egypt, more than three thousand years ago. God, by the hands of His servants, Moses and Aaron, is dealing with a king and nation who refuse to let his people go, and six plagues have already descended upon this unhappy country. Now God announces that unless they obey Him He will visit Egypt with such a grievous hail as has not heretofore been known, and He warns them to gather their cattle and all they possess under shelter if they would save any alive. Then follow these remarkable words: "He that feared the word of the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses; and he that regard-

* Judicial oaths.

ed not the word of the Lord left his servants and his cattle in the field." Exod. 9: 20, 21. There were, even among the Egyptians, some who feared and obeyed the word of the Lord, and who, like Israel, escaped the judgment of the hail. Salvation was found in obedience to the Word.

More than fifteen hundred years later, in the days of the Holy Ghost, wherein we also live, in the synagogue at Antioch in Pisidia, might have been seen gathered on a sabbath-day, a remarkable company. On the previous sabbath, the ordinary synagogue-goers had heard from the mouth of Paul a never-to-be-forgotten sermon. On this sabbath nearly the whole city had come together "to hear the word of God." Acts 13: 44, 45. The orthodox Jews are occupied, not certainly in hearkening, but in "contradicting and blaspheming."

"They judge themselves," says Paul, "unworthy of everlasting life." They will not have the word of God at any price, and turning from them to the Gentiles, who in multitudes are awaiting the good news, Paul announces from the same word of God that for them there is light and salvation. They hear, they are glad, they glorify the word of the Lord, they believe. "Faith cometh by hearing, and hearing by the word of God." The Jews refused the word of God; they had no faith, and hence they lost the blessing. "The word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4: 2.

And in the future how will it be? God has lifted the curtain for a moment, and shows as two armies. Rev. 19: 11-21. At the head of the first is One called "The Word of God," "King of kings, and Lord of lords," and He is followed by the armies of heaven. All around Him betokens that He has come forth in judgment on his enemies, and that he, the Word of God, who has been proclaimed as salvation, will now take vengeance on them who have not obeyed the gospel. But who is bold enough to advance against him? The beast (the civil power), and the false prophet (the religious leader of the day), and the kings of the earth and their armies are there—Christendom, in fact, that has rejected the word of God. What an awful time! The beast and the false prophet are taken, and cast alive into the lake of fire; the rest are slain, and the fowls of the air are called together to devour their flesh.

Why, think you, reader, are these three scenes brought under your notice? That you may ponder what Jesus said: "If any man hear my words, and believe not, I judge him not; for I come not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12: 47, 48.

In olden times salvation was found in hearkening to the words of Jehovah, whether in the mouth of angel or prophet. In the present day salvation is known by heeding the written word of God, be it read or heard. "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life." John 5: 24. "Receive with meekness the engrafted word, which is able to save your souls." James 1: 21.

In the future, condemnation and damnation will be committed to the hands of the Word of God Himself. "For the Father judgeth no man, but hath committed all judgment to the Son." John 5: 22. "The Lord Jesus shall be revealed from heaven... taking vengeance on them that know not God, and that know not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

Reader, "Now is the day of salvation. II. L. II. in Salvation of God."

GOD'S BIRD.

The educated daughter of an Omaha chief tells the following story. It illustrates the method by which the red man trains his children.

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying hurt on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"Ah!" I thought, "now this is mine." I was delighted, and ran about with it in my hand.

"What have you there, Lugette?" said one of the men who was at work in the field.

"It is a bird. It is mine," I said.

He looked at it. "No: it is not yours. You must not hurt it. You have no right to it."

"Not mine?" I said: "I found it. Whose is it, then?"

"It is God's. You must give it back to him."

I did not dare to disobey. "Where is God? How shall I give it back to him?"

"He is here. Go to the high grass yonder, near it's nest, and lay it down, and say, 'God, here is thy bird again.' He will hear you."

I went to the tall grass crying, and awed, and did as he bid me. I laid it down on the grass in a warm, sunny spot, and said, "God, here is thy bird again."

I never forgot that lesson.—*Chr. Obs.*

VALUE OF MONEY.—The person who has no proper appreciation of the use and value of money is apt to be unappreciative in all other things. He who is not selfish does not care to spend money upon himself; he will sooner use it in helping needy ones.—*J. R. Hoffer.*

YET THERE IS ROOM.

Yet there is room! the feast is spread
For every hungry, thirsting soul;
And living streams and living bread
Are ours when once we reach our goal.

Yet there is room! the home of peace
Throws open wide each crystal door;
And voices full of love and bliss
Bid us come in! and rove no more.

Yet there is room! the eternal song
Waits till our voices join the strain,
Room room amid the choral throng,
Who praise the Lamb for sinners slain!

Yet there is room! the arms of love
Stretch wide to welcome sinners home;
Oh, haste, no more in sorrow rove,
"The Spirit and the bride say, Come!"

DRESSING FOR CHURCH.

There is no greater hindrance to the spread of the gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that woman should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks and high heads and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.—*Christian Woman.*

We clip the above from an exchange, which is good so far as it goes. But in our estimation such doctrine would only lead men to be hypocrites. When the apostle admonishes women to "adorn themselves in modest apparel," he means not only in Church, but wherever they go, and the same applies to men. Christianity requires us to be consistent as well as humble. To wear a plain garment to Church and a fashionable one elsewhere, as this article would indicate, would be in the highest degree inconsistent and dishonest.

Married.

WARRY-BOLLER.—On the 13th of October, at the home of the bride's parents, in Johnson county, Iowa, by Pre. Jonathan P. Schmucker of Nappanee, Indiana, John Warry and Hattie Boller.

SOUDER.—Good.—On October 25th, at the residence of the bride's brother, by Bishop Jonas Martin, John Souder to Susanna Good, all of East Earl Twp., Lancaster Co., Pa.

WEAVER.—Weaver.—On November 1st, at the residence of the bride's parents, by Bish. Jonas Martin, John Weaver and Annie Weaver, both of East Earl Twp., Lancaster county, Pa.

LANDIS-GREIDER.—On the 10th of November, at the home of the bride's parents, by G. Brenneman, Jacob K. Landis, of Lancaster county, Pa., and Mary E. Greider, daughter of Bish. John M. Greider, of Montgomery county, Ohio.

KING-STAYROCK.—On the 10th of November, at the residence of J. Y. King, in Champaign Co., Ohio, by A. Schafer Joseph H. King, of Logan Co., O., and Christiana C. Stayrock, of Mifflin Co., Pa.

SMUCKER-ZOOK.—On the 24th of November, Isaac Smucker and Hannah Zook, both of Lancaster Co., Pa.

SMUCKER-STOLTZBUS.—On the 26th of November, David Smucker and Lydia Stoltzbus, both of Lancaster Co., Pa.

Died.

SHOAF.—On the 27th of October, near Paintersville, Westmoreland county, Pa., of dysentery, Jacob Shoaf, aged 55 years, 7 months and 29 days. Funeral services were held by J. S. Coffman, of Elkhart, Ind. Bro. Shoaf united with the Mennonite Church thirty-five years ago, and claimed his membership till he died, although much of the time he lived so far from the Church that he was no regular attendant. He was highly respected by his neighbors and friends, and will be much missed in his neighborhood.

HORST.—On the 4th of November, near North Lawrence, Stark Co., Ohio, of apoplexy, Maria, wife of Bishop Michael Horst, aged 64 years, 4 months and 16 days. The deceased was afflicted with dropsy for a long time, from which she suffered intensely at times, so much so that her life was often despaired of. She leaves a sorrowing husband and seven children to mourn their loss of a dear loving wife and mother, but not without hope, for we have reason to believe that their loss was her eternal gain. Having been a faithful member of the Mennonite Church for many years. She was buried on the 7th, in the Mennonite burying-ground, Stark County Mennonite Church, where many relatives and friends had assembled to pay the last tribute of respect to one whom they had learned to love in life. Services by the brethren Joseph Rixler, Michael Rohrer, and Adam Brenneman, from Heb. 4: 9 and Rev. 14: 13.

OTT.—On the 6th of November, in Montgomery county, Pa., suddenly of apoplexy, Elizabeth Ott, aged 88 years, 8 months and 11 days. Services by Josiah Clemmer and Pre. Dengler.

ZIMMERMAN.—Near Canal Fulton, Stark Co., Ohio, November 8th, Leah, wife of Christian Zimmerman, and daughter of the late Jacob Stauffer, of Goodville, Lancaster Co., Pa., aged 55 years, 3 months and 13 days. She was buried in the Mennonite grave-yard about three miles south of the above place (Canal Fulton). Text Job 14: 14. She expressed bright hopes of a blessed immortality pressed bright hopes of a blessed immortality beyond the grave. A short time before her death she called the family to her bedside, and after giving them all some wholesome instructions and imploring them to live a Christian life, she bade them all good-by, with "Meet me all in heaven." Soon after she expired, praising the Lord with outstretched arms. She leaves a kind and affectionate husband and nine children to mourn their loss. She was an exemplary Christian during the last twenty-three years, and was married thirty-five years. Her disease was consumption of which she suffered a long time, but through her afflictions she bore it with Christian patience and resignation.

PROUGH.—On the 19th of October, in La-Grange county Ind., of brain fever, Grover C. son of Harvey C. and Margaret A. Prough, aged 6 months and 5 days. Buried on the 21st in the Lupold Cemetery, at the German Baptist Church. Services by J. J. Weaver.

"Faith cries out, 'It is the Lord.'
Let him do as seems him good;
Be thy holy name adored,
Take the gift awhile bestowed;
Take the child no longer mine,
Thine he is, forever thine."

BECKER.—On the 25th of September, in Lancaster Twp., Lancaster county, Pa., of hernia, Mary N., widow of the late Christian Becker, (who died about five months ago) aged 65 years, 4 months and 20 days. Funeral services by David Buckwalter, John Brubaker and Amos Shenk. She was a member of the Mennonite Church for many years. For about two and a half years she had lost the use of her mind. She had a desire to die and bore her sufferings patiently unto the end. She leaves a son and daughter to mourn their loss, but we trust their loss is her eternal gain.

METZLER.—On the 14th of November, in Mahoning county, Ohio, of heart disease, Samuel Metzler, aged 67 years, 11 months and 13 days. Buried on the 17th. Services were held by Joseph Bixler in German, and Jacob Stauffer in English. He was called away very suddenly, being engaged, on the day of his death in doing chores about the farm, when, unexpectedly his son-in-law found him lying in the barn-yard and life extinct. He apparently fell dead without a struggle while walking through the yard. He was a faithful and consistent member of the Mennonite Church for many years. He leaves 8 children and a widow who has been confined to a bed of affliction for over a year, who, though bereft, need not sorrow as those who have no hope. A loud call indeed.

GOOD.—On the 15th of November, in Caernarvon township, Lancaster county, Pa., of typhoid fever, Joseph Good, aged 42 years, 9 months and 4 days. She was a member of the Mennonite Church for many years, and leaves a family of eight children, and her husband who has the sympathy of the entire neighborhood. Buried at Weaverland, where a large concourse of relatives and friends gathered to pay their last respects. Services by Bishop Martin, and Benjamin Horning.

BOYER.—On the 14th of August, in South Cayuga, Ontario, of infirmities of old age and paralysis, Brother Boyer, at the advanced age of 84 years and 8 months. About three days before he died he was paralyzed. He was buried on the 16th. Services were held by Isaac Rittenhouse. He was for 40 years a member of the Mennonite Church. He was the father of seven children, five of whom are still living; thirty-four grand-children and nineteen great-grand-children. He was born in the year 1800 in Wittenburg, Germany, and emigrated to Canada fifty-three years ago.

BRUBACHER.—On the 10th of November, near Rohrerstown, Lancaster county, Pa., Elizabeth Brubacher, widow of Dea. John Brubacher, aged 62 years, 8 months and 12 days. She was buried on the 12th at Rohrerstown Meeting-house, where a large number of friends and relatives were present.

BRISKEY.—On the 18th of November, in Elk Lick township, Somerset county, Pa., Susanna Briskey (widow), aged 76 years, 11 months and 5 days. Her life was one of faithfulness, and she passed away in the blessed hope of a better life beyond.

BEILER.—On the — of November, in Mill Creek, Lancaster county Pa., Jacob Beiler,

aged 74 years, 11 months and 9 days. Buried the 17th. Funeral services by J. F. Stoltzbus and Eli Zook.

SOUDER.—On the 1st of November, in Franconia township, Montgomery county Pa., of consumption, Jacob N. Souder, aged 63 years, 3 months and 8 days. He was buried on the 6th at Franconia Mennonite burying-ground. Services were conducted by Abel Horning and Josiah Clemmer.

KRAZ.—On the 2d of November, in Hilltown township, Bucks county, Pa., of dropsy Elizabeth (Clemmer) Kraz, aged 63 years, 10 months and 29 days. Her funeral was held on the 8th at Franconia meeting-house. Services by Samuel Detweiler and Abel Horning.

SOUDER.—On the 2d of November, near Telford, Montgomery Co., Pa., of inflammation of the lungs, Allen, son of John and Esther Souder, aged 6 years, 2 months and 23 days. Buried at Franconia.

BERGY.—On the 5th of November, near Blooming Glen, Bucks county, Pa., of scarlet fever, Minerva, daughter of Isaac and Mary Ann Bergy, aged 5 years, 1 month and 17 days. Buried at Blooming Glen. Services by Abel Horning and Abm. Moyer.

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the seducing of many souls. Let our Churches be as they are intended, houses of worship where our souls may go up to God in prayer, and rejoice in his goodness, where no worldly traffic or vain amusement shall disturb the holy joy which our souls have in God, and let our homes, where we gladly meet together in social enjoyment, be types of that innocence and purity which is pleasing to God and profitable to man. J. F. F.

CHRIST OUR KING.

"Thou art the King of Glory, O Christ," re-echoes around the whole world Sunday after Sunday, and a glorious song of praise it is—so much meaning is folded up in those few words as they rise from the lips of His loyal subjects on earth to the throne-above, where He condescends to listen to such music, even with the sound of "the new song" filling all heaven with its harmony.

We know our Savior by so many sweet and tender names that bring comfort and strength and healing by their very sound, but not one wakes in the heart such a joyous feeling of triumph as this one of *King*. We grow glad and hopeful as we think of His ever-increasing kingdom on earth, our thoughts are too deep for even words to praise when we think of the glories of that kingdom, when, all enemies being put under His feet, He alone shall reign.

St. Matthew, of all the Evangelists, loved to hold up to the view of all the world the Master he adored, in the kingly aspect of His life on earth and his future triumphs. He traces for us His lineage from the royal line of Judah, but says not a word of His lowly birth in the manger, while he paints in bright colors the Baby King receiving homage and kingly gifts from Oriental princes. He points to His royal herald proclaiming the near approach of the Sovereign, and bids us listen to the words of the King Himself: "The kingdom of heaven is at hand." He leads us to the mountain-side, to listen with the multitude, as the laws of that kingdom are set forth with royal authority; he makes us stand in awe with hushed breath beside that majestic form as He sets His seal to His authority by wonderful acts, of power over life and death, which none could perform but a king invested with full prerogative. Many are the touching details of the human life of Jesus in the gospel. Often our hearts grow sad as we hear the low sorrowful tones of His voice, or His agonizing prayers; often we see only the suffering side of His life depicted on the sacred page; but the same writer makes our hearts glad, and we look forward with eager hope, when here and there he records a triumphant word falling from the lips of Christ our

King. The band of disciples gathered round Him on the sea-shore, could not then understand, as we do now, those glowing assurances of the certain triumphs of the gospel.

"The kingdom of heaven is like unto heaven which a woman took and hid in three measures of meal till *the whole was leavened*." Perhaps afterwards, as John heard those "great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever," that those other words came back to his memory. He then would be content when his great vision had passed away, to work on, knowing the leaven had been put into the meal, and though he could hardly see that it had begun to work, the whole surely would be leavened and *the King would indeed be sole ruler*. Christ's hearers had little conception of either the King or the kingdom, as they listened to the royal proclamation of sure success; but we, as we look back over the centuries, can interpret His words by the light of history, and see how surely and steadily His teachings have extended over the whole world, how loyal subjects have flocked to His standard by thousands and tens of thousands, and after fighting and dying for His sake have gone to get their reward from the King's own hand. So we can look forward with hopeful gladness and know that Christ our King must be victorious over all His enemies, and we as loving subjects shall rejoice in his triumphs.

A sweet word of promise comes to us from far away, like a low sweet strain of music, to brighten all our lives while waiting for that glad time: "*Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.*"—*Alice R. in P. Visitor.*

For the Herald of Truth.

A CONSISTENT CHRISTIAN LIFE.

The following rules we will find of wonderful service in deciding all difficult cases:

1. "To do nothing of which I doubt in any degree the lawfulness.
2. To consider everything as unlawful which indisposes one for prayer, and interrupts communion with God.
3. Never to go into any company, business, or situation in which I cannot conscientiously ask and expect the Divine presence. By these rules I settle all my doubts and find that many things I have hitherto indulged in are, if not utterly unlawful, at least inexpedient, and I renounce them all without a sigh."—*Parsons.*

As one has well expressed it, there is no comfort in being an undecided Christian. Let this be borne in mind of all who are followers of Christ. How much

more comfort we have if we follow the Savior's still small voice.

Dear young Christians, do you find it difficult to follow that gentle voice in matters relating to where you go and what you do? If you get into difficulty about such things, ask God for grace to help you do what he says is best for your never dying souls. Some young Christians square any doubts they may have about the expediency of going to this place and that by assuring themselves that they only go to do good, forgetting that they will thereby lose their highest influence.

Do you know that if you lack consistency you will lack power to convince the sinner of the worth and beauty of religion? I pity the Christian that is so tied to worldly pleasure that he will be a stumbling-block to the sinner and is piercing the Savior's tender heart with his sins. Eccles. 11: 9 says, You can have your pleasure, but know thou that for all these things God will bring thee into judgment.

Christ did not come to save you in your sins, but he will save you from them if you really want him to save you. The only pleasure that will satisfy the longings of your heart are what Jesus gives; in him dwells all fullness of joy. Get your heart so full of God's Spirit that you will have no taste for anything that is not consistent for a child of God. Do you know that if you lack consistency you will have no influence with the sinner to make him any better, but will influence him to go on in his sins? There is no sermon so powerful as a consistent Christian life. The eye of the world takes in more than the ear.

May God grant us grace to live a consistent Christian life that we will not be held responsible at the bar of God for the souls of others. ELLEN PLANK.

For the Herald of Truth.

THE DESIGN OF SUNDAY SCHOOL WORK.

We had a Sunday-School convention in our midst the 16th and 17th of October, which was well attended by workers from near and far. There were many topics discussed with much interest, and I hope for the good of the cause. But as more readers can be reached by the medium of the press than by speech, I feel it my duty to express a few thoughts on the *design* of Sunday-school work.

Beyond all other workers in Christ's vineyard, the Sunday-school teachers are favored in having a place where the soil is tender. It has not been trampled into hardness by the years. The winds have not been sweeping it so long that only the rock is left. This is ground that does not discourage one at the first sight, for it still trembles under the touch of the Maker's hand, so late upon it.

The future strength and well-being of the Church are to-day within the precincts of the Sunday-school. Upon the proper training, and right development of the powers of our Sunday-school scholars depends, in a great measure, the conversion of the world. We need men and women whose whole lives have been spent in learning of Jesus: whose moral and religious powers have been trained and developed from childhood. Such the Sunday-school designs to furnish. Such she can and will furnish when rightly conducted. It is therefore essential that we rightly understand the nature and design of Sunday-school work. It requires talent of the highest order, preparation of the most thorough nature, and culture of the highest grade to be successful in the highest degree as a Sunday-school worker.

The Sabbath-school is a Christian institution; and as such should be in the hands of devoted Christian men and women. The influences are, or should be all deeply religious. The lessons taught, the hymns sung, the addresses made should all have a Christ tendency. The Sabbath-school is the department of God's church where the lambs of the flock are gathered in, and matured. Children are brought in direct contact with sacred scenes and learn the true spirit of Christianity. Their young hearts absorb the true spirit of worship. They become conscious of the saving presence of God. Religious impressions are deepened: and thus they are brought into the full light of the gospel.

The object of our Sunday-school work should be to thoroughly indoctrinate the children in the teachings of the Bible, according to our faith and belief. It is important and essential that they understand clearly the leading doctrines of our faith. Knowledge of the truth precedes faith and salvation, "for how shall they believe who have not heard."

Every teacher becomes a worker in God's vineyard. His work is grand and of incalculable importance. His work is to write upon young hearts the living and abiding truths of God. To teach children the sinfulness of wicked actions, of evil passions, of wrong desires; of the necessity of repentance, of the new birth, of faith in Christ, are truths which become obligatory upon every Sunday-school worker to impress vividly upon the children under his care. But our work stops not here but in all the teachings of the Bible we are to instruct our children. If we train them in the non-resistant faith when young, they will surely not prove recreant to that faith when of matured age.

And here is a point which requires skill, and address, which can only come from God. Abrupt measures are neither safe nor good. It is necessary to be perfect in Christian graces when we seek to lead children to Jesus.

Children are not men, and it is proper that we take this into consideration. We must study their minds and temperaments. And work steadily, constantly, surely, even though it be slowly. We must fasten upon their minds their obligations to be real Christians every day of their lives; that when they once love Jesus they may never become unwilling to bear his yoke. Conviction of sin should be deep and pungent, and the conception of the new birth clear and thorough. The aim should be to make deeper and deeper wounds, until they become thoroughly sick of sin, and in true repentance come to Jesus to be saved.

But our work stops not here, the lambs are to be fed and matured. They need counsel, admonition, encouragement, and help on every side that they may strike root downward, grow upward and bear fruit. They are to be led on, to see deeper riches in Christ, greater fullness in his salvation, until they come to a perfect man, according to the measures of the stature of Christ.

Children are naturally full of life and activity. It is not in itself sinful, but may lead to sin. It should therefore be turned into its proper channel. Give them work to do, to help use up their excess of vital force. As years advance they too will advance in strength and power till where we now stand they will stand, to lead others into the Church and to God. D. S. BEISHY.

HAPPINESS OF HUMILITY.

Some time since, I took up a little work purporting to be the lives of sundry characters as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when heaven pleases. It occurred to me at once that the most of my sufferings and sorrows were occasioned by my unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I could but cease struggling, and consent to be anything or nothing, just as God pleased, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it is not new, I had known it for years; but I now saw it in a new light. My heart saw it, and consented to it; I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too.—*Dr. Payson.*

Love can do wonders; and the love of Christ, as displayed in the Cross, is the wonder of angels. But even His love will avail you nothing, if you reject Him as your Savior. Love has already made the sacrifice—have you accepted it?

VICTORY OVER THE WORLD THROUGH FAITH.

REMARKS BY C. G. FINNEY IN A SERMON. ON THE ABOVE SUBJECT.

It is in the very nature of the case impossible that if faith receives Christ into the soul it should not overcome the world. If the new birth actually brings the mind into this new state, and brings Christ into the soul, then of course Christ will reign in that soul; the supreme affections will be yielded most delightfully to him, and the power of the world over that mind will be broken. Christ cannot dwell in any soul without absorbing the supreme interest of that soul. And this is of course equivalent to giving the victory over the world. He who does not habitually overcome the world is not born of God. In saying this, I do not intend that a true Christian may not sometimes be overcome by sin; but I do affirm that overcoming the world is the general rule, and falling into sin is only the exception. This is the least that can be meant by the language of our text and by similar declarations which often occur in the Bible, just as in the passage "He that is born of God doth not commit sin, and he cannot sin because he is born of God," nothing less can be meant than this—that he cannot sin uniformly, cannot make sinning his business, and can sin if at all, only occasionally and aside from the general current of his life. In the same manner we should say of a man who is in general truthful, that he is not a liar. I will not contend for more than this respecting either of these passages, but for so much as this I must contend, that the new born souls here spoken of do in general overcome the world. The general fact respecting them is that they do not sin and are not in bondage to Satan. The affirmation of Scripture respecting them must at least embrace their general character. What is a religion good for that does not overcome the world? What is the benefit of being born into such a religion if it leave the world still swaying its dominion over our hearts? What avails a new birth which after all fails to bring us into a likeness of God, into the sympathies of his family, and of his kingdom; which leaves us still in bondage to the world and to Satan? What can there be of such a religion more than the name? With what a reason can any man suppose that such a religion fits his heart for heaven, supposing it leaves him earthly-minded, sensual, and selfish? We see why infidels have proclaimed the gospel of Christ to be a failure. You may not be aware that of late infidels have taken the ground that the gospel of Christ is a failure. They maintain that it professes to bring men out from the world

but fails to do so; and is hence manifestly a failure. Now you must observe that the Bible does indeed affirm, as infidels say, that those who are truly born of God do overcome the world. Now if the infidel can show that the new birth fails to produce this result he has carried his point and we must yield ours. This is perfectly plain, and there can be no escape for us. But the infidel is in fault in his own premises. He assumes the current Christianity of the age as a specimen of real religion and builds his estimate upon this. He proves, as he thinks and perhaps proves truly, that the current Christianity does not overcome the world. We must demur to his assuming this current Christianity as real religion. For this religion of the mass of the nominal professors does not answer the descriptions given of true piety in the word of God. And, moreover if this current type of religion were all that the Gospel and the divine spirit can do for lost man, then we might as well give up the point in controversy with the infidel; for such a religion could not give much evidence of coming from God, and would be of very little value to man; so little as to be scarcely worth contending for. Truly if we must take the professedly christian world as Bible christians, who would not be ashamed and confounded in attempting to confront the infidel? We know too well that the great mass of professed Christians do not overcome the world, and we should be confounded quickly if we were to maintain that they do. Those professed christians themselves know that they do not overcome the world. Let us sift this matter to the bottom, pushing the inquiry—Do the great mass of professed christians really overcome the world? It is a fact beyond question that with them the things of this world are the realities and the things of God are mere theories. Who does not know that this is the real state of great multitudes in the nominal church? Let the searching inquiry run through every heart—What are those things that set your souls on fire—that stir up your warmest emotions and deeply agitate your nervous system? are they the things of earth or the things of heaven? the things of time or the things of eternity? the things of self, or the things of God? How is it when you go into your closets? Do you go there to seek and find God? Do you in fact find there a present God, and do you hold communion there as friend with friend? How is this? Now you certainly should know that if your state is such that spiritual things are mere theories and speculations you are altogether worldly and nothing more, and it would be egregious folly and falsehood to call you spiritually minded; and for you to think yourselves spiritual under such circumstances would be the most fatal and foolish self-deception.

In this condition you give none of the appropriate proofs of being born of God; your state is not that of one who is personally acquainted with God, and who loves Him personally with supreme affection. Until we can put away from the minds of men the common error that the current Christianity of the Church is true Christianity, we can make but little progress in converting sinners, for in the first place, we cannot save the Church itself from bondage to the world in this life, nor from the direst doom of the hypocrite in the next. We cannot unite and arm the Church in vigorous onset upon Satan's kingdom so that the world may be converted to God; we cannot even convince intelligent men that our religion is from God, and brings to fallen men a remedy for their depravity, for if the common Christianity of the age is the best that can be, and this does not give men the victory over the world, what is it good for? And if it really is of little worth or none, how can we hope to make thinking men prize it as of great value? There are but very few infidels who are as much in the dark as they profess to be on these points.

There are very few of that class of men who are not acquainted with some humble Christians, whose lives commend Christianity and condemn their own ungodliness. Of course they know that there is reality in the religion of the Bible, and they blind their own eyes selfishly and most foolishly when they try to believe that the religion of the Bible is a failure, and that the Bible is therefore a fabrication. Deep in their heart lies the conviction that there are men who are real Christians, who overcome the world and live by a faith unknown to them—lives. In how many cases does God set some burning examples of Christian life before those wicked, skeptical men to rebuke them for their sin and their skepticism—perhaps their own wife or their children, their neighbors, or their servants? By such means the truth is lodged in their mind, and God has a witness for himself in their consciences. I will mention a fact which occurred in the South, and was stated to me by a minister of the gospel who was acquainted with the circumstances of the case. There resided in that region a very worldly and a most ungodly man, who held a great slave property, and was without much given to horse-racing. Heedless of all religion and avowedly skeptical, he gave full sway to every evil propensity. But wicked men must one day see trouble; and this man was taken sick, and was brought to the very gates of the grave. His weeping wife and friends gather around his bed and begin to think of having some Christian called in to pray for the dying man's soul. "Husband," said the anxious wife, "shall I send for our minister to pray with you

before you die?" "No," said he, "I know him of old; I have no confidence in him; I have seen him too many times at horse races; there he was my friend and I was his; but I don't want to see him now." "But who shall we get then?" continued his wife. "Send for my slave Tom," replied he; "he is one of my hostlers. I have often overheard him praying and I know he can pray; besides I have watched his life and his temper, and I never saw anything in him inconsistent with Christian character; call him in, I should be glad to hear him pray." Tom comes slowly and modestly in, drops his hat at the door, looks on his dying master. "Tom," said the dying skeptic, "do you ever pray? do you know how to pray? can you pray for your dying master and forgive him?" "O yes, massa, with all my heart," and drops on his knees and pours out a prayer for his soul.

Now the moral of this story is obvious. Place the skeptic on his dying bed, let that solemn hour arrive, and the inner convictions of his heart be revealed, and he knows of at least one man who is a Christian. He knows one man whose prayers he values more than all the friendship of his former associates. He knew now that there is such a thing as Christianity; and yet you cannot suppose that he has this moment learned a lesson he never knew before. No, he knew just as much before: an honest hour has brought the inner convictions of his soul to light. The great error of those who profess religion, but are not born of God is this: "They are trying to be Christians without being born of God. They need to have that done to them which is said of Adam: 'God breathed into him the breath of life, and he became a living soul.' Their religion has in it none of the breath of God, it is cold and lifeless: there is none of the living vitality of God in it. It is perhaps a heartless orthodoxy, and they may take a flattering unction to their hearts that their creed is sound, but do they love that truth which they profess to believe? They think it may be that they have zeal and that their zeal is right and that their heart is right; but is their soul on fire for God and his cause? Where are they and what are they doing? Ah, do they care for souls? Does their heart tremble for the interests of Zion? Do their very nerves quiver under the mighty power of God? Does their love for God and for souls set their orthodoxy and their creeds on fire so that every truth burns in their souls and glows forth from their very faces? If so, then you will not see them absent from the house of worship; but you will see that divine things take hold of their souls with overwhelming interest and power. You will see them living Christians, burning and shining lights in the world. Brethren, it cannot be too strongly im-

pressed on every mind that the decisive characteristic of true religion is energy, not apathy; that its vital essence is life, not death.—Selected.

For the Herald of Truth.

PRACTICAL RELIGION IN THE HOME CIRCLE.

The little girl who can truthfully say: "My mother never scolded," reveals to almost absolute certainty, the future conduct and character of a home of her own, and the other little girl upon whose tombstone was found this epitaph: "Her playmates said it was always easiest to be good when she was with us;" brings to light a disposition so pure and guileless as to border closely on the angelic.

Every well ordered home has its own prescribed rules, and when these are abused and violated, troubles are sure to follow, and then, if by reason of the uncharitableness and disobedience of the children, the mother allows herself to become restless, impatient, and irritable on such occasions, she gradually loses all maternal influence over the home, and as a result, she, as well as the entire household, becomes miserable. It is said that the wealth and prosperity of the nation depends largely upon the training and moulding influence of the mother upon the children. To her is consigned the duty of training the little ones in the first lessons of obedience. She spares neither labor of body or weariness of mind in securing the health and happiness of her offspring.

Happy, then, is the child who from a sense of right and duty, early loves to obey its mother and act cheerfully in compliance with her prescribed rules.

Observation, however, teaches us that the children are not in every case to be considered wholly responsible for the wretchedness that often exists in the home circle.

"The need of the world to-day," says a certain writer, "is a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, keeps the father always in a humor to instruct and amuse the children, and the mother to be patient when the baby is cross." We want a religion that shall interpose between the ruts and gullies and rocks that lie along the great highway of life; and the sensitive souls that are constantly traveling over them.

L. J. HEATWOLE.

Dale Enterprise, Va.

QUIETNESS.

"Better is an handful with quietness, than both the hands full, with travail and vexation of spirit." Quietness indeed is the watchword of the old Bible saints, . . . but quietness is not the prevailing fashion of the present day, even among church members. Look at the restless eyes, the anxious faces; note the dull murmur of unsatisfied desire, swelling every now and then into absolute complaint. Hear the Christian women worry over their housekeeping; see the up-town religious man at the down-town exchange—shouting, gesticulating, grasping like the rest. "My brethren, these things ought not so to be." Should "a good soldier of Jesus Christ" put off his uniform and wear a common dress, that he may make a better bargain? Or "an Israelite indeed" be ever seen without the "ribbon of blue," the royal colors? "Ye shall wear it," said the Lord, "that ye may remember and do all My commandments, and be holy unto your God." . . .

Yes, "haste," "speed," "run" are good Bible words, with an urgent Bible meaning; but it is only such glad pressure as the sun is in, which, moment by moment, and without the loss of a single one, "hasteth to his place whence he arose." There is all the difference in the world between the haste which comes from crowding and that which springs forward with intense consecration to the work in hand, saying, for the time, "This one thing I do."

Everything in the Bible is against our feverish rush. The good seed in the good ground, with its vigorous, ceaseless, fruitful growth, is compared with those who "having heard the word, keep it, and bring forth fruit with patience." "First the blade, then the ear, after that the full corn in the ear." It is so in nature, it is so in grace; it should be so in every department of human life. "Let thy garments be always white"—even "unspotted"—but how can that be, if you rush through this muddy world at such breakneck speed? Take the simple Bible image: Christ's flock are "led," "guided," "shepherded;" and through differing little paths they follow on; pausing to feed, stopping to rest, drinking of the brook in the way. The rush and

confusion come only when they are drawn off from their Shepherd by some sudden allurements, or are frightened away by some foolish dread. As if He did not know!—as if He did not care!

Do you ever wait to make sure the Lord is before you, in those ways you tread so rapidly? You hurry in, not thinking; you hurry on, not looking; and thus many a thing is done which should not (and otherwise would not) be; and the same excuse is spread over all—want of time. No leisure to study your plans by the light of the Bible lamp; too driven to keep your temper; in the melee how often patience goes down, and meekness, and sometimes truth! "What shall I render unto the Lord for all His benefits toward me?" Shall it be a life like that?

Nay, it is all wrong—all the greatest mistake; for I do verily believe that this high pressure is quite our own fault. I believe that nothing need be neglected in the busiest life; nothing which the Lord has given us to do. Idleness has no room there; neither work *not* given; neither unhelpful play; and it is, when we let in one or all of these, that we get hurried, worried, and out of breath. For arrears are always hard to meet: the only way with time as with money is to keep out of debt. Like Jane Taylor's discontented pendulum, we must learn that however many ticks we can think of in a second, or may execute in a year, there is always given for each the moment to tick in. And if the clock stands steady, and the pendulum hangs true, every tick will have its full, round proportions, and mark off its atom of finished work. So shall the "fulness of time" take its place with the "patience of hope" and the "labor of love."—Anna Warner.

THE BEST.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?
One watches all with care most true;
Doubt not that he will give thee too,
Thy part.
Only be steadfast; never waver,
Nor seek earth's favor.
But rest;
Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

—Paul Fleming.

PARING DOWN THE TRUTH.

Does not the same error appear also to-day upon the other side? When any man to-day makes less exacting, less earnest or imperative, any one of the statements of truth or divine justice and righteousness, in order that his fellow men may be induced to do the less, when he thinks that they will do the greater; when any man pares down doctrine or truth, in order that men may be induced to believe that which he alone thinks they are fitted to believe—then it is sacrificing the love of truth for the sake of men. No man has any right to make that which he believes to be the truth of God any less exacting, less sharp or clear, because he thinks his fellow men will not accept it if he states it in its bluntest, baldest form.

I read an incident in the newspaper the other day that seems to illustrate this point. A tired and dusty traveler was leaning against a lamp-post in the city of Rochester, and he turned and looked around him, and said, "How far is it to Farmington?" and a boy in the crowd said, "Eight miles." "Do you think it so far as that?" said the poor, tired traveler. "Well, seeing that you are so tired, I will call it seven miles."

The boy, his heart overflowing with the milk of human kindness, pitied the exhausted traveler, and chose to call it seven miles. I know I have seen statements of the truth that have dictated the same answer. Never make the road from Rochester to Farmington seven miles, when you know it is eight. Do not do a wrong to the truth out of regard for men.—*Phillips Brooks.*

DRIVING WITH OIL.

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress, and was beginning to split the wood. Then I thought of the oil can. I oiled the bar; I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson! They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Every body ought to see it just as they do, and whoever does not is hammered at with-out mercy. Such uncharitable zeal provokes opposition. It excites all the fric-

tion of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love.—*Dr. Babb.*

THE TIME FOR KEEPING EASTER.

Originally, Easter was designed to take the same high place in the Christian Church that the Passover did in the Jewish Church—indeed, one was a type of the other. But the Passover was a fixed period. It commenced on the 14th day of the month Nisan, and continued till the 21st day. Very early in the Christian Church a controversy arose as to the proper time of keeping Easter. The Asiatic Church kept it at the same time the Passover was kept. The Western Church kept it on the Lord's day. In the great Council of Nice, held during the reign of Constantine, the subject was fully discussed, and it was finally decreed that Easter should be observed at the time which we now have. That is, on the first Sunday after the first full moon, after day and night are equal. By this arrangement Easter may occur as early as March 22d and as late as April 25th. It is therefore a movable feast. The time for Easter was decreed by the Council of Nice in the fourth Century.

SALVATION.

The salvation of Christ is perfect. He saves everlastingly, not only the soul, the spiritual part of man, but the body also. We are distinctly taught that the body shall be raised incorruptible and glorified, and, reunited to the soul, shall live forever.

Christ saves from sin. Not only from its penalty and punishment, but from the power, the dominion, and the love of sin.

He saves from evil. Not only from evil itself, but from the dread and fear of it. "There shall no evil happen unto you." He shall be quiet from fear of evil.

He saves not only in time, but through eternity. "I will give unto them eternal life." "None shall pluck them out of My hand."

He saves all who will come to Him. The offers of salvation are not to a favored few, but to the whole world. "Whosoever will, let him drink of the water of life freely." "Ho, every one that thirsteth, come ye to the waters."

"Come unto Me, all ye that are heavy laden, and I will give you rest."

Christ saves fully, freely, willingly, and lovingly. "Without money, and without price."—*F. H. Marr.*

FAITH, NOT FEELING.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God knows thee, whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred within thee to the very last. Try not to feel good when thou art not good, but cry to Him who is good. He changes not because thou changeest; nay, He has especial tenderness of love toward thee, for that thou art in the dark, and hast no light, and His heart is glad when thou dost arise and say, "I will go to my Father." For He sees thee through all the gloom through which thou canst not see Him. Will thou His will. Say to Him, "My God, I am very dull and low and hard, but Thou art wise and high and tender, and Thou art my God; I am Thy child, forsake me not." Then fold the arms of thy faith, and wait in quietness, until light goes up in thy darkness.

Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—*Geo. Macdonald.*

BORROWED BOOKS.

A person who borrows a book has no right to lend it to another without the express permission of the owner.

A borrowed book should be covered, and handled with care and nicety, and returned promptly.

No one has a right to retain a borrowed book during an indefinite period.

If accident or injury result to a borrowed volume while away from its owner, honor requires that it shall be replaced by a new copy.

Never ask the loan of a very costly book, or one belonging to a set, if you can avoid it.

Teach children from the first to be particular in regard to their handling of all books, whether their own or those of others.—*Sel.*

WORK FOR THE CHURCHES.

We do not always see our opportunities for doing good, even when they present themselves to us; and sometimes there are opportunities right under our eyes, and within our reach that are unknown to us. A little thought on this subject, a little looking round, a little inquiry after the welfare of others, often reveals pressing wants that would give many a Christian heart pleasure to relieve, and which indeed may be done without much inconvenience, and with little cost. We should always keep in mind the admonition of the apostle: "But to do good and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13: 16.

The winter season is again at hand, and with it comes the season in which the poor are more subject to want than during the summer. On account of the severity of the weather people need more food, warmer clothing, heavier bedding, closer houses, and more fuel; in many cases there is less work and in consequence persons must work for less wages; sometimes persons are thrown out of employment entirely; many indeed have employment which can be carried on only during the summer. All these things have resulted in increasing the wants and the necessities of the poor.

In all our large cities it has become a necessary custom, each year, as the winter approaches, to collect by voluntary subscriptions, large sums amounting to many thousands of dollars which are put into the hands of properly authorized persons for distribution among the suffering and needy.

It is a pleasure to know that in this age of avarice and selfishness so much is still done to help the poor, to relieve want and suffering, but while we see so much done for the relief of physical suffering among this class, we should not forget their spiritual wants.

It has been found by those engaged in this work, that there is a great necessity for the improvement of both the moral and spiritual condition of this class. There are a great many causes which lead to the unhappy and suffering condition of a large portion of the human race, and one prominent cause may be the want of proper training in youth, and proper encouragement and teaching in later years.

We may well suppose that those who have all they can do in the world to provide themselves with clothing, shelter and food, will not pay out much for Bibles, or for good books, and religious papers, and in consequence, possess very few.

This condition of things has induced many persons to labor in this direction and provide those in want of them with

Bibles and religious papers. This was one of the causes which led to the establishment of the American Bible Society, the British and Foreign Bible Society, the American Tract Society, and a large number of other kindred societies, for the distribution of Bibles, Testaments, tracts, books, and papers of different kinds, among those who otherwise would not be likely at all to get them. Through these instrumentalities thousands upon thousands of Bibles and Testaments, tracts and papers have been scattered like seed sown broadcast all over the world; even in Rome, under the very shadow of the papal throne, Bibles are printed and circulated among the people.

Led by this spirit of teaching gospel truths, and elevating the moral and spiritual condition of the poor, the downcast, and the forsaken portion of humanity, hundreds of men have gone forth to this work, sacrificing home, friends, comforts, and even health, and endangering their lives, and even godly women have made it their life's work to labor in prisons and hospitals, and among the wretched and poverty in the large cities, to bring the word of life to those forsaken ones, who see so little of either the natural or spiritual sunshine, and whose lives are one continuous night of gloom and sorrow.

The above remarks may serve a good purpose in awakening a more lively interest among our own people in regard to scattering "seeds of kindness," and doing works of love; they may awaken a more earnest interest in endeavoring to aid some of these needy ones, though when we started out with this article, we did not intend to go over the ground into which we have been led, and like some ministers whom we have heard preach that made their introductory more lengthy than the sermon should have been, we fear that ours will be longer than the discussion of the subject proper which we intended to present.

The following letter will explain itself:

TO THE MENNONITE PUB. CO., "I take my pen in hand to write to you though entirely unprepared to comply with your request to pay for the HERALD OF TRUTH, for I am not able to pay even so small a sum. Times are hard and money is very scarce. I am sorry that it is so. I wish I could have the pleasure of sending you the money, although I did not subscribe for the paper. Bro. —, of —, made me a present of the paper soon after I united with the Church, which is about fourteen years, and I have been getting the paper ever since; it would make me feel very lonely not to have the paper, as it has been a welcome guest to me. But if the paper is not paid, I wish it stopped as I am not able to pay for it. It is always a pleasant visitor; it brings good news, it cheers us in our religious feelings, and strengthens us in our purposes to walk in the better

way, and follow on in the footsteps of our Lord Jesus Christ, who alone can pardon all our sins."

The foregoing is but the expression of many others in similar circumstances, who would gladly read the paper, and who would be much benefited by it, but they do not have the means.

Now would it not be a proper work for each Church to see if there are any of her members that have not the means to pay for the Church paper and yet would like and ought to have it, and if they find any such, let the Church contribute and secure the paper for them. We have always done our part towards those who wanted the paper and yet were not able to pay for it. Brethren and sisters have written for it in this way and we have sent it to them free of charge for years; ministers and members have written to us and told us of a certain poor widow in their Church, or a poor brother, or a poor old couple who were unable to pay for the paper and they thought it would do good to send them a copy free, without offering to pay part, without asking the neighbors and friends or the Church to help pay for it; we have sent them at their request, and will do so still if need be, and in this way we have given away every year from one to several hundred dollars, of which we do not boast, neither do we murmur, we simply state facts, and while we are still willing to do our share fully, we feel that others might very profitably assist in so important a work, and many poor who are too modest to ask for it, might enjoy the same blessing and much good might be done. And we might, in some measure, fulfill a very important mission which the Church should not fail to perform.

We would here, however, in justice to those who have always nobly done their duty in this work say, that many have sent us full pay for poor members, and oftentimes persons who were not members; others have sent us half pay, on condition that we would give the other half, and many have sent us liberal contributions to be applied to such cases, for which we thank them and feel sure that while those who have been the recipients of their kind favors, feel grateful and thank them for it, the Lord will reward them.

Every member in the Church should read the paper; every young man and young woman, every young married couple when they commence the world for themselves, all young persons who unite with the Church, all should be encouraged to read diligently first the Bible and secondly their Church paper.

J. F. FUNK.

The more a Christian enjoys of his God, the more he desires others to enjoy the same.

HERALD OF TRUTH.

JOHN F. FUNK, EDITOR.
J. S. COFFMAN, ASST. EDITOR.

December 15, 1885.

Entered at the Post Office at Elkhart, as second class mail matter.

TO OUR SUBSCRIBERS.—If any of our subscribers do not get their paper regularly, or if any persons who send for books, &c., do not obtain them in due time, they will confer a favor by informing us, and we will do our best to have everything properly forwarded to its destination.

IF THE label on your paper is not changed in the second number after you have sent money for it send us a card stating the case.

HOW TO SEND MONEY.—If in sums of more than a dollar it is best to obtain either a draft, or a Post Office Money Order, or where these cannot be obtained, get the letter registered.

THOSE of our subscribers who do not wish to take the Herald of Truth any longer, will please inform us of the fact by letter stating their I. O., pay up all arrears, and the matter shall have our prompt attention, otherwise it will be considered that they wish to continue their subscription.

IF YOU wish your papers changed from one Post Office to another, please always give the OFFICE where you now receive it, as well as the office to which you wish it sent.

THE DATE on the label of your paper gives the time to which your paper is paid. If it is "dec. 31," it is paid to that time. If "dec. 31," it is only paid to that date, and so of any other date. By this you can always tell if your paper is paid up, or is in arrears. The X on a label shows that your paper is ordered to be stopped at the date on it.

Almanac for 1886.

Our family almanac for 1886 is completed, and a number of orders have already been filled. It contains the usual astronomical calculations made by the well known astronomer, L. J. Bach, who furnishes the calculations for the most popular almanacs in the country. The reading matter is both interesting and instructive, containing among others the following articles: Shortness of Time, Shining, The Door, Succeeding in Life, What do you See, The Mennonites, How to Kill a Craving for Alcohol, Palestine with a map, Remarkable longevity of Twins, Color of Clothing, Matrimonial Incompatibility, What to do in case of Accidents, A Lesson from Hornets and Wasps, The Shepherds, Bible Curiosities, Home Department, &c. We trust our friends will send their orders early. Price will be as follows:

Single copies	per mail	.....	.08
2	"	"	.15
4	"	"	.25
12	"	"	.60
22	"	"	1.00
100	"	express	3.75
1 gross (144 copies)	"	"	5.00

Express charges to be paid by the purchaser.

Orders by mail should be accompanied by the cash.

MENNONITE PUBLISHING CO.,
Elkhart, Ind.

THE HERALD OF TRUTH.—For twenty-two years the HERALD OF TRUTH has been sustained and acknowledged as a means of grace and edification, and as a blessing to the church, and it has constantly gained new friends and supporters. We trust it may continue to hold this position and grow in favor each year.

RENEW FOR 1886.—As this is the close of the year, many of the subscriptions to the paper expire with this number. Now we hope we may not lose a single subscriber, but gain many new ones for the coming year, and therefore we ask our friends to renew their subscriptions without delay, and so help to sustain this great and important work in the church.

THE WORDS OF CHEER is one of the best and cheapest papers published for the children and young people. Subscription price for single copies 25 cents; with the HERALD OF TRUTH 15 cents; in clubs of ten or more copies 10 cents.

JUGENDFREUND—the German children's paper same size, and subscription price the same as WORDS OF CHEER. We hope to get many new subscribers for these papers with the beginning of the year.

THE MENNONITISCHE RUNDschau is a weekly paper, German, bringing news from all Mennonite settlements, as well as market reports and general news. Subscription price 75 cents a year.

A LIBERAL OFFER.—To encourage our friends to buy the valuable books of our Church as well as subscribe for the Church papers, we make the following offer: To any person who will before January 1st, 1886, send us FOUR DOLLARS AND FIFTY CENTS, we will send free of charge, one copy of MENNO SIMON'S COMPLETE WORKS either in English or German, and the HERALD OF TRUTH for one year.

To any person who will send us SIX DOLLARS, before the first of January, 1886, we will send the German MARTYRER SPIEGEL and the HERALD OF TRUTH for one year.

We hope many of our friends who do not have these valuable books will avail themselves of this opportunity to obtain them on these liberal terms. It is really giving the paper a year free.

SUNDAY SCHOOL.—From the Bucks County Intelligencer we learn that the brethren at Gehman's Meeting-house, in Rockhill Twp., Bucks Co., Pa., closed the Sunday-school which they had maintained there during the summer, about the last of November. The school was organized last spring as a purely German school, but during the summer a part of the school were instructed in the English language, and the probability is that in the future the English language will be used more than the German.

PROTEST AGAINST DANCING.—The School Board of Strasburg, Lancaster Co., Pa., makes the following emphatic protest against teachers dancing: "We most emphatically protest against any of our teachers, while in our employ, attending the modern dances." This is a step in the right direction. Teachers that frequent dances, and other places of amusement of like character are by no means the proper examples for our children to copy after, and every parent should watch with jealous care the moral character of the teacher under whose instructions he places his children.

DEATH OF WILLIAM H. VANDERBILT.—William H. Vanderbilt, the great railroad King, died suddenly at his residence in New York City, on Tuesday Dec. 8th, just after dinner. He was in his library with his private secretary, making arrangements to ride out, when he was suddenly stricken down by apoplexy, and died so soon that none of the family except his wife, reached the room in time to see him breathe his last. His property mostly railroad bonds, amounts to many millions of dollars. He is said to have been the richest man in the world.

Yet his wealth afforded him no security against the King of Terrors. Indeed death is no respecter of persons, but the high, the low, the great and small, the rich and the poor, all are brought to the same level by the unrelenting hand of death. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

TO OUR READERS.—Another year has passed away, and with it closes volume 22 of the HERALD OF TRUTH. In looking over the life we have lived during the year, we will all have our own peculiar little history. Each one has a differ-

ent experience, each one will either rejoice or mourn over his or her own special joys or sorrows. This past year like all preceding years has been fraught with its full measure of trials, sufferings, disappointments, failures, afflictions, sickness, deaths, pestilence, crimes, divers earthquakes, wars and rumors of wars, accidents, fires, shipwrecks and other calamities, which a kind and indulgent heavenly Father permits to come over the children of men, to teach them how frail they are, how easily led astray, how strong the power of sin, and how needful it is to have a mighty Helper, who is able to lead, sustain and keep weak sinful man, who is not able to do anything without the divine help, and while all these things bring up to each of our minds our individual trials, temptations and sufferings, over which we mourn and weep, we have reason to rejoice that the same kind Father, who promised never to leave us, nor forsake his children, and who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust, still lives and reigns, manifests himself, and shows mercy to his children.

It is under this kind and loving care that we have been spared another year. It is his love and mercy that has still permitted us to live, to labor and to enjoy. It is through his mercy and grace that we have been enabled to publish our paper another year, that our many dear friends and his faithful followers were permitted to receive and read it. It is God our kind heavenly Father, who has sustained us amidst all the trials of life, and for all these manifestations of his love and mercy, let us to-day lift up our hearts in gratitude to him, and thank him that he so blessed us, that he so blessed our work, and permitted us to do so much good in his name.

We feel that this is the Lord's work; it was begun in his name, for his glory and for the upbuilding of his Church; as his work the Lord has blessed it; and to him shall be all the glory, and in his name, and to his glory, and for the welfare of the Church shall we continue to labor as long as he gives us the grace and strength to do so.

We thank our patrons and readers for the kind support and assistance they have given us, and many evidences show us that our labor has not been in vain. We

kindly trust that in the future, and especially during this coming year, we shall receive your kind approval, your generous support, your sincere prayers, and your kindly help both in circulating the paper, and supplying its columns with the best and the purest gospel teachings; and that as God spares our lives and gives us mental and spiritual strength we may labor together to the glory of God, the edifying of the Church and the salvation of our own souls.

RETURNED.—For the satisfaction of my friends among whom I visited, I will state that I returned safely to my home at Elkhart, on Saturday, Dec. 5th. According to the request of many I will also give a brief statement of my visit.

I left home on the 23d of October, remaining away a few days over six weeks, in which time I was present at fifty-nine meetings for public worship.

My first stopping place was Stonerville, Westmoreland Co., Pa., where there is a small congregation which is in charge of the Brethren Herman Snyder, and John N. Durr, who alternately hold services there every four weeks. They both live at quite a distance in opposite directions from this little Church, and they have taken upon themselves quite a burdensome task. The members here are very grateful for these services and seem satisfied as far as themselves are concerned, but it is my opinion that with the opposition our people here have against them it will take more effort to build up the Church with any degree of success than can be put forth in holding one or two meetings every four weeks. I am glad, however, that I saw some prospects for the prosperity of the Church here if sufficient effort is made in the proper way.

Bro. Durr held his communion meeting at Masoutown on Sunday, the 1st of November, which was well attended. In this and some other meetings I was present; also two meetings in Greene county. The Church here has passed through many trials and is not so prosperous as it might be, but perhaps the Lord has for the faithful ones here a bright day in the future.

There is a Church of a considerable number of members scattered from Meyersdale south over the south end of Somerset Co., Pa., into Garrett Co., Md. It

is under the charge of Bro. David Keim, assisted by Bro. H. H. Blough. There is considerable interest here, and quite a number of the members are young people, who seem well established in the faith and zealous in living for Christ. In all my travels I have found no place that appears to offer a better prospect to build up a large prosperous Church in the near future than the above named territory. If much labor is done here with no other motive than the glory of God, the salvation of souls, and the prosperity of our beloved Zion, God will certainly bless the work.

At Shellsburg, Bedford county, I met with Bro. Herman Snyder, a dear brother I had long heard of and had much desired to see. There is a small number of members here, with a prospect of gathering in a number more soon. This is one of the points in charge of the Snyder Brothers, which they regularly visit and preach for, taking long journeys across the mountain for every visit. There are warm-hearted, zealous members here.

From here Bro. Snyder took me across the mountain, in his buggy, to his home in Morrison's Cove, Blair county. There are a good many member here, but they are considerably scattered, and the ministering brethren have such a large field that their appointments are not frequent enough to keep up the interest as it should be. I was sorry indeed to see the young people, the children of our members, not belonging to the church. It seemed to me an extra effort to get them saved and into the church, would be well-pleasing to the Lord. I am fully convinced that they are taught the pure truths of the gospel; but likely they hear too much of another character between these teachings. I was rejoiced in my heart to see the interest that was here manifested. The church here is in charge of Jacob Snyder, a dear aged brother who has labored long with them as their bishop.

From here I went to Johnstown where Bro. Samuel Gindlesperger met me and took me to the meeting at Blanch's Meeting-house. The meetings here could not be well attended on account of the snow and very muddy roads. There is a large membership here that seems in a flourishing condition. The church is in the care of Jonas Blough, who was recently given the responsibilities of the

Bishop's office. May the Lord enable him to be a faithful house-keeper, and a zealous worker to build up his church on the true foundation. I was much pleased here to find so many young people in the church. The Thanksgiving service was held in the Stahl Meeting-house, and was well attended considering the weather.

After leaving Johnstown, I stopped a few days with the church in Columbiana and Mahoning Co's, Ohio. I was much encouraged among the members here. I truly felt that the Lord had many dear souls here that love him, and love his church and are willing to labor much for the prosperity of our beloved Zion. I felt too that there is a zealous care to build upon the true foundation—Christ—and live according to the doctrine we have learned. While here I attended the funeral of Solomon Metzler, one of their most beloved, devoted and zealous brethren.

I stopped a few days in Medina county, where I had labored with the brethren less than a year ago. Numbers of hearts here seem all aglow with love to God and his holy cause, and it seems to me there are numbers standing without that are almost persuaded to turn to the Lord and labor in his vineyard with the brethren. Dear brethren and sisters, labor earnestly on, and continue to pray fervently; I believe the Lord will yet bless you with a harvest of souls gathered into the fold with you.

J. S. COFFMAN.

CHURCH NEWS.

ARM AMPUTATED.—From the *Watchful Pilgrim* we learn that our ministering Brother John Zimmerman, of Blue Ball, Lancaster Co., Pa., had his arm amputated on the 17th of November. The arm was injured about forty years ago. The operation was performed as a last resort to save his life. At last accounts he was doing well.

BROTHER CYRUS HERSHBERGER, his wife and Sister Blough made a visit to Indiana and Michigan during the fall. Bro. Hershberger writes us that they arrived at their home safely in due time, that they had a pleasant and prosperous journey, and met many brethren and sisters on the way. We are glad to hear that the Lord prospered them on their way.

MEMBERS RECEIVED.—There was meeting held at Mt. Pleasant, Augusta Co., Va., on Saturday and Sunday, Nov. 14th and 15th. Three precious souls were received into the Church by baptism, name-

ly, Isaac Rhodes Jr. and wife, and Louisa Flick. The attendance on Saturday was small owing to the shortness of the notice given. The Church is, as yet, small in this locality, but we hope the Lord may bless the work of the brethren there in the future.—*Watchful Pilgrim*.

THANKSGIVING.—A Thanksgiving service was held in Folk's Meeting-house, where the attendance was not so large as it might have been. We fear that not all are so much interested as they should be in thanking the Lord for his continued protection and the liberties we have enjoyed.

A short sermon was delivered by Bro. H. H. Blough. We hope the young people who were there, if they are spared to another year, will invite their parents to come with them that all may engage together in thanking the Lord for the blessings of the year. We hope none of those who were absent have allowed themselves to be kept away because of their worldly affairs. May we live to the glory of God under his protection and guidance, and give him all praise and honor for the multitude of his blessings. D. W. M.

CHURCH NEWS.—About the middle of November the Brethren Samuel Coffman and Sem S. Weaver of Rockingham Co., Va., made a visit to Pendleton and Randolph counties, West Va. Seven persons were received into the Church during their visit. Brother Coffman expects to visit these Churches again before the year closes. We are glad to learn that the brethren are so faithfully visiting the Churches in West Va., and that the Lord is rewarding their labors by bringing numbers of souls into the Church. May they indeed be truly converted.

FROM FRANKLIN CO., PA.—On Saturday the 24th of October, nine young converts were received into the Church by baptism. May God bless them that they may be bright and shining lights in the Church, and my prayer is that many more may turn away from the world, and give their hearts to Jesus.

On Sunday the 25th we had communion, which was indeed a precious time for hungry souls.

On Monday the 26th, lots were cast for deacon, four candidates were presented, and the lot fell on Bro. Samuel Hurst. May the Lord indeed give him strength and grace to become an earnest and devoted laborer in the vineyard of the Lord.

On the 5th of November, Bro. John E. Brubacher and wife, and Bro. Benjamin Hertzler and wife were with us in the Chambersburg Meeting-house where an appointment had been made for them, and preached to us the Word of the Lord. I trust that sinners may have been awakened and saints encouraged. M. L.

CORRESPONDENCE.

FROM BRO. HENRY YOTHER.—Leaving Elkhart, Indiana, I went to Bronson, Mich. I was with the church there one week, during which time the communion of the Lord's Supper was observed. The church here is supplied with one minister and a deacon.

From this place I went to LaGrange, Ind. In this church there is one bishop, a minister and a deacon. After this I had two appointments in the Barker Street School-house in Michigan, near the border of Indiana. From there I went to Mendon, in Kalamazoo Co.; eight miles north of this place are six members which should not be passed by. I also visited Caledonia, Kent Co., Mich., where there is one minister and a deacon. In Bowne, about fifteen miles from the Caledonia Church, there is also a church in charge of Bishop John Speicher and Pre. Peter Keim, who also assist Bro. C. C. Beery in the meeting in Caledonia. From here I went back to Mendon and held several appointments there. Then I went to DeKalb Co., Indiana, where there are three ministers and a deacon. At all the above places I had meetings, and then came to Allen Co., Ohio, and visited the aged brother and co-laborer in the Lord's Gospel, J. M. Brenneman, who is and has been in feeble health for some years. His affliction is shaking palsy, which so affects his voice that when speaking he is hard to be understood. He, however, is still able to be about, and at times to attend church. He attended meeting on Thanksgiving Day.

This church is well supplied with ministers and deacons. Bishop George Brenneman is able to be about again some, but is not able, at all times, to attend to his duties as bishop. I have labored now for some time in Allen county, and at present (Dec. 8th) I am staying in Hancock Co., Ohio.

Now the great call comes up everywhere, "Come over into Macedonia and help us." But who shall go? Ministers are needed, bishops are needed greatly in many places, and, my fellow bishops, I will appeal to you, why will we leave many of those who are calling for the bread of life go hungry and starving, or seek for food and shelter elsewhere? Sometimes we find those who have a desire to be served with the ordinances of religion and the church, but because of these things must wait until an opportunity presents itself, or else be deprived altogether. Why should not these wants be supplied? Some are worn out, some have laid their "earthly armor by," and have no Timothy and Titus to send to supply these places? 1 Tim. 3, and Titus 1. "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Now as Timothy was a bishop and Titus none less, it was in their place to fill these places. But they must first find such men as Paul recommended to both of them.

The question, however, may be asked, Can we find such men? Have we indeed zealously sought them? Let us then make an effort, asking God to assist us in the important work, and supply our needs.

We may talk, write, print and read, but if we leave the work undone, the church cannot prosper, and precious souls will be neglected, or must find pasture elsewhere. I also find a want of ministers and deacons, and where are the deaconesses in the church? 1 Tim. 5:9. "Let not a sister be taken into the number under threescore years old, having been the wife of one man, well reported of for good works." Also read Phil. 4:3.

Love to all the brethren and sisters who are in Christ Jesus, who walk not after the flesh, but after the spirit.

HENRY YOTHER.

OUR VISIT TO CANADA AND THE WESTERN STATES.

On the 23d of July myself and wife left home for Canada, in company with Michael Showalter and wife. We stopped at Niagara Falls one and a half days, then took the train for Jordan Station, Lincoln Co., Ontario. The brethren there received us very kindly. We spent a few days with them and had preaching.

On the 26th we started, in company with Jacob Kratz and wife and Pre. Abraham Huntzberger and Abraham Wismer for Markham, York Co., Ontario, where we spent the time very pleasantly with the brethren. But we would have enjoyed ourselves much more if my wife had not been quite sick and confined to her bed for three days at Pre. Berkeley's. She improved from that time until we got home, and is apparently better than she has been for two years. While at this place we had preaching three times.

On the 2d of August we left for Berlin, Waterloo Co., Ontario, Huntzberger and Wismer started for home. Kratz and wife went with us. We spent in this county seven days, and enjoyed ourselves quite well. The brethren took us from place to place, and held service nearly every day.

On the 10th Showalter and wife and Kratz and wife started for home, and we for Elkhart; stopped there two days.

On the 13th we took the train for Morgan Co., Mo. We stopped with the brethren there and had preaching at different places. We visited among them till the 21st, when we started for Jasper Co., Mo., at which place we had preach-

ing at different points, and were much pleased to meet here with the Brethren John Buzzard and Pre. Henry Shaum of Elkhart, Ind. The latter preached at a school-house near J. Brenneman's on Sunday, the 30th. Here and in Morgan county the brethren need help. The churches are weak as to numbers, and apparently have strong opposition as to doctrine.

On the 31st we started from Webb City for Cass county to visit Aunt Rebecca Funk. From Cass county we went to Ray county to visit friends and relatives; then to Breckenridge, Caldwell Co., for the same purpose.

We started, next, by way of Rock Island for Sterling, Whiteside Co., Ill., where we met my son David, who came there early in the spring. The same day I went to see Preachers Nice and Kornhaus, where we had preaching on Sunday, then returned to Sterling, staid in that neighborhood a few days and had preaching.

Leaving Sterling, we went to Cullom, Livingston Co., Ill., and had preaching different times in that section.

On Tuesday, 22d, we left for Ohio, where we stopped near three weeks visiting among the brethren and relatives. While there we went to see Bro. George Brenneman who had been ill for some time, but is now improving. I spent considerable time while here with Bish. J. M. Brenneman who is quite nervous, but his mind and memory are good and his faith strong. I think if the young ministers and brethren will counsel him about church matters and take his advice they will not be likely to go wrong. He, as well as some of the rest of the brethren accompanied us as far as New Stark.

We started from New Stark on the 12th for Orrville, where we stopped with Benjamin Brenneman, whose wife was very sick. We attended several appointments in the country and one at Bro. Brenneman's in the evening. That night we started for conference in Somerset Co., Pa., where we met many brethren and sisters in the Lord. After conference and communion on Sunday we left for Myersdale, in Bro. Keim's district, where we filled two appointments, then went home with Bro. Christian Sevensgood near Myersdale.

We took the train that night for home, and arrived safely on the 21st of October and found all well. We feel thankful to God for his kind care and protection which we have shared under the pardon of his hand while we were absent. We also feel thankful to the brethren and sisters, for the brotherly love and kindness they manifested toward us while we were among them. May God bless us all in my prayer.

SAMUEL SHENK.

Broadway, Rockingham, Co., Va.

A TRIP TO TENNESSEE.

I left Elkhart, Nov. 5th, 1885, with the intention of visiting my aged mother, who is at present residing at Sparta, White Co., Tenn., with my sister, who is married to Israel Good. They moved there two years ago last spring. The trip was rather a tedious one; I was on the road about forty-four hours, the distance being about six hundred miles. The different roads and trains on which I had to travel made poor connections, and it rained nearly all the time while I was on the road. The first night I had to wait five hours at Indianapolis, and the next morning at eight o'clock reached Louisville, where I crossed the Ohio River, and again waited four hours. At Tullahoma I had to stay all night. There we had a fearful thunder storm; the rain kept pouring down all night and the next morning I learned that a cyclone had passed through not very far from there, which struck a freight train and blew five cars thirty feet from the track, one of them being loaded with coal; but I believe there was no one seriously hurt. The locomotive and a few cars had already passed the place where the force of the storm struck, and after the storm was over the engineer backed up and got the balance of his train and went on. I reached my friends on Saturday noon and found them all well. They live on the bank of Calfkiller River. Its waters had raised about fifteen feet on account of the heavy rains, but they feared no danger from the rushing waters below.

Their house stands about a hundred feet above the river bed, at the foot of one of the spurs of the Cumberland mountains. The climate here is mild and delightful in winter, and the scenery grand and picturesque. The Calfkiller River heads about twelve miles above this place, coming out from under the mountain in the form of a spring, and as it winds its way through the mountains other springs are pouring their crystal waters down over the rocks into it, some of them strong enough to run a sawmill, and falling over rocks thirty to forty feet high they make a noise that can be heard a mile off. At some places the springs come out of caves; we were in one of them, the entrance of which was almost large enough for a man to drive in with a team, and I was informed that people had walked into it with a lantern, a distance of a quarter of a mile and found no end. This reminds me of the words of the Psalmist: "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well." Here I was made to realize that not only man alone, who is endowed with organs of vision and faculties of intellect, but nearly every object in the vast chain of

created nature is "fearfully and wonderfully made."

I remained in this vicinity about five days. One day my brother-in-law and I went up on the top of the Cumberland Mountains on an exploring expedition, and when we had reached home I was reminded of the language of the disciples of Jesus: "We have seen strange things to-day." At some places along the road we saw huge pieces of rocks, the size of a large bank barn, which were apparently at some early period of the world's history detached from the main rock, on top of the mountain, by an earthquake, or by some other violent convulsion and rolled down and lodged hundreds of feet below. At one place we passed a beautiful spring of water coming out of a rock. The water run out through a conductor to the roadside where it fell down into a watering trough, and above the trough, in the solid rock, were cut in large letters, "Thank God for water." This was perhaps the work of a weary pilgrim, who had been traveling on these mountains until he was thirsty and exhausted under a hot sun, and sat down on this rock resting himself like the Savior did on Jacob's well, and being instructed by his parents to remember his Creator in the days of his youth, and wishing to give God the glory, he left this inscription on the rock as an everlasting exhortation to other travelers. A little further on is a place called "Bon-Aire." Here is a mineral spring, and used to be, before the war, a great health resort, but half a dozen stone chimneys is all that remains of it at present. This is nearly on the top of the mountains, where we stood on a projecting rock, and had a grand view of the surrounding landscape. We could see for miles around over the neighboring mountains, cover, and rocks, and could look down on the earth beneath in a perpendicular line more than a hundred feet. It made me shudder, but I took firm hold on a red cedar tree, and thus secured myself from the danger of falling. I thought that was a true representation of an unconverted sinner who is spiritually standing on a slippery rock, while fiery billows are rolling beneath his unhalloved feet, and unless he takes a firm hold of Jesus the tree of life, he will certainly slip and fall down into perdition and everlasting destruction.

The old national pike crosses the mountains at this place. Slaveholders used this road to drive their slaves west, and here they have a stopping place to stay all night. Here also were cruelly constructed pens to lock up their slaves, and provide shelter for their horses. The building consisted of four pens made of hewed logs, about twelve or fifteen feet square, which served as corners or pillars supporting a large pyramidal roof, which covers the entire building.

There is a large hall or entry through each way between the pens, where racks were put up to feed the horses, while the poor slaves were huddled together in these pens forming the corners; but their "bondage" is ended and their "deliverance" has come.

I saw two coaches full of these people, with one train, on their way to Arkansas. They were full of glee, singing songs of jubilee because they were now enjoying liberty and no longer driven under the lash of their cruel taskmasters. This is also a beautiful type of a converted sinner who is freed from the dominion of sin, and the tyranny of Satan, and is going on his way to heaven rejoicing like the Ethiopian after Philip had preached unto him Jesus, and he had come out of the water after his baptism.

Land in this section of country is cheap, and can be bought at from fifty cents to twenty dollars per acre, according to improvements, location, &c. Farming is carried on in a rather careless and negligent style, without system or principle, and without any kind of machinery. Their principal production is corn and hogs; the latter are grown and fattened at a slight cost on chestnuts, acorns, beechnuts, which grow here mostly on the mountains in great abundance. Bees seem to do well here. My brother-in-law has upwards of 300 colonies. The summer is long, which gives them a good chance to gather honey, and in the winter they do not freeze as in colder latitudes. My brother-in-law gets queens sent from Damascus, in Syria, and from Mount Lebanon, and makes a business of raising queens, which he sends to all parts of the United States. Fruits of all kinds also do well.

The wonderful plant called "mistletow" is found on the gum and hickory trees; it produces berries and seeds and grows out of the solid, green limbs and is green all winter when the leaves of the trees are all off; they say it is propagated by birds. I noticed a great deal of it through parts of Kentucky. I also noticed a marble bed on the mountains in Tennessee. Marble is an earth or clay containing more or less of carbonate of lime, and effervesces consequently with an acid; it is much used for manure. The people that were raised here seem to be well content with the country; there is an old widow living several miles from Sparta in a cove in the mountains. She is so attached to her old home that she thinks she could not live at any other place. She has a daughter living in Sparta that is well to do, and who prevailed on her once to come and live with her in town, but she only stayed a few weeks and then went back again to "Icy-cove," where she is yet living all alone. She keeps several dogs and a shot gun; goes out hunting, shoots and cuts down trees like a man, does most of her farming herself, and is

well content, though she has hundreds of feet to climb up the mountain to get out. Is not this an unquestionable proof of the proverb of Solomon: "Bring up a child in the way he should go, and when he is old he will not depart therefrom."

The laws are very stringent here; to take an apple or a melon from another man's orchard or field without permission is a penitentiary crime; people seem to be sociable and neighborly but there is no church there of our faith and my mother is the only member. This is one great objection to any of our people moving there, even if they would like it otherwise. I think when we start out to look up a location for a new home, we ought to take the poet's advice: "Let religion be our chief concern," and not select a place where there is rich soil, good pasture, and plenty of water, regardless as to the kind of neighbors we shall have, or the social, moral and spiritual privileges we shall be permitted to enjoy. This was Lot's great mistake, and behold the consequences!—he had to flee for his life, after his righteous soul had been vexed from day to day with the filthy conversation and unlawful deeds of his wicked neighbors. A Christian exposes himself to considerable danger when he moves far away, among wicked men, with the expectation of converting them. If he is not well armed with the spiritual weapons, they—to his sad disappointment—will pervert him.

My visit and stay here was a source of pleasure, but like all earthly pleasures, it was of short duration. I soon had to bid my friends farewell, and return to my home, and thank the good Lord who granted me the safe journey. This perhaps may have been the last time that I will be permitted to speak face to face with my aged mother this side the grave. May God grant us to meet in heaven where no parting tears need be shed, and no farewell hymns be sung.

DAVID BURKHOLDER.

Nappanee, Ind.

A SAD ACCIDENT.—On Monday morning, November 9th, as Ora Cunningham, a much beloved and highly respected daughter of A. H. Cunningham, of Neshannock Twp., Lawrence county, Pa., got up to light the fire and prepare for breakfast, she lighted a fire in the grate in the sitting-room and then turned to light a lamp that was secured to the wall by a bracket. While thus engaged her dress caught fire from the grate. She tried to tear off her clothes, but could not. She then ran toward the stairs leading to the sleeping apartment of her parents screaming loudly for help. By this time she was entirely enveloped in flames, which were leaping higher than her head; her mother came and threw carpet around her daughter and put out the flames, but not until nearly all her clothes were burned off. Her body was terribly burned, and she suffered very severely until evening when death relieved her. She was 14 years old, and was buried on Wednesday. Her sad death is a severe blow to the family and friends.

Married.

LANDIS—GREIDER.—On the 10th of Nov., in Greene county, Ohio, by George Brenneman of Allen county, Jacob K. Landis of East Petersburg, Lancaster county, Pa., and Mary E. Greider, daughter of Prc. John M. Greider.

STAYBUCK—YODER.—On the 26th of Nov., at the Union Meeting, in Logan Co., Ohio, by John P. King, Jonathan Stayruck and Elsie Yoder, both of Logan county, Ohio.

LANTZ—DETWEILER.—On the 3d of Dec., Jonathan K. Lantz of Hickory township, Lawrence county, Pa., and Nancy J. Detweiler of Wilmington Twp., Lawrence Co., Pa.

BYLER—KAUFFMAN.—On the 3d of Dec., Jacob R. Byler of Hickory Twp., Lawrence Co., Pa., and Phoebe Kauffman of Wilmington Twp., Lawrence Co., Pa. Both couples were married by Prc. Jonathan Lantz at Amish Mennonite Church.

Died.

TRYER.—On the 15th of November, very suddenly, near Sharon Centre, Johnson Co., Iowa, Susanna E., daughter of Levi and Christiana Tryer, aged 12 years and 23 days. She was buried on the 17th. She was at the time apparently enjoying good health. She started with her sister, in the evening to attend meeting, and when within a few rods of the meeting-house, she dropped down and died instantly.

Farewell, father, mother dear,
I've gone to my home above,
Farewell, brothers, farewell, sisters,
I'm at home where all is love.
Sweetly sleep, our dearest darling,
Since our Savior thought it best
Earthly life to change for heav'nly,
Cares and toils for sweeter rest.

NAUGLE.—On the 8th of November, near Johnston, Cambria, county, Pa., wife of H. D. Naugle, aged 42 years and 30 days. She was buried on the 10th at Thomas' graveyard in Somerset county. Services by C. Hershberger from Phil. 1:21.

GOTWALS.—On the 25th of November, in Plumstead Twp., Bucks county, Pa., Hester widow of the late Adam Gotwals, aged 89 years, 4 months and 19 days. Buried at Deep Run Meeting-house. Services by S. Godeshalk and J. Meyers.

Dear mother, thou hast gone to rest,
To be with Christ serenely blest,
Here without thee we lonely feel,
But God can all our sorrows heal.
We hope to meet in heav'n again,
To be with Jesus who was slain,
And praise him there with all the blest,
Forever be at peace and rest. S. G.

LANDIS.—On the 28th of Nov., Manie K., daughter of Tobias and Hannah Landis aged 4 years, 5 months and 9 days. Services by Samuel Godeshalk and Isaac Meyers.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
Dear parents, do not mourn for me
Into the arms of Jesus I flee.
He will you bless and comfort give,
In holy confidence to live,
Will lead you to bright Canaan's shore
Where parting will be known no more. S. G.

YODER.—On the morning of the 28th of November, Martha, widow of the late Moses Yoder, aged 96 years, 1 month and 13 days. Funeral on the 1st of December, on which

occasion appropriate remarks were made by Lewis Yoder, from Phil. 1:21. She died in the assurance of meeting a reconciled God in heaven.

LEHMAN.—On the 23d of November, in Erie county, New York, John Lehman, aged 76 years 6 months and 28 days. He was buried on the 26th; at Good's Meeting-house, where services were held by Jacob Hartzler and Prc. Schmidt. Text, Eccl. 1:1. The deceased brother was born in Lancaster county, Pa., on the 28th of April, 1809.

LAIN.—On the 26th of Nov., at his home near Hopkins Gap, Rockingham county, Va., Adam Lain, aged 69 years, 5 months and 24 days. He was buried on the 28th at White Hall. Services by David H. Landis from Ps. 119:59, 69.

HINDA.—On the —, in Champaign county, Ohio, of cramp, Enoch, son of John and Maria Hilda, aged 5 years, 7 months and 23 days. He was buried on the 26th of November, at the Union Meeting-house, where services were held by John P. King, and John K. Yoder of Wayne county. May God bless the sorrowing parents, and show them that their loss is his eternal gain.

YODER.—On the 24th of October, near Sharon Centre, Johnson county, Iowa, Anna L., daughter of Levi D. Yoder, aged 16 years and 24 days. She was buried on the 26th. She leaves a deeply afflicted father, step-mother, a sister, two step-sisters and two step-brothers, and many to mourn their loss. Services by Joseph Plank and Noah Yoder.

MEITZER.—On the 29th of November, in Mahoning county, Ohio, of consumption, Solomon Metzler, aged 38 years, 4 months and 23 days. He was buried on the 1st of December at North Lima Meeting-house, where services were held by Joseph Bixler. Jacob Stauffer and J. S. Coffman. The funeral was largely attended. Bro. Metzler was a zealous and devoted member of the church and will be much missed. He possessed great faith in God, and firmly believed that God had heard and answered his prayers. When he saw that death was near he was willing to go, and felt resigned to God's will.

BLONGH.—On the 4th of November, near Conneville, Pa., Francy, wife of Peter Blongh, at the advanced age of 83 years, 8 months and 28 days. She was buried on the 6th at the Dunkard Church in Conneville. Services were held from the words, "I have fought a good fight, I have finished my course," &c. 2 Tim. 4:6-8.

BRENNEMAN.—On the 5th of December, in Orville, Wayne county, Ohio, of a lingering illness, Bro. Jacob Brenneman, at an advanced age. He was buried on the 6th at Martin's Mennonite Church burying ground. A remarkable co-incidence was the fact that his brother John died on the same day of the same month (Dec. 6th) six years ago.

BORSTREGER.—On the — in Logan county, Ohio, of typhoid fever, Martha, wife of John Borstreger, aged —. Her maiden name was King. Her parents came from Mifflin county to Lawrence county, Pa.; here they removed to Fairfield county, Ohio, where she was married to Bro. Borstreger. After this they removed to Logan county. She was a faithful member of the Amish Mennonite Church, and was seldom absent from public worship. She was a good neighbor, a kind and loving mother. She had large acquaintance and was loved by all. Before her sickness with patience, in the hope soon to be taken home, where there will be no more pain or death, and where all tears shall be wiped away. She leaves a deeply sorrowing husband and nine children to mourn her departure, but they mourn not as those

who have no hope. She was buried at the Union burying-ground, where many friends had gathered to pay her their last respects. Funeral discourses were preached from Rev. 21:1-6 and Phil. 1:21.

Letters Received.

WITHOUT MONEY.

F Swartzentruber, S. D. F. Yoder, Jos. Hertzler, C. Hershberger, S. M. Eberly, 2. A. S. Hershey, I. Richl.

WITH MONEY.

A—Jos. S. Axline, Christian Aeschliman, Arnold Amann, H. F. Andrews, Nerva Angen.

B—Elias Balser, Jacob Bartel, J. W. Borntrager, Esther Boyer, Henry Bally, Samuel Bernhardt, Beeler & Bro., A. L. W. Bowers, G. Blain & Co., F. M. Bixler, D. K. Berkey, Pre. H. H. Blanch, Elizabeth Myers, Nathaniel Blongh, C. C. Blongh, John W. Blongh, Josiah Bare, S. A. Hayden, Samuel Beachy, Conrad J. Burkholder, Black & Allen, Benjamin Blanch, C. Berger, Jacob Beachy.

C—C. C. Culp, J. S. Correll, Mattie Coffman, George Coffman, C. Clendon.

D—Jacob Durston, John G. Detweiler, Jacob J. Durr, D. L. Durr, Prc. C. Deffenbaugh, S. M. Detweiler, George Distaman.

E—Jacob Eshleman, Robert Eve, H. H. Ebersole, Noah Ernst, J. Eicher, Henry Eschbach, C. R. Eggle, Katharine Egistine, Isaac Enns.

F—F. W. Fash, Peter B. Fast, Herman J. Fast, John Folk, J. U. Fauster, Henry Fisher.

G—Peter Guehner, E. R. Greabill, A. S. Gliman, David Gungy, John B. Gohnau, Israel Gasho, John Graf, Joseph Graber, Susanna Graber, Prc. Jos. Gudelager, Prc. S. Gindlberger, Philip Glessner, Lydia Graesser.

H—Mattie Hostetter, Alm B. Herr, Mary M. Hess, John Hunsinger, Anna Hertzler, Daniel Hochstetler, E. W. Horst, Noah Hertzler & Son, Samuel Hultman, Dora B. Hochstetler, F. Herring M. D., Dan D. Hershberger, Jon Hershberger, J. D. Hartzberger, Jacob Hartzberger, J. C. Hostetter, J. Hostetter, J. M. Herr, Mary Hostetter, W. V. Hardin, Joseph Hartzler, Yost Hartzler, J. S. Hahn, S. S. Harman, Joseph Heiser.

I—Alfred Johnson, Daniel Johns, Jacob Johnson, D. D. Johnson, N. D. Johnson, Prc. D. Johnson, Jos. of Jacob Johnson.

K—Jonathan Kurtz.

L—Jacob Kilmer, Christian Kurtz, J. Kauffman, Andrew Kauffman, A. K. Klue, John Kauffman, Bernhard Kroeker, Em. Kauffman, Carl Kauffman, Ann Kauffman, Jos. Kauffman, Samuel Kemp, Joas Kemin, J. S. Koppes, Wm. Kindig.

L—P. Litwiler, Daniel F. Lee, C. P. Litvengood, John Lohr, Jacob Loewen, Baltzer Lauer, John C. Lehman, John Laras, Martha Long, Jacob Lapp.

M—Jacob J. Miller, Peter Miller, Daniel C. Miller, Benj. H. Miller, D. D. Miller, C. C. Metz, John W. Myers, S. P. Miller, Jacob S. Metzler, Geo. Markley, Jeremiah Miller, J. J. Marner, Benueifer Moser, Rev. Andrew J. Miller, Jos. W. Mishler, D. Mishler, D. J. Miller, S. S. Miller, Jacob Mist, Margaret Mellinger.

N—J. C. Newcomer, Christ Newcomer, Peter Neufeld, John Neufeld, John C. Nafziger, Joseph Neff, Johann Neufeld, John C. Nafziger.

O—Andrew Oesch, Elizabeth Overholt.

P—Christel Pflinger, Ellen Plank, Veronica Pannacker.

R—J. S. Reissner, Isaac Reissner, C. S. Reissner, H. B. Reed, S. S. Reitz, Emerson Rittenhouse, Freeman Rittenhouse, Elizabeth C. Rittenhouse, Mary Rutz, Jacob E. Rutz, David M. Rutz, A. A. Regier, Mrs. A. Riser, Samuel Riser, John D. Robertson Jr., Solomon Rhodes, Jacob Ringel.

S—D. G. Swartzentruber, David Shaffer, Springer & Welty, T. Z. Steiner, Pre. Michael Shank, Eli Schroek, Isaac Schuchman, John Schuchman, Philip Schrock, John Schluter, F. F. Schick, Jacob Siedman, John Sprink, J. D. Schroeder, Gideon Stoltzfus, Joseph Stauder, Andrew Stutz, John Stuebert, S. S. Stuebel, Barbara Speicher, Philip Sessler, Eljah Stahl, John Stahl, John Stahl, Pre. H. Snyder, Daniel Smith, John Smith, Jonathan Schlachda, David Smith, John H. Stroh, Frank Stroscher, C. F. Swarr, David Stoes, John W. Shank, Elizabeth A. Shwalter, W. S. Shutt, Alm Shuey, Hiram Shaffer.

T—Klats Toews, David Thomas, David Thomas, Moses Thomas, J. Thomas, Sallie S. Thomas, Franz Traubert.

U—Mary Van Doren.

W—John W. Weaver, G. S. Walter, Peter Wiens, Franz Wiens, John W. Weaver, John W. Weaver, David Wells, David Wells, Henry Warkentin, Susanna Worst, Moses Wenner, Linnard Weaver, Wm. A. White, Dietrich White, Pre. B. Weyer, Franz Wiens, Andrew B. Winger, Zimmerman Weaver.

Y—D. A. Yoder, Jacob Yoder, J. H. Yoder, Isaac I. Yoder, Michael Yoder, John Yoder, Pre. B. Weyer, Franz Wiens, Andrew B. Winger, Zimmerman Weaver.

CONTENTS OF VOLUME XXII.

ARTICLES.

PAGE	ARTICLES	PAGE	ARTICLES	PAGE	ARTICLES
5	A Word to the Ungodly	309	Conversations with Christ	19, 53, 140, 165	Influence
7	A Beautiful Death Scene	311	Clergyman Warned	86	Injustice to Others
37	Avoiding Expelled Members	317	Conversational Style of Preaching	93	In Earnest but Lost
90	A Father's Letter	324	Covenants—their Tokens	97	I am the Bread of Life
93	A Doctor's Story	329	Christmas	124	Is it True?
106	A New Heaven and Earth	369	Christ our King	147	Influence of a Mother's Prayers
126	A Mother's Love	370	Deaths 12, 39, 44, 62, 76, 94, 108, 127, 140, 153, 173, 191, 205, 223, 237, 255, 269, 287, 301, 318, 333, 351, 365, 381	214	In Harmony with God
131	A Heretic	381	Diphtheria Cure	222	Indians and the Quaker Meeting
132	Abide in Him	61	Daily use of the Bible	225	Idolatry
140	A Sharp Voice	119	Devotedness	268	Is the World Improving?
147	A True Christian can ever be Joyful	314	Don't Stimulate the Young	279	Immoral Literature
163	Ask, and It Shall be Given	315	Dancing	314	Immigration
165	A Generous Act	327	Diligence in the Lord's Work	315	Inscription for War Department
167	A Cure for Consumption	342	Dressing for Church	316	I Know Him
171	Annual Meeting of Dunkards	364	Driving with Oil	69	Judge not One Another
187	An Exhortation	374	Every One	74	Jesus as a Comforter
213	A Military Man Changed	23	Excuses	75	Judging Others
219	Active and Passive Faith	50	Earthly Sabbaths	211, 243	Justification
222	Anecdote of Wellington	71	Every one that Asketh Receiveth	221	Jesus Said
223	A Cyclone Stopped by Prayer	87	Explanation of Exodus 4: 23-26	369	Jesus hears Me
235	A Good Rule for the Sunday-school	102	Evangelical Baptists	6	Let all be Helpers
243	A Living Hope	116	Extract from a Letter	13, 31, 45, 63, 77, 95, 109, 127, 141, 159, 173, 191, 205, 223, 237, 255, 269, 287, 301, 319, 333, 351, 365, 381	Letters
246	A Suggestion	119	Experiences in Life	49	Look Towards the Light
248	Acceptable Prayer	193	Ever Advancing Holiness	90	Life and Death
252	A Young Man's History	231	Executed in place of his Son	91	Light
253	A Child's Faith	276	Evangelizing	94	Learning to Use Tobacco
254	A Word to Ministers	310	Every Day Duties	116	Letter from Ludwig Keller
267	A Little Hero	311	Eternity	124	Lean Upon Jesus
282	A Name to Live	318	Enjoying Christ	125	Let us be Ready
294	Activity	342	Eight Reasons against War	145	Love to God
304	An Angel's Touch	308	First Day Sabbath	151	Love is the Test
306	A Genuine Conversion	103	Following Christ	174	Light and Truth
313	An Occasion of Interest to the Old Men-	129	Faith, Hope, and Charity	235	Letter to One wishing Peace
316	nonites, etc.	146	False Prophets	339, 354	Love
317	Apathy is not Contentment	198	Feeding Five Thousand	349	Let that Pump Alone
324	A Glorious Change	220	Feelings—Fruits	12, 30, 44, 62, 76, 94, 108, 127, 140, 173, 191, 205, 236, 257, 318, 351, 364, 381	Marriages
324	An Admonition	227, 293	Faith	38	Making Tracks
339	Autumn	243	Faith	146	Men and Brethren
355	Appeal to the Impenitent	294	Firmness	164	More Light
370	A consistent Christian Life	253	Four Bells Behind	171	Moody on Prayer
379	A Trip to Tennessee	277	For Me	190	Manners at Home
380	A Sad Accident	310	Faith vs. Presumption	194	Miracles
		313	Fear not Little Flock	195	Meditations on the Romans
		316	First Filling, then Overflow	221	Making Free with the Commandments
		322	Fruits of Righteousness	247	Memoirs of Isaac Robson
		342	Forgive your Enemies	325	Made Perfect in Love
		350	Fruit unto Holiness	349	Mother's Apron Strings
		354	Faith and Works	75	Not Our Own
		374	Faith not Feeling	162, 337	Not Conformed to this World
		194	God Loves the World	166	No Satisfaction but in Doing Good
		204	God's Love First	277	Not of the World
		245	Greater Words	291	Naaman
		252	God's Goodness	315	No Passport
		259	Good Habits vs. Bad Habits	66	One who Found Mercy
		260	Godliness	113	Our Example
		275	God in Nature	163	Our Boasting is in Christ
		374	God's Cure for Drunkenness	181	On a Par
		3	God's Care	229	Only Try
		6, 340	Glorious Promises	242	Our Daily Bread
		17	Gospel Temperance	275	Observe Outward Ordinances
		59	Gethsemane	301	Obituaries
		71	God Loves You	305	Our Pilgrimage
		101	God's Bird	379	Our Visit to Canada
		122, 137, 250, 264, 297	How was Christmas Spent?	20	Proving our Growth in Christ
		124	How shall I Honor Jesus To-day?	29	Preparation for Death
		154	How to Treat Strangers	33, 99	Pure Religion
		156	Heaven on the Shelf	38	Practicing Deception
		177	Higher Life of Heaven	42	Press Toward the Mark
		2. 9	How I Spent my Sabbath		Prayer Meetings
		157	He Belongs to Jesus		
		214	Hope Unto the End		
		219	He Careth for You		
		230	His Sacrifice		
		293	History of Esther		
		306	Happiness of Humility		

PAGE	ARTICLES	PAGE	ARTICLES	PAGE	ARTICLES
63, 123, 132	Prayer	67	Temperance	115	When does the Christian enter Canaan?
75	Power of Christianity	69	They that are Christ's	115	Where the True Remedy Lies
82	Poverty of the Sluggard	70	The Loving Hand of God	151	Where a Living Faith will Lead
81	Pride	81	The True Vine	156	What Brings Men
93	Preaching to the People	86	Thoughts on Peace and War	170	Who has Seen Christ in You To-day?
123	Profanity	86	The Unjust Steward	215	Writing for the Herald
165	Pure and Undeified Religion	86	True Riches	221	War and its Consequences
179	Practice what You Preach	87	Walk in Him	228	Walk in Him
189	Periodical Fasting	94	What Kindness will Do	235	Walk in the Light
228	Parents and Children	98	Work for the Ministry	259	Work for the Ministry
233	Pure amid Impurity	101	Walk as Children of Light	273	What Prompts Obedience
245	Patience	101	What Prompts Obedience	278	What does the Sabbath Signify?
252	Papa is Running the Engine	112	Walk Humbly with Thy God	292, 339	Watch and Pray
283	Perfect Love	117	Why am I not a Christian?	300	Why am I not a Christian?
286	Progress in Theology	117	Walk Humbly with Thy God	306	When it is no use Praying
342	Peace	119	When it is no use Praying	315	Worldly Conformity
378	Practical Religion in the home circle	125	Worldly Conformity	327	Walking
384	Paring down the Truth	129	Work for the Churches	341	Walking
374	Qualifications of Sunday-school Teachers	150	Work for the Churches	375	Work for the Churches
378	Reflections upon Fruits of Obedience	154	Ye are the Light of the World	5	Ye are the Light of the World
54	Receipts of Asiatic Aid Fund	155	You don't Pray	54	You don't Pray
87	Random Notes	157	Young Converts	118	Young Converts
100	Receive Him Joyfully	178	Yesterday, To-day, Forever	363	Yesterday, To-day, Forever
106, 321	Rest	180			
157	Realities of Heaven	181			
210	Religion is Godliness	181			
299	Real Service	181			
327	Reprove Kindly	181			
4	Sometimes Almost Discovered	181			
4	Saturday as the Last Day	181			
52	Search the Scriptures	181			
52	Seek the Lord	181			
54	Salvation	181			
61	Story of a Jack Knife	181			
61	Strong in the Lord	181			
85	Spirit of Condemnation	181			
91	Spiritual Growth	181			
103	Straight Paths	181			
106	Solemn Truths	181			
131	Saved through the Cross	181			
133, 148, 229	Sanctification	181			
150	Speak Well of your Neighbor	181			
171	Spurgeon on the Theatre	181			
178	Saving Faith	181			
179	Selishness	181			
182	Sympathy and Power of Jesus	181			
196	Saints Edified and Multiplied	181			
198	Saved by Grace	181			
210	Sitting Lonely	181			
222	Soul Winner	181			
242	Sirs, be of Good Cheer	181			
258	Swearing	181			
260	Saul, David, and Jonathan	181			
268	See what You Drink	181			
278	Sowing and Reaping	181			
284	Swiss Avalanches	181			
290	Shall We Encourage Prayer, or the Use of Medicine?	181			
292	Stand Fast	181			
321	Standing for Principle	181			
341	Scriptural Worship	181			
353	Sects Among the Jews	181			
374	Salvation	181			
1	Title Page	181			
6	The Lord our Refuge	181			
7	The Lord our Keeper	181			
26	The Blessings of God	181			
26	The Divine and the Doctor	181			
26	Trust in Prayer	181			
26	Thoughts by the Way	181			
29	The Fatal Choice	181			
29	The Sister's Covering	181			
34	The General Resurrection	181			
35	Thoughts for the Thoughtful	181			
36	The Love of Christ	181			
36	The Two Dogs	181			
39	The Hand of Charity	181			
60	The Light of the Scriptures	181			
61	Thomas Harvey	181			
67	When does the Christian enter Canaan?	115			
69	Where the True Remedy Lies	115			
70	Where a Living Faith will Lead	151			
71	What Brings Men	156			
81	Who has Seen Christ in You To-day?	170			
86	Writing for the Herald	215			
86	War and its Consequences	221			
87	Walk in Him	228			
94	What Kindness will Do	235			
98	Work for the Ministry	259			
101	Walk as Children of Light	273			
101	What Prompts Obedience	278			
112	What does the Sabbath Signify?	292, 339			
107	Watch and Pray	300			
117	Why am I not a Christian?	306			
117	Walk Humbly with Thy God	315			
119	When it is no use Praying	315			
125	Worldly Conformity	327			
129	Walking	341			
150	Work for the Churches	375			
154	Ye are the Light of the World	5			
155	You don't Pray	54			
157	Young Converts	118			
178	Yesterday, To-day, Forever	363			

EDITORIALS.

JAN. 1.—A Happy New Year, Our Family Almanac, The Journeys of Jesus, From the Brethren's Evangelist, Herald of Truth, Renewing Subscriptions, Agents for the Herald, Write for the Herald, Correspondent, Bro. Heinrich Goetz, J. M. T. Miller, John Price, Bro. Stoffer, From Cumberland Co., Pa., Isaac Price, Bro. John Shunk, In Ohio, Virginia, Maryland, Lancaster Co., Pa.	8
JAN. 15.—Notice, Our Family Almanac, Die Kirche Untere Kreuz, Indiana School Journal, Subscriptions, New Subscribers, Letters without Address, New Year Greetings, Words of Encouragement, Removed, C. C. Beery's Address, The Section, Franconia, Montgomery Co., Pa., New Meeting-house, Mennonites Still Coming, Comlog of Christ, Bro. Frank Auer, Bucks Co., Pa.	24
FEB. 1.—Family Almanac, Missionary Review, Gregory's Annual, Subscriptions, Statistical Report, The Valuators, In Feeble Health, Arkansas Co., Ark., Reverend, Cottoywood Co., Minn.	40
FEB. 14.—Family Almanac, Almanac for 1886, New Map, Mennonite Pub. Co., Home Again, A Brother, A Worthy Friend Passed Away, Bro. J. W. Plank, Every Member, To Our Correspondents, Mancelona, Mich., Livingston Co., Ill.	56
MARCH 1.—Family Almanac, Home of the Blest, Correction, Notice, Those in Arrears, Bro. A. H. Kaufman, Scarlet Fever, One of our Subscribers, Remarks, The Weather, Evangelizing Meeting, Evangelizing, The Brethren, Arkansas, Mich., Bro. J. S. Goffman, The Brethren.	72
MARCH 15.—Family Almanac, Sunday School Cards, Home of the Blest, Those in Arrears, Bro. A. H. Kaufman, Scarlet Fever, One of our Subscribers, Remarks, The Weather, Evangelizing Meeting, Evangelizing, The Brethren, Arkansas, Mich., Bro. J. S. Goffman, The Brethren.	72
APRIL 1.—Notice, To our Patrons, Well Done, Concerning Printed Poison, Home of the Blest, Continuance of Cold Weather, Improper Altarpainting, A Source of Comfort, Subjects to Write Upon, God is Merciful, Montgomery Co., Pa., Sister Mary Means.	104
APRIL 15.—Warning, Choral Books, Words of Cheer, The Priest, The Woman, and the Congregation, Please Send Address, Warm Weather, Altoona, Washington Ter., Sunday Schools, Preparation for Death, Discouraging Temper, Salvation without Repentance, Bro. Greider, Monticau Co., Mo., Preston, Ont., Bro. Moses Erb.	120
MAY 1.—Hand-Book, Children's Meetings, Notes and Suggestions, Bro. David Schroeder, Spending Sunday, A Good Suggestion, Sanctification, New Meeting-house, Bro. C. C. Beery, Cass Co., Mo., Bro. John Brubaker.	158
MAY 15.—Our Book Catalogue, Library of the Fathers, Correction, To Our Correspondents, Commemorative, Plants, Bro. Joseph Summers, Sister Matilda Breunman, Rev. Abraham Detweiler, Much Afflicted, Sunday School at Weaver's, Va., S. S. Hairy, Without a Minister, Loss by Fire, German School, From Ohio, Sunday School at Chillicothe, Ill., Bro. Henry Shamm, Bluff, Ill., Yother, From Mazonville, Pa., Large Sunday School, Mahoning Co., O., Livingston Co., Ill., Bro. Tobias K. Herber.	152

PAGE		PAGE
JUNE 1.—The Philharmonia, Dictionary of the Bible, Morning Star, Our Work, House Burned, Bro. Joseph Stuckey, Jacob Bomberger, Home for Inebriates, Presbyterians vs. Catholics, Sunday Schools among Col. G. O. Brethren, Noah Metzler and Samuel Yoder, Communion Meeting, Communion Services, Number of our People, Bishops to be Ordained, Brethren John S. Moyer and John High and Wife, Douglas Co., Ill., Cottonwood Co., Minn., From Virginia.	168	
JUNE 15.—Memorial Co. Stock, Those in Arrears, The Brethren, An Afflicted, Fatal Accident, Sudden Death, Barn Burned, Minister of Education, Our Faith, Confession, Report, Sunday School, Brethren John and Christian Beachy, Lancaster Co., Pa., Bro. C. S. Heery, Montgomery Co., Pa., Millin Co., Pa., From Kansas, Johnstown, Pa., From Kansas, Sunday schools in Johnstown, Pa.	181	
JULY 1.—Information Wanted, Departed, Death of Pre. Jacob Mannheim, Fatal Accident, Not Christ Like, Formality not Christianity, Yielded at Last, Two Reasons, Mennonites in Germany, On a Visit, Minister Ordained, Kent Co., Mich., From Russia, Arkansas Co., Ark.	200	
JULY 15.—No Address, How to Begin your Letters, On a Trip to Europe, Pre. Samuel Henry, Bro. Heinrich Goetz, Death of Isaac Bolsbold, Died of Heart Disease, Hall Storm, Growth, Spreading the Gospel, Members Received, Communion Services, Frodo Gap, Pa., Waterloo Co., Ontario.	216	
AUGUST 1.—Family Almanacs, Mennonite Pub. Co. Stock, Books, What in Arrears, Status of Fare from Germany, Blosser's Catarrh Ring, Joseph F. Sohn, H. R. Holsinger, Bishop George Breneman, Death of Ex-President Grant, Congress Giving, A Protracted Affliction, Leary, Bishop Josiah Clemmer.	232	
AUGUST 15.—Zion's Songster, Books, Those in Arrears, Mennonite Pub. Co. Stock, Write for the Herald, Cholera in Europe, To Kansas, Bro. Samuel Shank, Visit to Canada, From Illinois, What we Teach, Agnostics Cannot be Masons, Brethren at Shamm's Church, Lancaster Co., Pa., New Meeting-house, Man, From Michigan, Minister Meeting, Bro. Henry Yother, Many Accessions.	248	
SEPT. 1.—Family Almanacs, Addresses Wanted, Blosser's Catarrh Cure, Sad and Fatal Accident, Sunday schools, To his Church, From Illinois.	264	
SEPT. 15.—Almanacs, Books, Bro. Henry Yother, Correction, An Explanation, How they Value it, Encouragement, Converts, Pre. J. S. Hertzler, Bro. David Yoder, Clerical, Page Co., Iowa, Elkhart, Ind., Mahoning Co., Ohio.	280	
OCT. 1.—Almanacs, Those in Arrears, Death by Lightning, The Son that our Jesus has loaned for Repose, Returned, Bro. Henry Yother, Minister Ordained, Holmes Co., O., Franklin Co., Pa., Montgomery Co., Pa., Bucks Co., Pa.	296	
OCT. 15.—Hertzler Genealogy, Almanacs, Advance School, Conference in Indiana, Quickened by Exercise, Pre. J. Von der Sulzen, Millin Co., Pa., Visits and Communion, Minister and Deacon Ordained.	312	
NOV. 1.—Almanacs, Hertzler Genealogy, Zion's Songster, Pre. N. B. Grish, Wanted, Liberal Offer, New Subscribers, I. H. Hackman, Unbelieving Husband or Wife, The Mennonites, Bro. Henry Yother, A Brother, Like a Child, Visiting Churches, Articles for the Herald, Montgomery Co., Pa., Champaign Co., O., Rockingham Co., Va., Elkhart, Ind., Bro. J. S. Coffman, Brethren Jacob Stuckey and John Ratzlaff.	328	
NOV. 15.—Almanacs, Hertzler Genealogy, I. H. Hackman, New Subscribers, Liberal Offer, Herald of Truth, We want Correspondents, Thanksgiving, Bro. Noah Metzler, Painful Accident, Prayer, What our Ministers can do, Question to think about, Bro. D. Burkholder, Bro. John M. Greider, Bro. J. S. Coffman, Bro. Jonathan Esch, Ministers Ordained.	344	
DEC. 1.—Almanacs, Hertzler Genealogy, Liberal Offer, Herald of Truth, Renewing Subscriptions, There Still is Room, No Same, Too Late, Vice-President T. A. Hendricks, Pre. Joseph Bretweiler, A Visit, Feed my Lambs, On a Visit, Lancaster Co., Pa., Tazewell and Bureau Co., Ill., Holmes Co., O., Wayne Co., O., Blair Co., Pa.	360	
DEC. 15.—Renew for 1886, Word of Cheer, J. J. Goodfriend, Rundschaal, Liberal Offer, Sunday Schools, Agitated, Dealing, Death of Wm. H. Vanderbolt, To Our Readers, Returned, Thanksgiving, Arm Amputated, Bro. Cyrus Hershberger, Members Received, Church News, From Franklin Co., Pa.	376	
CORRESPONDENCE.		
JAN. 1.—H. C. Garber, Mich., E. Mick, R. E. Nick, G. F. Weaver, Ind., Extract from a Letter.	10	
JAN. 15.—J. R. Hoffer, Pa.	25	
FEB. 1.—R. H. H.	38	
MARCH 15.—J. S. Wimer, Blair.	90	
APRIL 1.—Henry Eymann, Mich., A. Schimke, Mich.	106	

PAGE		PAGE
APRIL 15.—Reuben J. Heatwole, Kan., E.	128	
MAY 1.—J. M. Levi Blough, Pa.	138	
MAY 15.—C. B. Breckenman, Ohio.	153	
JUNE 1.—Adam Breckenman, Ohio.	169	
JUNE 15.—Addison Shelly, Ill., A. N. B., Pa.	186	
JULY 1.—Henry Yother.	203	
JULY 15.—D. D. Miller, Oregon, P. H. Ronlet, R. Pa., Bish. H. Yother.	218	
AUGUST 1.—A Sad Occurrence, From Nebraska, Daniel B. Huber, Ont.	233	
AUGUST 15.—An Answer Desired, I. H. M., Ont., J. H. Hackman, Pa., L. H. Shank, Kan.	250	
SEPT. 1.—I. H. M., Canada.	265	
SEPT. 15.—A. B. Kemer, Ont., Daniel B. Huber, Ont., Bro. H. Yother.	282	
OCT. 1.—Isaac A. Wambold, Ont., C. and M. Mann, Kan.	298	
OCT. 15.—I. A. Wambold.	313	
NOV. 1.—David Helmuth, Ohio, John Brubaker, Mo.	329	
NOV. 15.—A Sister, Jacob Hildebrand, Va.	346	
DEC. 15.—From Bro. Henry Yother.	379	

MISCELLANY.

JAN. 1.—Tribute to a Mother, Not able to Stand by His Conviction, What Mr. Holland said, These goers not Christians.	11
JAN. 15.—Death of Antlman, Canton, O., S. S. Work, Go and Tell Jesus.	29
MARCH 1.—Tobacco, Conformity to the World, Selling to Deceit, People, Stop and Weigh.	75
APRIL 1.—Evils of War, Roller Skating.	108
APRIL 15.—Shall Baby Mind?	140
MAY 1.—Your Brother is There, Convert from Mohammedanism.	140
MAY 15.—Revenue in Dakota, Matrimony, Don't Wear Them, Skating Rink Craze.	158
JUNE 1.—A Russell's Wife, A Thrilling Scene, Effects of Climate on Man, New Telegraphic Apparatus.	171
JUNE 15.—Divorce.	190
JULY 1.—Fate of a Temperance Town, The Theatre, Whisky Traffic.	204
JULY 15.—Sun Worked Ont, Intoxicating Drinks, Japanese Funerals.	223
AUG. 1.—Tobacco, On Selling Tobacco, Self Sacrifice, Opinion of an Expert, Cause and Effect, Serr. 1.—Ministers and Tobacco, The Ark, A Dream of Hell, Beautiful Living.	230
SEPT. 15.—A Physician of Athens, A Mistake often Made.	287
NOV. 1.—Oh, Ye Mothers, Small Churches, Reputed Pious, Sad and Fatal Accident.	332
NOV. 15.—Card Playing.	350

POETRY.

A Happy New Year	3
A Prayer for Peace	5
All's for the Best	20
A Winter Sunset	24
At the Door	97
At the Last	273
Autumn of Life	286
Believe the Gospel	219
Come unto Me	43
Come	241
Creeching up the Stairs	268
Faith and Reason	161
God's Blessings	193
Grandpa	254
He Knoweth Best	147
Joys of Home	22
Jesus Christ the Crucified	225
Jesus will Provide	353
Long, Long Ago	12
Lulls on Elizabeth Ketcher	17
Land of Promise	49
Look Up	94
Lines on John Brenneman	129
Lines on Spring	177
Labor On	305
Lines on the Death of Esther Richl	236
Lines on the Death of Clara George	343
Love the Children	381
Lines on the Death of Isaac Christobel	6
Make your Mother Happy	

PAGE		PAGE
New Year's Reflections	35	
Our New Year's Prayer	33	
Omnipresence of God	52	
Our Thoughts	65	
Onward to the Light	305	
Palm 103	37	
Pity the Fallen	158	
Prayers I don't Like	172	
Remember Me	204	
Resist Not the Spirit	118	
Remember Me	341	
Strength for To-day	145	
Spring	7	
So Tired	164	
Sometime	210	
Song of Death	230	
Summer Wind	244	
Sunlight	256	
Speak no Ill	289	
Submission	299	
St. John the Aged	295	
Tree of Life	23	
Thoughts on Heaven	113	
The Power of a word	126	
The Two Worlds	170	
The One Talent	180	
The Open Door	204	
There is a Death	213	
That where I am, Ye may be also	257	
Thy Way not Mine	341	
The Slumbering Christian	337	
The Best	373	
Urging to Duty	39	
Vision of Peace	252	
What can I Do?	81	
Winter will not Last Forever	84	
Watch Your Words	102	
Yet there is Room	364	

LINES

On the death of Isaac Christobel, who died Aug. 21st, 1885. By his wife and his mother.	
Dear companion, how we miss thee	
Since thy voice we hear no more;	
Yet we hope we soon shall meet thee	
Over on the other shore.	
Oh, dear father, how we miss thee,	
For thy cheerful, smiling face	
Lightened all our cares and burdens	
Which thou shar'dst with manly grace.	
Brother dear, we all do miss thee;	
To thou hast gone on my away,	
To rejoice with thy dear Savior	
In the realms of endless day.	
Thou wert all resigned and patient,	
Willing all thy pain to bear,	
For thy trust was placed in Jesus	
Who will all our sorrows share.	
Six long months thy sufferings lasted;	
Meekly thou didst bear them all;	
Didst not murmur in impatience	
But awaited God's last call.	
Oh, dear Isaac, how we miss thee,	
Eldes son, a dear loved boy,	
God's pure love was more than earth-love,	
So He gave thee heavenly joy.	
Kind and gentle wife, you'll miss me;	
I hear the dying speak to thee;	
I live for these dear lambs God gave us,	
Teach them for both thee and me.	
Cherish Alvin and Myron fondly,	
Little Agnes dear the same,	
Bring them up to love their Savior	
And believe on His dear name.	
Mother, sisters, all, I love you;	
Will you with me glory share?	
Only Jesus saves in heaven;	
Trust Him here, and meet me there.	